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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

The Baháwalpur State lies to the south-west of the Punjab and north-east of Sind, and forms a connecting link between the two Provinces. It is bounded on the north and west, first by the Sutlej which separates it from the Montgomery and Multán Districts of the Punjab, then by the combined waters of the Sutlej and Chenáb which separate it from the Muzaffargarh District of the Punjab, and finally, from the point where the joint streams meet the Indus, by the Indus which divides it from the Punjab District of Dera Gházi Khan and that of Jacobabad in Sind. On the north-east lies the District of Ferozepur and on the south the independent States of Bikaner and Jaisalmer, and the Province of Sind.

According to the Revenue Survey the gross area of the State is 15,918 square miles, of which 9,881 square miles are desert, and this great tract is about 300 miles in length from N. E. to S. W. with river borders of 180 miles on the Sutlej : 40 miles on the Chenáb or Panj-nád, below the confluence of the five Punjab rivers : and 70 miles on the Indus.

Its mean breadth is 50 miles, and it may be divided geographically into three strips running parallel to each other throughout the whole length of the State. These strips may be described as (1) pure desert, (2) a central tract, chiefly desert, not capable of cultivation and considerably higher in level than the valleys of the adjoining rivers, and (3) the alluvial tract formed by the action of the rivers.

The three natural divisions: (i) The Rohi or Cholistán.

The first tract is a portion of the great Indian desert, and is bounded on the north and west by a depression locally known as the Hakra. Its surface consists of a succession of sand dunes, rising in places to a height of 500 feet with the vegetation peculiar to sandy tracts. There is no soil down to the lowest depths penetrated by wells: all is sand, but bitter water is met with at a depth of eighty feet. Wells are sunk through a stratum of fine sand, the sides being sustained by a steining of gypsum plaster, three inches thick, which is added as the excavation proceeds. These wells are seldom more than from three to four feet in diameter, and, even with the precaution of steining, their excavation is regarded as a perilous adventure. Overlying the sand in many of the valleys, as at Ghauspur, Rukanpur and Khangarh, is found a deposit of amorphous sulphate of lime from three to six feet thick. This tract is called the Rohí or Cholistán.

(ii) The central tract.

The second, or central, tract is identical in character with the uplands running from the Sulaimani range across the Deraját and Western Punjab, where it is locally known as the Pat or Bar and through which each of the Punjab rivers has cut its own valley. The difference of soil in the valleys and uplands is unmistakable.

CHAP. I, A. Physical Aspects.

The former is a micaceous soil with alternating layers of light bluish silt, and the latter a stiff clay mixed with sand.

(ii) The central tract.

The limit of this central tract on the river side is clearly defined by a line of sand hills, and on the north-east portion of the State by an abrupt transition to the lower valley, which in many places is thirty feet below it. But this difference gradually fades away as we proceed to the south-western boundary, where the surface of the central tract is from eighteen to twenty feet below the cold weather zero of the river Indus.

The sub-stratum.

Below spring water level in both tracts the substratum is identical, being a light bluish coloured silt, the counterpart of the silt deposited by the rivers. The edge of the high central tract is cut out by a series of indentations, proving the action of running water, and as up to this point the soil of the alluvial tract is identical with that found on the banks of the rivers, except a few isolated tracts which have never been affected by river action, and as above this point the alluvium of the high land differs, this edge is the limit beyond which none of the Punjab rivers have ever flowed under existing conditions.

Water-level.

The water in all the wells of both tracts is impregnated with salts of various kinds in solution, among which sulphate of soda is present to a large extent. When the wells are not used and the water is allowed to stagnate, the excess of salt makes the water very offensive, and undrinkable, until the stagnant water has been drawn out and the well replenished. The depth of spring water below the surface of the ground increases in proportion to the distance from the rivers, but in a greater ratio to the north-east than towards the south-west of the State. In the eastern portion of the State the subterranean spring level falls at the rate of 38 inches per mile, while at its confluence with the Chenáb the fall is only 17½ inches per mile.

The fall of the country up to the edge of the central tract is about a foot a mile from north to south, and from twelve to fifteen inches a mile from east to west, while the slope of the beds of the rivers does not generally exceed eight inches per mile. The rivers have therefore to adjust their beds to the slope of the country and are forced to wind about in a series of meandering curves, which often assume a horse-shoe form. On account of the greater slope of the country the Sutlej winds about much more than either the Chenáb or Indus. During the inundation season the floods spread over the adjoining country and as soon as the river falls, the stream takes the shortest course and in many cases joins the two ends of the horse-shoe curve, which are soon closed leaving a deep depression in the middle. The land lying within this depression is thus transferred from the right bank of the river to the left or *vice versâ*. Some years later should the set of the river again turn towards this deserted channel as soon as the bank which marks the channel is removed, the river returns to its old bed—and again a transfer of a portion of the enclosed lands takes place. In fact these changes only

CHAP. I, A.
Physical Aspects.
(iii) The alluvial tract or Sindh.

occur when the river makes a horse-shoe bend or returns to a deserted channel.

The alluvial tract above referred to is scored throughout its whole length by deep depressions, generally horse-shoe curves, showing where, at some former period, one of the rivers must have been. These depressions are from 6′ to 12′ deep and from 50′ to 100′ broad. They have been left deserted in a great measure in consequence of the westering tendency[1] of all the great Punjab rivers, and the rise of the country from the edge of the central tract to the present bed of the rivers shows that the earliest course of both the Sutlej and Indus was along the edge of the central tract, and that they have worked northwards and westwards to their present positions. This tract is called the Sindh.

It will be clear from this description that the lie of the land in the south-western Punjab does not favour the formation of deep, well-defined and permanent beds by the great rivers which converge in the valley of the Indus, but permits constant and sometimes sudden changes in their course. This tendency has apparently been accentuated by the slow but never ceasing drift of sand from the great Indian desert on the south, and, as possibly, as Colonel Minchin thought, by some upheaval of the tracts on its border. The subject is so important for a clear understanding of the ancient geography of the State, of its history and modern development, that it is proposed to discuss it here at some length.

That the course of each of the great rivers has been changed within historical times is conceded on all sides, but the precise nature of those changes has been the subject of controversy and still remains undecided. The main question is as to what river flowed in the great depression, called the Hakra, which forms the south-eastern frontier of the State, separating it from the Rájpútána desert and the State of Jaisalmer.

The Hakra depression.

As to this depression several theories have been advanced. Writing in the Calcutta Review in 1874[2] Surgeon Major C. F. Oldham ingeniously suggested that the Hakra, the upper part of which is called the Sotra or Sutra, probably a corruption of Satodra or Sutudri, is the old bed of the Sutlej or Sátadru. This theory was vigorously combated by 'Nearchus,' in an article in the same Review in 1875, who held that the Hakra was fed by both the Sutlej and the Jumna, but did not form the main bed of either of those great rivers, the existing bed of the Hakra being too narrow for it to have ever found a river of their magnitude, and its level being some thirty feet above that of the present Sutlej. Colonel Minchin, who was for many years Political Agent in Baháwalpur, has advanced

(1) This *westering*, as it is called, is due to the operation of the law, first discovered by K. E. von Baer, that the difference of the velocity of the earth's rotation at the Equator and at the Poles causes eroding rivers in the Northern Hemisphere to attack their right bank more than the left, and to push their beds sideways—while in the Southern Hemisphere, this action is reversed.

(2) Reprinted in Selections from the Calcutta Review, Second Series III, 1894, pages 1—56.

CHAP. I, A. — Physical Aspects. The Hakra depression.

the theory that the Hakra is the old bed of the Jumna, and his reasons are best given in his own words:—

As previously stated the desert portion is divided from the central tract by a depression called the Hakra, but in the southern portion of the State the advance of the sand-hills blown across from the great Indian desert has almost obliterated all traces of this river bed.

In the Calcutta Review for July 1874 an attempt was made to prove that this lost river was at one period the Sutlej. In my opinion the fact of the river Sutlej flowing within a defined valley of its own, bounded on either side by lands so much higher in level and of so different a character, precludes the idea of the higher tract ever having been traversed by the Sutlej. The Hakra river is referred to by Tod in the Annals of Bikaner, where he writes: "Tradition asserts that these regions were not always arid or desolate and that their deterioration dates from the drying up of the Hakra river, which came from the Punjab and flowing through the heart of the country emptied itself into the Indus between Rori, Bhakkar and Uch."

The Sirhind tract between the Sutlej and the Jumna is the watershed of the Indus and Gangetic valleys, and the Hakra depression is still the outlet of all the drainage channels of the western Sirhind tract, the main channel being the Ghaggar river.

It is not improbable that at some distant period the Jumna on leaving the hills turned westward and emptied itself into the Indus. The Western Jumna Canal was excavated in the reign of Firoz Tughluk about A. D. 1360—70 and, as all these old native canals were dug in depressions left by changes in the course of rivers, the probability is that this canal was dug in the dry bed of the Jamna or at least in a portion of it. Locally the Hánsi branch of this canal is stated to have been dug in the bed of the Chitrang.

It seems probable, that there has been a gradual upheaval of the Sirhind and Hariána tracts, which may have diverted the Jumna into the Gangetic valley, and gradually lessened the flow of water in all the Sirhind drainage channels. These channels are now dry except after heavy rains in the sub-Himalayan tracts, and the Ghaggar stream now only occasionally reaches the Bikaner border, whereas formerly there was a perennial stream in most of these channels. Along the banks of the Ghaggar and Hakra are the remains of old cities now only ruined mounds. In the Sirsa District some of these mounds have been excavated and found to contain marble and stone carvings of great excellence. It is nearly certain that the stone *lats* or pillars put up by Firoz Shah at Hissár and Fatahábád were exhumed by him from the old buried cities and the ruins of his old palace at Hissár show that he largely availed himself of these old stone carvings to adorn his underground passages and apartments.

Similar ancient towns and forts, such as Marot, Phul-ra, Mír-gadh, Wallhar, Dín-gadh, Mauj-gadh and Deráwar, are found on the banks of the Hakra in the Baháwalpur State.

The problem was attacked again in 1886[3] by Mr. R. D. Oldham, a Deputy Superintendent of the Geological Survey of India, to whose views great weight must attach. In his opinion the Hakra is the old bed of the Sutlej, though it may have been also fed from

(3) Journal of the Asiatic Society of Bengal, Vol. LV, 1886. On probable changes in the Geography of the Punjab and its Rivers, pages 322—43.
The Mihrán of Sind and its Tributaries. Ibid. Vol. LXI, 1892, pages 155—297.

a branch of the Jumna, and that it was lost when the former river turned westwards to join the Beás. This opinion is based mainly on hydrographical data and its author points out that the Hakra depression is being constantly filled up with an alluvium similar to the existing soil which explains the absence of sandy silt in its bed, and that the high level of the plain over which it pursues its course is a common characteristic of all the rivers of the Indo-Gangetic plain.

CHAP. I, A.
Physical Aspects.
The Hakra depression.

Lastly the late Major H. G. Raverty in a lengthy article discussed the historical aspect of the question, and his conclusions are that in the thirteenth century 'the Beás flowed in its *old* bed past Debál-pur (Dipálpur) and the Bihat (Jhelum), the Chenáb and the Ráví, having united into one stream to the north-east of Multán, flowed near it on the east side, and united with the Beás some 28 miles to the southward of that city and east of Uch, instead of west of it, as the united waters of the Punjab now flow: (page 166). Thus Uch and Multán both lay in the west bank of the Panj-nád and were closely united, politically, in consequence.

Further reference may be made to an article in the Physical Geography of the Baháwalpur State by Mr. J. W. Barns, F. R. G. S., Superintendent of Irrigation, published in the Journal of the Royal Geographical Society, 1872. That writer considered that the 'Bángar' (or uplands of the Cholistán) had at a former period been flooded not intermittently, as land is by the Punjab rivers, but steadily. He also found testaceous molluscs in the Bángar which, in his opinion, had had at one time a settled agricultural population.

The smaller depression.

Besides the Hakra there is in this State another but smaller depression running from three to twelve miles from the Ghárá and Chenáb rivers and parallel with them, from the north-east in a south-westerly direction. This depression bears various names, being designated at different places as noted below:—

PLACE.	NAME OF THE DEPRESSION.
Hásil Sáhrú.	Baggán-wálí.
Macleod Ganj.	Tirwáhná.
Minchinábád.	Kálí Budhí.
Shahr-Faríd and Mahár Sharíf.	Haryárí and Gharúán.
Hásilpur.	Pakhál or Pakhála.
Tibha-Raiká.	Jamlána.
Shaikh Wáhan.	Chilkána.
Talbání.	Phát.
Khairpur-East.	Gágrá.
Durrpur and Kathála.	Garang.
Sanjar.	Jarát.
Dera-Bakhkhá.	Kulkí.
Baháwalpur.	Wáhand.
Uch, Chaudhri and Garhí Ikhtiyár Khán.	Trukrí.
Maú-Mubárak.	Kálá.
Naushahra.	Gurhila.
Garh-í-Begar.	Wáhand or Tallá.
Kot Sabzal.	Gurhila.

CHAP. I, A.
Physical Aspects.
The smaller depression.

Various stories are current among the people regarding this depression. Old people among the Hindús say that in times long past there lived in the Jumna a huge dragon which was ordered by the gods to quit the river and seek an abode in the ocean, so, to enable it to reach the ocean secretly, the Jumna was bidden to send forth a stream. This stream is marked by the bed of the present depression. Another curious legend is that Darius Hystaspes (Gushtasp), who ruled this country, gave it to his daughter as her dower and that she constructed a canal of which the present depression is the remains. It is also said that it is an old bed of the Beás, or of an independent river which eventually fell into the Sutlej at some place higher up.

Of these legends the first is in accord with the theory that the waters of the Jumna once flowed westward, not eastward as now. And the second is curiously confirmed by certain loops in either side of its course, and which the people say were the distributaries of the huge canal.[4]

Whatever the facts dimly commemorated in these legends may have been, the people regard the Trukrí and Gurhila as one and the same stream, but Colonel Minchin was disposed to identify the Trukrí with the old bed of the Beás, and to regard the Gurhila between Firoza and Bhakkar as the old bed of the Indus, and he wrote:—

The old bed of the Sutlej can be distinctly traced along the edge of the central tract from the Sirsa border to the town of Goth Channi, where it was joined by another river, which I believe to have been the Beás; the two rivers then continued their course to the village of Firoza, where there is a deep depression some miles in extent at which point the united rivers fell into the Indus. General Cunningham has shown that the Indus was joined by the Chenáb opposite the town of Uch, and the old line of the river can be traced from this point to Firoza in the bed of the old Khanwah Canal, and in his description of the changes in the course of the Beás, he states that "in most of our maps, the old Beás is conducted into the lower course of the Bhatiyari, whereas its still existing and well defined channel joins the Chenáb 20 miles below Shujabad and its most southerly point is 10 miles distant from the nearest bend of the Bhatiyari." I believe the General is mistaken on this point, and that in the seventh century the Beás ran in two large channels, one as he points out near Shuja'abad and the other in the Bhatiyari channel, which was continued through the Baháwalpur State to its junction with the old bed of the Sutlej at Goth Channi. This channel, which is now called the Trukrí, flows below the old town of Uch. It is clearly a continuation of the Bhatiyari, as it commences on the left bank exactly opposite the place where the other channel ends on the right bank. Its position west of the town of Uch accounts for the preservation of this old town. The Chachnáma in describing the march of Muhammad bin Kásim states that "he journeyed from Alor, till he arrived at the Fort of Pa-biya on the south bank of the Beás. It was an old Fort and the chief of it was Kaksas. When he had settled affairs with Kaksas, he left the Fort, crossed the Beás and reached the stronghold of Askalanda." If any trust is to be placed in the old chronicler a branch of the Beás then flowed both west and south of Askalanda, which is identified

(4) With reference to these winding channels Mr. Barns writes as if they are undoubtedly ancient irrigation works.—J. R. G. S., 1872, p. 396.

CHAP. I, A.
Physical Aspects.

with the modern town of Uch and therefore the Trukrí, which flows to the west and south of Uch must have been the bed of the Beás.

The smaller depression.

The old bed of the Indus can be traced from Firoza to *Bhakkar* in the depressions locally known as the Gurhíla and Raini channels. General Cunningham has described the changes in the lower course of the Indus as follows :—" Below *Bhakkar* the original course of the Indus was to the east of the Alor range, but, as the waters gradually worked west-wards, they at last turned the northern end of the range at Rori and cut a passage for themselves through the gap in the limestone rocks between Rori and *Bhakkar*. This change is assigned to the beginning of Dahir's reign and must have taken place shortly after his accession in A. D. 680. The changes in the upper course of the Indus must have taken place about the same time. According to local traditions the town of Jajja west of Khanpur was founded by Rai Jajja Bhuta in A. D. 834, at which time the Indus must have left the old line near the sand-hills and approximated to its present course and was most probably flowing on the line shown by the Sádiqwáh Canal."

But according to local tradition the depression below Jajja is an old bed of the Indus and near Patan Munára, this depression is known as the Sej, and the Gurhíla runs midway between it and Naushahra in a bed of its own some two miles south-east of that town. Local tradition further states that the Sej and Gurhíla flowed at one and the same time, and that when the Sej in time had become a *dhand*, or back-water of the Indus, the Gurhíla continued flowing for a long period.

Thus the Sej should apparently be regarded as an old bed of the Indus, but not so the Gurhíla.

Further, it may be observed with regard to the latter that it was flowing as an independent stream while the Narra [5] or eastern branch of the Indus still ran, for in the legend of Sohni and Mahínwál the following lines occur :—

Agge tar Tanot ho taden khuh kháje kháro.
Dethari jo kot iho bayo' shahr Bhingáro.
Júná, Jokhia tarijo Dhakkar chautho Khohanro.
Putar há Dátar da waja hinjo peo ho Paháro.
Waggo nagáro jo Khán Sammá *á já kayá.*
Gurhílo gur wahe jaden hain wahe Naro.[5]
Sohnion, Mahin-har jo tadih ho wáro.

"In former days there was a habitation named Tanot. (Tanot is a fort and town in Jaisalmer State). It was then that a well named Khárá of bitter water was dug. Besides, there was a fort of Dethari (Dethari is said to be near Haidarabad and a town called Bhingárá near Shikárpur in Sindh). Except these there were no other habitations. Juná, Jokhiá, Dhakkar and Khohánrá, sons of Pahárá by Dátar his wife, were released by Khán Sammá as soon as the latter had ascended the throne. In those days the Gurhíla, of which the water was as sweet as sugar, and the Náro stream were

[5] The Narra (Sindhi Naro) does not run in Baháwalpur, but furthersouth in Sindh.

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flowing. Sohni too and Mahínhár, the famous pair of lovers, lived then."

There is nothing of geological interest in this State, which is situated entirely in the alluvium.

FAUNA.

Mammals.

The wolf (*nahr*) is found both in the Rohi and Sindh.

Pig (*mirhún* or *jatáma*, boar, *bhúndni*, sow) are found in large numbers in the jungles and State reserves. The hog-deer (*páhra*), ravine deer (*hiran*), black-buck (*kálá hiran*), *nila* or *nilgai* and *rojh* are also common and the wild-ass (*gorkhar*) is to be met with in the Cholistán. Other animals are the ordinary ones of the Punjab plains, such as the fox (*lúmbar*), jackal (*giddar*), hare (*sayyar*), hyæna (*targh*), wild-cat (*jangli-billí*), porcupine (*seh*), mongoose (*neol*), badger (*bijju*), squirrel (*gáhlar*) and musk-rat (*chháchúndar*). Wild rats (*chuhá*) of a brownish colour abound in the Rohi.

Birds.

The lark (*chandúl*) is supposed to soar at dawn into the sky in a state of ecstasy, singing hymns to God, and then falls senseless to the ground. If a dog or jackal then find and devour the birds it is supposed to cause it to go mad as a punishment for eating a bird so devout. Owls are of three kinds, *chibri*, *huk* and *gugh*, the latter being also called *Karakká shính* or the 'Kirár's tiger,' because the Hindús have peculiar beliefs about its being ill-omened. Hawks are of various species: *báz*, fem. *jurra*; *bashin*, fem. *báshá*, a falcon; *chipak*, fem. *shikrá*, also a kind of falcon; *lagar*, *shahín*, and *tamtarí*, all kinds of hawks. The *kurar* or *kurl* is a species of eaglet which is supposed to lure fish to the surface by its cry of *kurar*, *karar*, and then swoop down on them.

Reptiles.

The lizards are numerous and of various species, including the *goh*, *kirrí*, *kirrá*, a large lizard, *kirlá*, *gohírá* and *sánhá*, the three latter being poisonous. The *khann* is said not to copulate but to be born of a snake. The *gilaí* will, if shown to a woman before she begin to churn, cause the quantity of butter produced to be increased. The *phanyar* or hooded cobra is said to be of ten different colours, *bishyar*, *mushki*, *kálá-mushkí*, *chúhrá*, *chúhrá-mushki*, *kakorá* (brown), *tilyar* (pale grey with large black spots), *moti-bind*, *gul-kálá* and *chitta*, or white. The female cobra is called *padam* and is either *kálí* or *muhránwálí* (having large spots of the size of a *mohar*) whose bite is very deadly, so that—

Jen ko dangiá padam, Chá na dithá qadam.

"He whom a *padam* has bitten, will not be able to go another step." The *khaprá*, *karundiá* or *jalebí* (*i.e.*, folded like a *jalebi*), the *tírmár*, the *phúlan* (a small thin snake), the *jharohá* (or *dhobi* of the Punjab), the *sangchúr*, the *ghorá* and the *sambal* are also found. The *wains* is said to curl itself round a buffalo's leg and thus suck the milk and the *ghore-dang* is so swift that it can bite a galloping horse. The *damúhén* or "two-headed" with head and tail of equal thickness, is usually found near wells. The *jatálí* or "hairy" snake

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is said to have hair on its body. The *kulsár* has the power of conveying its poison to its assailant through his stick, which invariably breaks. The *kingnán* is a very venomous snake. The *sáh-pivná* is the subject of curious beliefs. It is said not to bite in the day time even if held in the hand, but at night it crawls in a sleeper's breast and poisons his breath,[6] striking him with its tail before it makes off. It is even said to remove all sticks, &c., from the sleeper's side with its tail, so that on awaking he may find no weapon to hand. People in the Rohi usually sleep with a lamp burning in the house as it is afraid of a light, and the *thánadárs* of Islámgarh, &c., actually have a guard to keep off the *sáh-pivná* at night. Another snake is the *chit-kannán*.

Rewards.

From 1890 to 1897 Rs. 244 to Rs. 358 a year were paid for killing snakes, the number killed ranging from 1,751 to 2,480, but in November 1897 rewards ceased to be paid.

Amphibia.

A frog is *daddú*, generally, but the masculine is *didár*, feminine *did*. The tortoise, *kochh-karummán*, is very common in the rivers and *dhands* and even in wells. It is eaten by the Chúhras and the Kehal and Mor tribes. Alligators, *sansár*, and otters, *luddar*, also abound.

Fish.

The carp, *dambhrá* (*Labeo rohita*) or *rahú*, of the Punjab is the finest of the fish found in the State, and is said to be very nourishing. If a child is sickly, the mother is made to eat *dambhrá* to cure its debility. It is credited with the power of jumping from a depth of 18 cubits under water to a height of 18 cubits in the air, or 36 cubits in all. The *thailá* (*Catla buchanani*), also a carp, ranks next. The *morí kakkar* (*Cirrhina mrigala*), also of the carp family, has powerful jaws shaping like a weeding knife and can cut through the meshes of any ordinary net. It is caught in wire nets. The *jhállí* is good eating as is the *singhárí* (*Macrones cavasius* [7]), which is much used as an ingredient in *palao*. Both are singularly free from bones. The *battí* (*Notopterus kapirat*) has very thin bones, which cannot be extracted and are pounded up with the flesh for cooking. The *ghoghún* (*Callichrous bimaculatus*) and *shurkú* are also found. The latter is also called *daryá dá kukkar* or cock of the river. It feeds on the grain it finds in the stream, or among small pebbles, and it is said that its flesh cures diseases of the kidneys and bladder, such as stone, &c. The *chhallí* resembles the *dhungnán*. The *chhuchhí* which is a foot in length and four fingers in breadth. It resembles the *pari*, has numerous bones and is not pleasant to the taste. The *chuggá* has three bones and is generally a finger in length. It has black, red and blue spots on its scales, and is called *sher-rang* 'lion-colour.' It is uneatable. The *durrá* (or *Rohtee cotio*) is as big as the palm of the hand; and its breadth rather exceeds its length. The *drurá or dar-rá* (*Barbus chrysepterus*). The *dáhí* (*Labeo calbasu*) is a dark coloured fish resembling the *daúbrá*. In the Punjab it is called *nain* or 'female-

(6) *Sáh nál sáh mel ke, i.e.*, by mingling its breath with that of its victim.
(7) The *Singhara* in Muzaffargarh District is the Macrones doe.

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barber' and in the Ubha it is called Machháni, *i.e.*, the wife of a Máchhi or waterman. The *daulá* or *guddú* (*Ophiocephalus punctatus*), the *garái* of the Punjab is a very powerful fish, and is said that it can force its way up to the roof of a house against the flow of the gutter. It has only one bone and is eaten with rice, being considered a luxury. The *dabbí*, a small fish. The *dará* resembles the *kanghí*, but glistens less. It is usually five inches long and about a finger thick. It has a large number of bones and is tasteless. The *dhungnán* (*Pseudotropius garua*) resembles the *mali* and is about a foot long. It abounds in bones but has no scales and is good eating. Muhammadans eat it but Hindús do not. The *gán-gut* or prawn is never eaten by Muhammadans; the Jhabels therefore do not catch it. The eel, *goj* or *sap-machhi* (*Mastacemblus armatus*) is generally believed to be the offspring of a fish and a snake. Physicians cut off the head and tail and prepare from them a medicine to cure impotence.

Other fish are :—

The *gújírá* (*Mastacemblus pancalus*), a species of *goj;* the *guddú*, *shakir*, and *chitra* which belong to the group of fish called snake-headed (*ophiocephalus*) the *gullá*, the *kanghí* (*Ambassis baculis*), a small fish which glistens like silver, a cubit in length and from 1 to 3 inches in breadth. It has more bones than flesh, and hence is called *kanghí*, or 'comb.' Another variety, called *khanní* is about one finger in length; the *khagar*, *kargú* or *khagga* (*Macrones cavasius*) which is usually caught by means of a hook; the *khandarlí*, the *kharnin*, (*? Barbus sarana*) which is also good eating; the *khaththá*, the *luánkh* or *lákhi* (*Saccobranchus fossilis*) or *singí* of Hindustán, a small fish with red and black scales. It has three sharp spikes in the head which can inflict a painful wound, causing inflammation, the *makhni* or *makhláni;* the *mallí* (*Wollago attu*), or *boáli* of the Punjab which is excellent eating and is useful for cases of diarrhœa. Hindús rigidly abstain from eating it. If a Hindu who has fine eyes, or good looks, suffers from the evil eye (*nazr*), he sacrifices a *malli* by turning it round his head and giving it away in charity, in the belief that the effects of the evil eye will be thereby removed. The fish is given to a fakír, or if one is not at hand is thrown away: the *mukkar* which has a head like a snake, its body resembling that of the *danbrá*. It measures from 3 to 4½ feet in length and makes an excellent dish; the *pallá* or *pallú* resembles the *mallí*, and this name is generally given to the young of the *mallí*. It has only one bone and makes an excellent dish, the *pori* or *parri* (*Notopterus chitala*); the *pháppá* has no fins. It is one finger in size and is tasteless; the *phárándá*, the *shahíngar* (tiger-fish) or *kingar*, which is about five inches in length. It has two spikes in its head and if caught in the hand it strikes with these spikes and inflammation is produced. It is good eating; the *saul;* the *shaikh-sharính* (*Labeo cursa*), which makes excellent eating when fried; the *sunni* or *sohnin* (*Cirrhina reba*), which subsists on grass only; the *mukkar machhi;* the *tirkand*, which is a well-known fish having three large horns; the *wonchhi*, which is generally 4 fingers in length, white in

colour and very delicious to the taste. In olden days it graced the table of the Nawábs of Baháwalpur with whom it was a favourite.

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Physical Aspects.
Fishing.

Fishing is carried on in the following ways:—

(1) by means of a *síní-jál*, or a set of several small nets. This is dragged by 20 or 25 men and is fitted with iron rings, which weigh it down in the water; (2) by means of *kurhi* made of six sticks and a net of string shaped like a cage. It is used in water about 3 feet deep; (3) by a *jálá* or net made of cotton thread, the four sides of which are furnished with iron rings, and it is spread out and drawn together by means of a string passing through them. It is generally used in water from 12 to 14 cubits deep; (4) by a *nará-tárú* made by files (strips of wood) and thread spun from the fibres of the *ák* plant. This net is fixed perpendicularly in the water; (5) by a *nará-bodú* which resembles the *nárá-tarú*, but the former is sunk deep in the water and catches the deep-swimming fish, while the latter floats in the water and catches the fish near the surface; (6) by a *kundi* or iron hooks. It is said that only *singhárá*, *tirkand*, *parí*, and *malli* can be caught by this means; (7) by a *chhat* a sort of spear with which fish are caught in clear water.

The State derives a small revenue from its fisheries, which are ordinarily leased to the Jhabel, Mor and Kehal tribes. The fisheries are:—

Kárdári Sádiqábád.—Duba Gojwálá, Duba Kálá Kanba, Duba Bohiwálá, Duba Kalwaswálá.

Kárdári Khánpur.—Dhand Gágrí, Dabh Kanak, Nála Minchinwáh, Nála Barnswáh.

Kárdári Ahmadpur.—Dhand Tarukrí, Dhand Hajjámwáli, Dhand Kháriyánwálá.

Kárdári Baháwalpur.—Dhand Chhap Kalyárwála, Danbarwáli.

Kárdári Minchinábád.—Mori Fordwáh, Mori Daulatwáh, Mori McLeodganj and Músá Bhutta.

The income fluctuates. In 1891-92 it was Rs. 1,175, in 1897-98 Rs. 298, and in 1900-01 only Rs. 365. The fisheries in Sádiqábád and Khánpur are by far the most valuable.

Insects.

The locust (*makrí*) is dried and eaten by the people in the Rohi. White ants (*síwí*) are a great pest in the State, doing much damage to beams and rafters in houses. There are said to be four varieties, the *jarh-gál* or root-eater, the *mundh-gál* or trunk-eater, the *pattar-gál* and *shagufa-gál* or leaf and flower-eater. Black ants are *makaure* and common ants *kawílí*. The wasp is *debhún* and a large variety the *Kábuli-debhún* is charmed by night out of its nest by means of *mantras*, but not until sulphur has been burnt. The *gharain* is a harmless insect, resembling a wasp. Bees abound in the wastes as well as in the towns and villages. They usually live in *jál* trees. The country is infested with mosquitoes, especially the Alláhábád and Khán Belá *iláqas* of the Khánpur Kárdári. Centipedes

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(*kankoil, hazár-jánghí* or *saujánghí, i.e.*, with a thousand or hundred legs), scorpions, *wathúán*, and spiders, *dánwar*, are common as elsewhere. The *labána* is an insect which is fastened round the necks of children to cure *umm-us-sibiyán* or infantile convulsions. The *kutti* found on trees and in gram fields does much damage and causes itching if touched. The *sáwani-chhalle* or *bír-bho-hatti* is called *lál-bái* by Hindús. It is only found in the rains. The *chichar* or *chamchichchar* is a kind of tick. Another insect, the *jawa*, resembles the tick but is poisonous. It is common in the Rohi and its bite is difficult to cure and occasionally fatal. The *ghamár* insect of the Punjab, which makes pitfalls in the sand and entraps ants in them, is called *chor* and is caught and tied in a piece of red cloth round the neck of a child suffering from a kind of fever which comes on at night and is called *chor* fever.

FLORA.

Trees.

The following indigenous trees are found in the State :—

(1) *Karính*—Capparis aphylla.
(2) *Red Leí*—Tamarix Gallica.
(3) *Barnán*—Crataeva religiosa.
(4) *Kallar-Leí*—Tamarix species.
(5) *Okánh*—Tamarix Dioica.
(6) *Bakáin* or *dharek*—Melia Azedarach.
(7) *Ním*—Melia Indica.
(8) *Bér*—Zizyphus Jujuba.
(9) *Malha-Ber*—Zizyphus oxyphylla.
(10) *Sohánjna*—Moringa Pterygosperma.
(11) *Shísham*, or *tahli*—Dalbergia Sissoo.
(12) *Jand*—Prosopis spicigera.
(13) *Sharính*—Albizzia Lebbek.
(14) *Kikkar*—Acacia Arabica.
(15) *Jál*—Salvadora Olioides.
(16) *Lasúrá*—Cordia Myxa.
(17) *Gondi*—Cordia Rothii.
(18) *Bohar* (*banyan* tree)—Ficus bengalensis.
(19) *Pippal*—Ficus religiosa.
(20) *Jhit*—Salvodora persica.
(21) *Obhánáh* or *Báhn*—Populus Euphratica.
(22) *Harnoli*—Ricinus Communis.
(23) *Jáman* or *Jammún*—Eugenia Jambolana.

Most of the trees found in the orchards of the Punjab grow in the State and bear fruit. The almond also grows but does not fruit.

In those parts of the forests which are not flooded year by year the soil is largely impregnated with *kalar*, the saline efflorescence formed on the surface by evaporation of the subsoil moisture which is drawn to the surface by capillary action, and in such soil nothing grows but the *kalar lai* (hence its name), the *jhit* and a few *jál* shrubs.

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Physical Aspects.
Trees.

Besides these indigenous trees the following exotic trees grow well in gardens: *simal* (Bombux Malabaricum): *dháman* (Grewia oppositifolia): *belí* (Limonia acidissima): *bel* (Ægle marmelos): *ambárá* (Spondias mangifera): *dhák* (Butea frondosa): *kachnár* (Bauhinia variegata): *imli* (Tamarindus Indica): *amaltás* (Cassia fistula): *sufedsharín* (Albizzia elata): *baherá* (Terminalia ballerica): *arjan* (Terminalia arjana): several kinds of *eucalyptus*: *kumár* (Gmalina arborea): *gular* (Ficus glamorata): *pápri* (Ulmus integrifolia): *anolá* (Phyllanthus emblica): *charbi* (Excœcaria sebifera): and *báns* (Dendrocalamus strictus).

The *babúli*, called *bávali* in the State (Acacia eburnea), a small thorny scrub, grows abundantly in the Rohi. It makes good fodder for goats and camels and is also used for fuel and fences. Its thorns and leaves are like those of the *babúl*, and so it is called *babúli* or 'dwarf *babúl*.'

The *khajúr* or *khajj* (date-tree—*Phœnix dactylifera*).

Date-trees are very abundant. The statement below gives the number of trees and the revenue accruing from them:—

NUMBER OF TREES OF EACH KIND.					Revenue realized according to Revenue Department.
Male trees.	*Khassi.*	Female trees.	Other kinds.	Total.	Rs.
531	406,832	331,506	34,219	773,088	27,498

Of the 773,088 date-trees 731,787 belong to the people and the remainder (41,301) to the State. The date-tree belongs to the Dioicous class of the vegetable kingdom, *i.e.*, the male and female trees are separate. The male trees are generally less numerous than the female.

The female flowers are sometimes fertilized artificially by the Khajúrwálas. This is done before the flower sheaths open; a hole is made in the sheath of the female flower and a few bits of the male panicle are inserted. The female trees are of two kinds. One yields fruits containing stone, and the other, called *khassi* fruit, which has no stone. But the popular division of the date-trees is of three kinds, namely, (1) male, (2) female and (3) *khassi* or neuter. The *khassi* is also called *bogh*.

A date-fruit has different names at the different stages of its growth, thus:—

Wisákh makaurá, Jeth gindaurá, *Hár doká, Sáwan pind,*	*Bhadra áyá te kadh giyá,* *Khají-wále di jindh,*

i.e., in Baisákh (the date is called) *makaurá*, in Jeth *gindaurá*, in Hár *doká*, in Sáwan *pind;* but when the month of Bhádon comes it takes away the life of the date-grower.

The date is used in four different ways:—

(1) *Wan dí pind;* or the date which ripens on the tree.

(2) *Lúni pind* (from *lún*, salt), or raw dates preserved in salt and eaten in winter.

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The *khajur* or *khajj* (date-tree—*Phœnix dactylifera*).

(3) *Chírwín-pind* (from *chírná*, to cut), when the stone is separated from the fruit and the kernel dried.

(4) *Sokwín pind* (from *sokáná*, to dry): certain kinds of date dried without extracting the stones and used in winter. These dates do not spoil. *Sokwín pinds* can sometimes be kept for a full year.

Each part of the date-tree has a separate name. Thus the growing stem is termed *mundh*, but when cut off and stripped of its branches it is called *chhándá*. When a number of date-trees sprout from the same root they are called *thaddá*. The branches, which are useful for various purposes, are called *chharí* and the leaves *bhútra*. From the leaves, mats, baskets and fans are made. The fans made at Uch are the finest. The leaves are cut into thin fibres which are dyed with different colours, green, red, yellow, &c. The various forms into which the fibres are woven are called *chaukarián*.

In Uch and its vicinity the *cháhra* when plucking dates addresses the tree thus:—

Khajji khajúr, házir hazúr,
Rakhkhí Cháhre báqí gaí manzúr;
Rokhkhá jíwí, Chárhá jíwí,
Jíwí Pír Nau Násir Dín,
Kalangí wálá tun phaláí, phálín,
Main charhda charhán
Terá sádár ishq Alláh,
Kháda pítá aláyá galáya,
Ghassa ghabbá bakhshín wáste Alláh,
Jínde hosún tán phir phir charhsún
Mar gae tán ishq Alláh,
Khajjí ghar á gaí wáh.

"Oh date tree! The *cháhra* has kept it, the rest is accepted. May thy keeper and the *cháhra* live and may Pír Nau Násir-ud-Dín (the Sajjáda-nashín of Uch Bukhári), also live, he who has a *kalgi* or crown on his head. I wish that thou, O Pír, may make the tree flourish. May I be always climbing it! O tree! Let me and thee love God. All I have eaten and said, the trouble I have given thee by tugging at thee with a rope, pray forgive it for the sake of God. If I live I shall climb thee again; if I die then let God be loved. (Here he mentions the name of the *baikhár* or master of the date); but the dates have come to our home. Ha! ha!" (here he mentions the name of the tree, *e. g.*, red *khajji*, or stoneless *khajji*, as the case may be).

The *jhit*,[8] *obhánh*, or *báhin* and *kachnál* are too well-known to need description. The twigs of the former are used as *miswáks*

[8] *Jhit*—Salvadora Persica. *Obhánh*—Populus Euphraticus. *Kachnál*—Bauhinia variegata. *Jandi*, *kandá* or *kandi*—Prosopis spicigera.

CHAP. I, A. Physical Aspects. The *jand.*

(tooth brushes) by Muhammadans and those of the latter (called *dátan*) by Hindús.

The *jand* or *jandí*. In summer a kind of sweet juice trickles from the branches of the *jandí* tree, and round it a species of white insect with six legs, called *baggí-tindní*, is always to be found. They cling to the place whence the juice exudes in two or three parallel strings and invariably keep in line. This juice trickling from the branches falls on the ground, making it black, and the *zamíndárs* collect this blackened earth and mixing it with water strain it. The juice thus obtained is boiled and made into syrup which resembles honey. This syrup, called *máhla*, is sold as honey by the Hindu shop-keepers of the Lamma.

Wild shrubs, herbs and vegetables.

The following plants grow wild in the State :—*Ak* (*Calotropis procera*), the *lána* which has three species, the *lána*,[9] *lání* and *gorá-láná*. The wood of the *phog* (*Calligonum polygonoides*) is used as fuel, generally for burning bricks in kilns of the native pattern, and its leaves are grazed by camels and goats. The *khár*[10] grows in abundance in the Rohi. It begins to shoot spontaneously in March, grows to the height of 2 to 2½ feet and is cut in August. *Sajjí* or *ashkhár* (*barilla*, or impure carbonate of soda) is made by burning the *khár* plants, and is used in preparing several medicines and more especially in making soap. In the Cholistán there are fields of *khár* called *dáhes* which are leased annually, the leases being put up to auction, and the State derives a handsome income from this source. Sometimes poor people instead of *khár* use *lání* which they burn, washing their clothes with the ashes. Others wash their clothes with a powder made from *gorá-láná* mixed with water, and towns-people use *gorá-láná* for washing silk, especially yellow silk, and gold ornaments. Camels are fond of *láni* and *gora-láná*.

The following statement shows the income in rupees derived by the State from *khár* during the last five years :—

Name of Kárdárí.	1896-97.	1897-98.	1898-99.	1899-1900.	1900-01.	Total.
Sádiqábád	27	55	103	60	62	307
Khánpur	113	113	113	113	114	567
Ahmadpur	3,200	3,463	3,463	3,474	8,225	21,825
Baháwalpur	5,763	5,763	5,774	15,000	17,666	49,966
Khairpur East... ...	4,133	4,133	4,133	7,653	7,655	27,708
Total ...	13,237	13,527	13,586	26,300	33,722	100,473

No *khár* is used in Minchinábád Kárdárí.

The *káná* (*Saccharum sara*) a kind of reed, is of two kinds *lál* (red) and *chittá* (white). Its different parts are used for various purposes. (1) The upper part *tilnú* or *tílí* of the *káná* is used for

(9) *Lána—Anabasis multiflora. Láni* and *gorá-lána—Caroxylon fœtidum.* An inferior quality of *sajji* is made from *lána* and the ashes of the *gora-lána* are used by villagers instead of *sajji*.

(10) Caroxylon Griffithii.

CHAP. I. A. — Physical Aspects. Wild shrubs, herbs and vegetables.

making *pakhis* (or *tilnú sholdári*), winnowing baskets and *jhárús*. (2) The sheaths which cover the *tilnú*, and the two or three upper nodes of *kánú* called *munj*, are used for making good ropes and fine *ván* for weaving on to chárpáis. (3) The *kánú* or lower portion of the grass is used for thatch, *patals*, and fencing. (4) *Sar*, or leaves, when green, makes good fodder for cows and buffaloes, and when ripe and dry it is also used for thatch. It is also distinguished as *sachchá* or true and *jhutá* or false. The leaf of the *sachchá kánú* is not so broad or coarse as that of the *jhutá*. The *zamíndárs* believe that if a well be sunk where *sachchá kánú* has been growing its water will be sweet. The *kánh* or *káhi* (*Saccharum spontaneum*, a reed) is found on the banks of rivers, and, in the tract west of Muhammadpur-Lamma, it is also found on the canal banks. Cattle feed on it largely, and it makes a good fodder for buffaloes. The reed obtained from the *káhi* is of superior quality and is used for pens.

The following is a list of various other plants found in the State with references to Stewart's Punjab Plants, where traceable:—the *akrí or panírwálá ak* (*Withania coagulans*) is said to flower throughout the year, S. P. P., p. 161: its seeds are given to children for colic by native practitioners: *alsi* (*Linum usitatissimum*) grows spontaneously in gram and *methra* fields, S. P. P., p. 21; in this State only the oil is extracted from its seeds: *amarwal* (*Cuscuta reflexa*, also called *iftímún*), is used as a medicine; it is found on trees especially on *ber* trees, which it kills, S. P. P., p. 152: the *angári* is a reddish plant some six inches high which grows on inundated land. It is injurious to animals, and if they eat it their milk becomes red like blood. It grows in Asauj and Katak. The *baphalli* (*Corchorus capsalaris*) is a cooling medicine and useful in cases of gonorrhœa, and is also eaten by animals; the *bakhra* (*Tribulus alatus*). Its seeds are used for food, especially in times of scarcity, and are also eaten by women to ensure fecundity, S. P. P., p. 37: the *báthún* (*Chenopodium album*) is used as a pot-herb: the *battú* (*Amaranthus Gangeticus*) grows in wheat fields. It is given both to men and horses to cure catarrh and headache, S. P. P., p. 178 or 181: the *bhangra* (*Eclipta erecta*) is a parasite and of two kinds, one which bears blue flowers and from which women prepare collyrium (*kajjal*) and the other which is used to cure the necks of oxen when galled by the yoke; it is burnt and the ashes applied to the wounds, S. S. P., p. 126: the *bhogatni:* the *bhokát* (called *bhugát* in the Punjab) is a well-known vegetable: the *bhuin-phor*, or earth-spliter (*Phelipæa Calotropidis*) is applied to horses' sores, S. P. P., p. 163: the *bhukal:* the *brahm-dandi* cures gonorrhœa, S. P. P., p. 262: the *bukkan* (*Lippia nodiflora*) makes a good fodder for camels and also is used as a medicine, S. P. P., p. 166: *chalitra:* the *chhitún* grows under *karinh* trees during the rainy season and yield pods, resembling those of the *sohánjnán* tree, which are eaten before they ripen by the inhabitants of the Rohi and the poorer classes in general: the *chirí-haththa* is a kind of grass which grows on fertile land: the people use an infusion of it which has a cooling effect: the *dhatúra* or aconite (*Datura stramonium*) is used as medicine

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as well as a poison, and its leaves are applied to ulcers and boils: S. P. P., p. 156: the *dhaman* (*Fagonia Cretica*) has medicinal virtues and is given as a tonic: the *dodhak-kalán*, and *dodhak khurd*, S. P. P., p. 130 or 150: the *faríd-mulí* is used as a cooling medicine, S. P. P., p. 13: the *gidar-wár* remains green throughout the year except in Poh, growing to a height of 3 feet, and its leaf resembles that of the *shísham* (*Dalbergia sissu*). It is used as a cure for a first attack of kidney disease: the *gorakhpán* is a cooling medicine, S. P. P., pp. 150 and 154: the *harmal* or *spand* (*Peganum Harmla*), S. P. P., p. 38: the *harn-butí*, ? *hiran-padí* (*Convolvulus Arvensis*), S. P. P., p. 150: the *háthí-súndí* bears a fruit like the trunk (*súnd*) of an elephant (*háthí*): the *hazár-dání* (*Euphorbia thymifolia*) grows in the Rohi during the rainy season and cures chronic fever, *cf.*, S. P. P., pp. 194 and 195: the *jawánsah* or *jawánh* (*Alhagi Maurorum*) is a well known plant, used in making *tattis* in the hot weather. Camels delight in it as fodder, S. P. P., p. 57: the *it-sit* (*Trianthema crystallina*) is eaten by cattle and also used as a medicine, S. P. P., pp. 100, 171 or 182: the *kálí-bútí:* the *kálá-míra:* the *kanderi* (*Gymnosporia spinosa*) is given to horses to cure colds, S. P. P., p. 41: *kánjún:* the fruit of the *karwílún* (*Capparis horrida*) is made into *achár* or pickle, S. P. P., p. 16: the *khitittar* or *khatittan* (*Rumex hastatus*), also called the *khorásání-pálak*, is used as food by the poor, S. P. P., p. 187: the *khíral* grows in Phagan and Chet. Its leaf is a little smaller than that of gram, and produces a milky juice when squeezed. It is used in preparing calx of tin and as a cure for gonorrhœa: the *khunb* or *khunbí* (*Morchella spinosa*) is commonly used either green or dried as a vegetable, S. P. P., p. 268: the *kinkinrá* resembles the *rehan* (*Ocimum pilosum*) or sweet basil. It grows to a height of about six inches and is believed to cure gonorrhœa-simplex, strangury and stone in the bladder, and its seed has also medicinal properties. Inundations destroy this herb, *cf.*, S. P. P., p. 170: *lút* is another name for the *akásbel* or *amarwal*, q. v.: the *mako* is very bitter in taste and has medicinal properties, S. P. P., p. 160; its fruit being sweet is edible: the *marerí* grows in summer when it is eaten as a vegetable: the *mundí bútí* (*Sphæranthus Hirtus*) is used as a medicine. Its flowers are officinal and are used as an alterative, depurative, and as a cooling and tonic medicine which is highly esteemed, S. P. P., p. 130: the *nak-chhankní* (*Myriogyne minuta*) produces a kind of snuff, S. P. P., p. 128; *Níl bútí:* the *pad-bahera*, or mushroom: the *phatokan* is a creeping plant with a leaf about the size of a finger nail. It is given to horses as a cure for worms, and human beings also take it: the *puth-kandá* (*Achyranthes aspera*), *cf.* S. P. P., pp. 180 and 192: the *ratkán:* the *resham bútí* (*Berthelotia lanceolata*) is a medicine used like senna, S. P. P., p. 122: *rúín bútí* grows in the Rohi in Chetar and Baisákh after rain. It is supposed to cure boils and piles: *salárá:* the *satiánásí:* *sijjh-obhára:* the *sitún* (*Boucerosia edulis*) generally appears in the rainy season, in Sáwan and Bhádon under the stems of the *lano*, *jand* and *karíl*, S. P. P., p. 144: the *suk-mard* is a kind of grass like *mareri*. It is said that people who have boils and pimples are benefitted by it,

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provided that they and their descendants for seven generations use it and nothing else for their ailments, but if they use any other medicine they and their children for seven generations will derive no benefit from the plant and will continue to suffer from pimples: the *tikan* is a medicine, S. P. P., p. 192: the *trai-patri* (*Marsilea quadrifolia*) is a herb which grows near wells and is used as a cure for diseases of the liver, S. P. P., p. 266: the *tumman* or *kor-tumman* (*Cucumis Colocynthus*) is given to horses as a digestive, and is also used as a purgative, S. P. P., p. 96: the *uthpaira*, *wanweri*: the *zakhm-i-hayát* (*Sphæranthus Hirtus*), S. P. P., p. 130.

Grasses.

The following grasses are used as fodder:—The *sáwri* usually grown on the banks of rivers and in rice fields. Horses and cattle eat it readily. Coldstream, [11] Pl. 6. The *darabh* or *dabh* (*Cynadon dactylon*) is commonly found in the firmer soils and in hard clay, but it is not uncommon even in sandy soils. It supplies a good fodder for cattle and is sometimes used for roofing purposes, S. P. P., pp. 115 and 254. The *dílá* (*Cyperus-tria*) yields a good fodder for buffaloes, S. P. P., p. 250. Coldstream, Pl. 38 *b*. The *kúriyá* is sown by cultivators and grows both in winter and summer, S. P. P., p. 142. Coldstream, Pl. 5. The *sánwak* (*Paincum Colonum*) is of two kinds, *ijwin* or 'sown' the other the *saya* or 'wild,' S. P. P., p. 257. Coldstream, Pl. 2. The *bhattal* is eaten by sheep and goats. From its juice a medicine for the eyes is prepared, S. P. P., p. 64. The *mainán* is eaten by buffaloes and cows, S. P. P., p. 71. The *kohan*. The *wigára* grows in wheat. Its tendrils resemble those of the pea. The *patrála* resembles the *wigára*, but its leaves are broader. It grows on land that will not produce wheat, S. P. P., p. 159. The *líú* is a thorny vegetable which is fatal to crops. It grows to a height of 2½ and sometimes 4 feet. In Poh, when it is very small, the farmers cut and dry it for fodder, and if given to milch cows they yield a larger quantity of milk. After Poh its thorns, which resemble those of the *thohar*, become bigger and cattle cannot eat it. If *líú* grows for 2 or 3 successive years in a field it becomes utterly useless for cultivation. The *líú* grows with the wheat and disappears with it, S. P. P., p. 84. The *murk*. The *tallá* is an excellent fodder for cattle and horses. There is a saying *ghora ko talla bhala ran no khalla bhala*, or '*talla* is good for horses and *khalla* (shoe beating) for women.' Coldstream, Pl. 27. It is the Punjabi *khabbal*. The *chhínbar*, *chhar* or *madháni*. Coldstream, Pl. 31. The *tarar* or *makhnála* grows during the rainy season. Horses are very fond of it, S. P. P., p. 11. The *wisáh* grows in Sáwan and Bhádon. Its leaf is as big as a rupee, and it tastes like a clove, all animals, except horses, and asses eat it, particularly camels. If a man is bitten by a snake he is made to drink a decoction of *wisáh* as a purgative and it is also applied as a poultice for boils. Alchemists also use it. The *jandal* is a spontaneous grass which grows in wheat and barley fields, S. P. P., p. 249. The *dodhak* is eaten by sheep and goats, S. P. P., pp. 130, 150 and 192. The *khawi* (*Andropogan laniger*) is an odorous grass

(11) The references are to Coldstream's Grasses of the Southern Punjab.

which smells like lemon, and forms a most nutritious fodder, S. P. P., p. 253. Coldstream, Pl. 17. The *jau-sáq* is given to animals to eat and men also eat it mixed with *gandlán* (a kind of vegetable). It is also used as a vegetable when dried, S. P. P., p. 178. The *kharpal.* The *battún* or *bhathún*. *Palwáhan* (*Andropogan pertusus*) is a very good fodder for horses and cattle. Coldstream, Pl. 19. *Garm* (*Panicum antidotale*) grows on the banks of rivers. It also is a good fodder for cattle, S. P. P., p. 258. Coldstream, Pl. 1 *a*. The *kháb* grows in the rainy season. Its root, which resembles an onion under water, and its flowers are red and white. Cows and buffaloes eat it freely, and camels also. The *kúrí* resembles *chhinbar* to some extent and is quite distinct from *kura*, S. P. P., pp. 25, 26, 132, 141, 212 and 255. Coldstream, Pl. 5. The *lúnbar* is a small grass resembling a fox's tail, S. P. P., p. 176. The *kulánj* is the food of cattle, more particularly of cows. The *tandula's* leaf resembles that of the *berí* (plum tree). It grows in the rainy season. Animals eat it and men also eat it cooked. It is used as a cure for neuralgia, S. P. P., pp. 182 and 228. The *loki* grows to a height of 6 to 9 inches.

CHAP. I, A. Physical Aspects. Grasses.

The *nílofar* (*Nymphæa lotus*) is abundant in *dhands* and depressions full of water. Its leaves and flowers always lie on the surface and it remains green from Baisákh to the end of Sáwan. The flowers are used in native medicines such as *sharbat* and *araq*. The seeds, called *nafa* are generally used by Hindús on the *ikádashi* fast days. *Lor* obtained from the root is used as a vegetable and also eaten raw, S. P. P., p. 8. The *kanwal* lotus (*Nymphæa lotus*) is just like the *nílofar* and abounds in *dhands*. It is also called *paban*. Its large circular leaves always float on the top of the water, and its root,[12] termed *bhe* apparently a corruption of the Persian word *bek* (root), is used as a vegetable both green and dried. The *bhe* cut into small pieces about half an inch long is dried and the dried *bhe* is called *kochrí* of *bhe*. Both *bhe* and *kochrí* are extensively used by Hindús on the *ikádashi* days. Its fruit covered in *tiki* is called *kaul doda*, and is used both green and ripe. When green it is eaten raw as well as cooked. When ripe it turns black and its rather hard rind is used as a medicine. The *kundar* (*Typha Augustifolia*) or bulrush is usually found in the *dhands* in the Lammá. Educated people call it *dhukh*, and mats are usually made of it for mosques. *Charpais* also are woven from it, and agriculturists regard them as a luxury in the hot season. Its ears resemble those of the *bájrá* but contain no grain, only a yellow down of which a kind of sweetmeat called *búri* which is considered to have astringent and aphrodisiac properties is made. Below the ear a glutinous substance called *khoh*, which is very inflammable is found, S. P. P., p. 246. The *singhára* is well-known fruit in common use, S. P. P., p. 89.

Water plants.

RAINFALL, TEMPERATURE AND CLIMATE.

Generally speaking though occasionally it rains at certain places in July or August, general rain is rare in Baháwalpur. Clouds often

Rainfall. *Tables 3 to 5 of Part B.*

(12) Sanskr: *vish*, Hindi *bhis*, Punjabi *bhe*, the edible root of the lotus: Platts' Dicty: p. 188.

CHAP. I, A. Physical Aspects. Rainfall.

gather on the horizon, but they are usually dispersed by the wind, and there is a well-known proverb:—*Jadán ái Baháwalpur di wári: Há mính te thí-gai andhári;* which means that when it comes to Baháwalpur rain changes into storms of wind.

Hitherto there has been no system of keeping rain-gauges at out-lying stations, and hence it is difficult to estimate the average rainfall. The figures for Baháwalpur itself are given below:—

Year.	Tenths of an inch.	Year.	Tenths of an inch.	Year.	Tenths of an inch.
1888	40	1893 ...	37	1898 ...	58
1889	58	1894 ...	40	1899 ...	11
1890	18	1895 ...	61	1900 ...	19
1891	44	1896 ...	22	1901 ...	41
1892	130	1897 ...	161	1902 ...	22½

The average rainfall from 1888 to 1900 was thus 5·4 of an inch.

Temperature. *Table 2 of Part B.*

Generally the four months of May, June, July, and August are the hottest and during these months lack of air is often complained of, but as a rule a southerly wind blows regularly from 11 P. M. to 9 or 10 A. M. and gives relief from the intense heat. Mr. Barns said: 'The State though it has an extra-tropical climate, has, owing to the rarity of its atmosphere (caused by deficiency of rain), a very high summer temperature, and there are, I should suppose, few countries of its latitude which have such a continuance of hot weather. The severest part of this season is from the end of April until the middle or end of June, during which months the mean temperature in the shade is 103°; not only is the heat of the sun very great, but the air is dry and the wind almost fiery, and, during these months, the growth of vegetation is scarcely perceptible. But with the bursting of the south-west monsoon comes a change; gradually the intense heat of the two previous months is softened down by clouds, the mean temperature falls to about 95° in the shade, and there is a perceptible degree of moisture in the air. The scorched grass and trees respond to the change by putting forth young shoots and with only an inch of rainfall the whole country looks for a time quite green and fresh.[13] After November, he adds, a dry wind from the snowy ranges reduces the mean temperature to 60° or 65° with frosty nights.

'A high wind usually prevails and the State is visited by storms during which the atmosphere is dim and misty. The tracts adjoining the Rohi are the worst, as there in rising in the morning one finds everything covered with a thin layer of dust, and a local poet alludes to his unpleasant experience at Khairpur Támí-wálá in the verse:—

Asmán pír ast, lekin dar zamín-i-Khairpur
Gáhe gáhe hamchú tiflán khákbázi mi-kunad.

"No doubt the sky is an old (man) but at Khairpur it is sometimes seen playing with dust like children."

(13) Journal of the Royal Geographical Society, 1872, pp. 403—4.

From the latter part of September the days begin to get moderately hot and the nights are cold. By the end of February the cold weather is over, and March and April begin the spring season. CHAP. I, A. Physical Aspects.

The health of the people is on the whole fair. Cholera in epidemic form seldom visits the State, but stone complaints are more general than in the adjoining districts; the reasons assigned being (1) that the people, who are mostly flesh-eaters, do not form an industrious community, and (2) that the water contains substances which create stone in the bladder. Spleen disease also prevails in a more virulent form than in the neighbouring districts. August and September are termed '*Ayyám-i-Sará*' or 'Days of epilepsy' and during these months fever is often rife, this being the worst season in the State. Diseases.

In winter cases of pneumonia are frequent and this may well be attributed to the intensity of the cold and the want of proper clothing to protect the chest.

The water-supply in the State is ample in amount but inferior in quality and is thus described by Mr. Barns:—'In percolating through the sand, the well water evidently takes up a very appreciable quantity of sulphate of soda, and is likewise in places impregnated with sulphuretted hydrogen. The daily use of water containing these ingredients is supposed to induce a tendency to scurvy[14] which, amongst the natives, is counteracted in some degree by their partaking largely of sour butter-milk. The Nawáb's household, as a rule, send to the river for their drinking water . . . . .' Water-supply

An analysis of the water in five wells in different parts of the State and of the water in the Sutlej, made by Drs. Hutchinson and Wildey, gave the following results in grains per gallon:—

PROPERTIES.	WELLS.					SUTLEJ RIVER.
	Bad.	Fair.	Fair.	Bad.	Fair.	Good.
Volatile matter	1·19	1·90	·50	·85	·50	·40
Mineral matter	45·29	29·25	34·20	38·45	37·50	11·45
Soluble salts	21·70	10·65	17·15	24·60	18·60	5·30
Iron	...	...	...	...	...	...
Chloride of sodium	2·73	2·10	2·70	3·90	2·55	1·20
Sulphate of soda	17·71	6·69	13·65	17·50	14·65	3·30
Carbonate of soda	2·03	1·76	1·50	1·56	1·90	·95
Solid matter	46·48	31·35	34·70	39·30	38·00	11·85

(14) So that Dr. Lord, Medical Adviser in attendance upon Sir Alexander Burnes, objected in 1836 to the passage of the British troops through Baháwalpur territory on this ground.

CHAP. I, B.

Section B.—History.

History.

Authorities.

The authorities for the modern history of Baháwalpur are principally the three following works:—(1) the *Táríkh-i-Murád* by Sayyid Murád Sháh, Gardezi, Assistant Political Agent and Chief Judge of Baháwalpur from 1866 to 1876. This work, written in 1867-75, exists only in manuscript. It was based upon original materials as well as on (2) the *Jawáhar-i-Abbásiya* by Shaikh Muhammad Azam, a Darbári of the State (this work, written between 1809 and 1830, is also in manuscript); (3) the *Mirát-i-Daulat-i-Abbásiya*, by Daulat Rám, a courtier of Baháwal Khán II, written about 1800 and used, indirectly, by Sir H. Elliot in his account of the Tuhfat-ul-Kirám; and (4) *sanads* of former rulers now in possession of certain families. To these may be added the Táríkh Ahmad Sháhi, in manuscript.

In addition there are several local religious histories such as the Malfúzát of Shaikh Hakim of Mau Mubárak, the Malfúzát of Pír Khális, and those of the Bukhári and Gilání Makhdúms of Uch. The Malfúzát of the Sáhib-us-Sair of Sammasatta and the Jawáhar-i-Farídí (a published volume) are almost purely religious. The Malfúzát of the Qibla-i-Alim of Mahárán Sharíf deals with the reigns of Mubárak Khán I and Baháwal Khán II. These *malfúzát* or biographies of religious personages have however not been by any means fully examined.

For the history of the territory which are now included in the State Sir Henry Elliot's History of India as told by her own historians is invaluable; and for the early Mughal period Raverty's translation of the Tabaqát-i-Násirí (cited as T. N.) is most useful.

Leaving aside the mythical invasions of Osiris, Dionysus or Bacchus, King of Egypt, of Semiramis and Sesostris as subjects of uncertain if interesting speculation, we may refer to the historical domination of the Persians in North-Western India as evidenced by the fact that Darius Hystaspes sent Skylax of Karyanda to explore the course of the Indus. The conquests of Darius however appear to have been confined to the countries on the Indus north of the Kábul. Unfortunately Skylax's account of his voyage has perished, and it appears to have been unknown even to Alexander who believed the Indus to be the upper course of the Nile.

515—509 B.C.

The Iranians in Sind.

It is certain, both from the Greek historians and the Muhammadan chronicles of a later date that the Persians held the valley of the Indus and possibly extensive territories beyond it in the Punjab and Rájpútána. Strabo in his Geography says that at the time of the Greek invasion the Indus was the boundary of India and of Ariane, and in the possession of the Persians, and that afterwards the Indians occupied a larger portion of Ariane which they received from the Macedonians.[1] A Muhammadan historian[2] also states that Bahman, son of Isfandiyár, also styled Ard-shir-i-*Daráz-Bázú*, 'of the long arm,' founded a city in the territory of Sind, which was named by him Bahman-nih or Bahmanabad, and after-

(1) J. A. S. B. 1892, p. 198. Cf. McCrindle's Ancient India, p. 15.
(2) The author of the Zain-ul-Akhbár, called the Gardaizi, who wrote in 1052-3 A. D.

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History.
The Iranians in Sind.

wards, in his own time, called Mansúriah. And a later writer,(3) quoting from an old Hindi chronicle, says that in the time of Gushtasib (Hystaspes), ruler of Irán, Bahman, his grandson, surnamed Ardshir, son of Isfandiyár, led an army into Hind and Sind, and subdued a considerable portion of it.... Bahman founded a city between the frontiers of the Hindús and Turks (the Indo-Scythians) which he named Kandá'íl, and in another part called Budah, he founded Bahmanabad which was believed to be Mansúriah. This account is confirmed by Muhammad-ut-Tabari, a trustworthy chronicler, who says that the ruler of Hind whom Bahman had overcome, threw off his allegiance, and that Bahman then despatched Akhtúnúsh,(4) the sage, who had accompanied Bukht-un-Nassar against Jerusalem, to suppress his rebellion. This expedition was successful, the Indian king was slain and his kingdom conferred in fief on Akhtúnúsh, who afterwards became ruler of Iráq.(5)

It is not proposed to dwell here upon the episodes of Alexander's invasion. The changes in the courses of the rivers render all attempt to trace his route and identify the places he conquered futile, with the information now at our command. When he conquered Sind, the modern Dahar and Sohdas tribes were possibly in possession of both banks of the Indus. The former have been identified with the Dahae of the Greek historians while various tribes such as the Ossadai, Sogdi and Sodrae have been held to be the modern Sohdas, by McCrindle,(6) Colonel Minchin and others, while General Cunningham remarks :—

(3) The author of the Mujmal-ut-Tawáríkh, writing about 1131 A. D. The Hindi chronicle had been translated in 1026 A. D. Raverty points out that *nih* (in Sindhi *no*) or *ábád* is a Tajik, not a Sanskrit, termination. Tod Annals II, p. 44, gives Bahman as an ancestor of the Rána of Odeypoor.

(4) The Biblical Ahasuerus, and Artaxerxes of the Greeks

(5) J. A. S. B. 1892, pp. 197-8.

(6) Invasion of India—McCrindle, 354. He also identifies Sodrae with Seorai. Colonel Minchin also has the following interesting note on the Joiyas :—

"It seems to be clearly established by General Cunningham that at a very early period the country lying between the ancient city of Ajudhan now known as Pákpattan, on the right bank of the Sutlej in the tract known as the Jalandhar Beth and Bhatner, Sirsa and Hánsi lying on the old bed of the Chitrang or Kulela River (which has been identified by General Cunningham with the Neudras River of Alexander's historians, but is now only a deep depression, the drainage channel of the Sirhind Division) which constitutes the extreme north-eastern portion of the State and a portion of Bikanir, was inhabited by a race called the Yaudheyas; to whom the same authority attributes "the foundation of the town of Ajudhan or "Ayodhaunne, the battle field, which is evidently connected with their own name of "Yaudheya or Ajudhiya the warriors. The Yaudheyas are mentioned in the Allahabad "inscription of Samudra Gupta and at a still earlier date by Panini in the Junagarh "inscription of Rudra Dama. Now as the great grammarian was certainly anterior "to Chandra Gupta Maurya, his mention of the Yaudheyas proves that they must "have been a recognised clan before the time of Alexander."

They are identified by General Cunningham with the existing tribe of Joiyas, which is included by Colonel Tod amongst the 24 ruling races of Rájpútána. He stated that this race possessed the same haunts as the Dahia or Dahers, they extended across the Garra or Sutlej into the Northern desert of India and in ancient chronicles are entitled lords of Jangal Desa, a tract which comprehends Hariana, Bhatner and Nagore. He adds, that the tribe, like the Dahers, are now extinct, but in fact both these tribes are still found in the Baháwalpur State, and they were converted to the Muhammadan faith by the well-known saint Faríd-ud-dín Shakar Ganj, whose shrine is in Ajudhan, and from whom the place derives its modern name of Pákpattan, the ferry of the pure one. He died A. D. 1265-66. The Johiyas repudiate their Rájpút origin and have invented a pedigree deriving their descent from Ibn Tálib, the brother of Abdula, the father of the Prophet.

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The Iranians in Sind.

"On leaving the confluence of the Punjab rivers Alexander sailed down the Indus to the realms of the Sogdi where he built another city according to Arrian. Diodorus describing the same people under a different name says that he received the submission of the Sodrae and Masarnae nations on opposite banks of the stream and founded another Alexandria. From these accounts it is evident that the Sogdi of Arrian and the Sodrae of Diodorus are the same people, although the former have been identified with the Sodha Rájpúts by Tod and M' Murdo, the latter with the servile Sudras by Vaux[7] . . . ."

When Alexander had gained his victory over the Malloi in the battle of Multan, the Oxydrakae sent heralds to him with tenders of unconditional submission. The Oxydrakae were doubtless the people residing in the vicinity of Úch[8] who sent to Alexander 1,000 men, the bravest and noblest of their race, as hostages, besides 500 war chariots with their drivers and horses, fully equipped. Alexander was gratified by this mark of respect shown by the Oxydrakae, and returned their hostages keeping only the chariots with their horses and drivers.[9] Leaving Philippos in charge of the country round the modern Multan and Uch, Alexander sailed down the Indus towards a place where he laid the foundation of another Alexandria.[10]

From this place he sailed down himself to the land ruled over by Musicanus, which was reported to be the most opulent in India. Secretas praises not only the fertility of the country but also the manners and character of its people and the laws and administration of its ruler, a ruler who had neither come to surrender himself and his country, nor sent envoys to seek his friendship. He had not even sent presents to show the respect due to a mighty king, nor had he asked any favour from Alexander. He therefore made his voyage down the river so rapidly that he reached the frontier of the country of Mousikanos before that prince had even heard that Alexander would attack him. Mousikanos dismayed by his sudden arrival, hastened to meet him, taking the choicest presents and all his elephants with him. He offered to surrender both his nation and himself, and acknowledged his error which was the most effective way with Alexander to obtain from him whatever one desired. Alexander therefore granted Mousikanos a full pardon on

(7) Cunningham's Ancient Geography, Vol. I, p. 253.
(8) Muhammad Latif's History of the Punjab, p. 69.
(9) McCrindle's Invasion of India' p. 154.
(10) Al Idrisi,[1] the author of the Nuzhat-ul-Mushtak (compiled about the end of the 11th century A. D.) gives the following account of *Sandur*, or Uch :—

"Sandur is situated three days' journey south of Multan. It is famous for its trade, wealth, sumptuous apparel, and the abundance which prevails on the tables of the inhabitants. It is considered to form part of India, and is situated on the banks of a river which falls into the Mihran. From Multan to the vicinity of Mansúra the country is occupied by a warlike race, called *Nadha* (most probably Yadha, the more correct reading of Yaudhya, the Joiyas). It consists of a number of tribes scattered about between Túbarán, Makrán, Multan, and Mansúra, like the Berber nomads. The Nadhas have peculiar dwellings and marshes in which they take refuge, on the west of the Mihrán. They possess excellent camels, and particularly a sort which they breed, called *Karah*."[2]

(1) Sir Henry Elliot, Vol. I, p. 83.
(2) The tradition is that the *Karáh* was a class of lean and swift-paced camels of the *Pánwa* breed, now extinct in Baháwalpur though it still exists under the same name in Rajpútána.

account of his submission and penitence, expressed much admiration of his capital and his realm, and confirmed him in his sovereignty. Krateros was then ordered to fortify the citadel which protected the capital, and this work was executed while Alexander was still on the spot. A garrison was placed in the fortress, which he thought suitable for keeping the surrounding tribes in subjection. Mousikanos, however, at the instigation of the Brahmins, revolted during Alexander's absence. He was captured by Peithon and crucified by Alexander's orders.

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The Iranian in Sind.

It has been held by many authorities that the capital of Mousikanos was Alor, which subsequently formed the seat of the government of the Rai dynasty and of Chach the Usurper, but it appears more probable that the part of the Baháwalpur territory south-west of Uch and now forming the Kárdárís of Khánpur and Sádiqábád was at least included in the dominions of Mousikanos. This was the view held by General Haig who thought that 'the Kingdom of Mousikanos . . . . . . must have embraced the district of Baháwalpur which answers better to the description of that kingdom as the most flourishing in all India than the country around Alor.'[11]

Alexander had fixed the confluence of the Akesines (Chenáb) and Indus as the boundary of the satrapy of Philippos, and he now made Oxyartes and Peithon satraps of the country to the south from the confluence of these rivers to the sea. Hence their jurisdictions must have met in the modern State. Philippos was soon assassinated by his mercenaries, and Peithon appears to have been driven from his satrapy by Poros after Alexander's death.[12] Poros in turn was decoyed by Eudemos into his power and executed.

THE BUDDHIST PERIOD.

The Buddhist Empire of Asoka undoubtedly comprised Sind and under the Kushan dynasty a Buddhist monastery was erected at Suí Vihár in the reign of Kanishka as its Bactrian-Pálí inscription shows. This *vihára* appears to have been one of a line of *viháras* along the Indus. Materials, however, for a detailed history of the State during this period are lacking.

A. D. 495.

From the close of the Kanishka period to A. D. 495 nothing is known with any certainty, though the Táríkh-i-Murád avers that the ruined fort of Mau, which was built by Rája Sahans Karor as a

(11) It is not unlikely that the ruins of Pattan Munára or Pittanpur on the Sej, an old bed of the Indus, mark the site of the capital of Mousikanos. The ground for this theory is that among the ruins of Pittanpur stand the remains of a huge tower which once formed part of a Buddhist temple. It is said that this tower was partially demolished in 1740 A. D. and a brick was then found which bore an inscription recording the erection of the monastery in the time of Alexander, and that its bricks were burnt, so fertile was the country, in *sirhon* (rape) refuse. Unfortunately this inscription appears to have been lost. As regards the name Mousikanos it appears to be a territorial title, as Curtius calls the people Musicani. Lassen takes this to represent the Sanskrit *Mushika* (a mouse or thief) and thinks that the Mushika still exist in the great tribe of the Magsi or Magassi Biloch, some of whom are still to be found in the Mianwáli District and who form the bulk of the population of Kach Gandáva. McCrindle's Invasion, page 157, note 2.

(12) Mr. Crindle's Invasion of India, pp. 156-7. Ibid, pp. 400-1.

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residence for his mother, became the abode of the Shaikh Hakim Qoraishi, and in the Malfúz or Biography of Shaikh Abul Gais, Hákim,[13] which purports to have been written in the eighth century H., it is alleged that Sahans Karor was a contemporary of Christ and a ruler of part of Sind. On this evidence Sahans Karor can only be regarded as a legendary king.

THE RAI DYNASTY.

The Rai Dynasty. A. D. 495.

About 495 A. D., however authenticated history begins again for in that year Rája Díwáij commenced his reign. He was one of the Rai dynasty, a line of rulers as to whose origin nothing is known, though their dominions were vast, extending to Kashmír and Kanauj, to Qandahár and Seistán, and, on the west to Makrán and the port of Debal, while on the south they held Súrat. Their capital was Alor, and under their rule Sind was divided into four provinces, *viz.*, Bahmanábád and Siwistán : the province in which lay Askalanda or Talwára and Pabiya or Chachpur, and which comprised the greater part of the Baháwalpur State : and the fourth province which included Multan and the Western Punjab.

A. D. 495.

Five rulers of the Rai dynasty governed Sind for 137 years after 495 A.D. These were—

Rai Díwáij,
|
Rai Siháras I,
|
Rai Sáhasi I,
|
Rai Siháras II,
|
Rai Sáhasi II,

all of whom reigned with splendour and success. Rai Siháras repulsed an invasion under a Persian king or a governor of Sijistán, but fell in the battle fought at Kich. Rai Sáhasi II, the last of his line, remitted taxation on condition that the fortresses of Uch, Sevrai (now Sarwáhí) and Mau, all in Baháwalpur territory, and other strongholds, including Alor, were kept in repair by his subjects. But he allowed Chach, a Brahman, to obtain great influence in his kingdom.

Chach the usurper.

A. D. 631.

Chach, known to the Arabs as Sasa, the son of Si-Láij, was a Brahman[14] and is said to have invented chess. On the death of Rai Sáhasi II, Chach married his widow and established himself on the throne, excluding the rightful heir of the Rai, who called in Mahrat,[15] Ráná of Chittor, to his aid. Chach, however, resisted Mahrat, though he was only shamed into going forth to fight by his queen, and when challenged to single combat by the Rána treacherously slew him by a ruse. Having then proclaimed his brother Chandar his successor at Alor, Chach advanced on Pabiya which was held by Chatrá, a descendant of the Rais, and over-

(13) See Religious Life, *infra* and Ell. I, p. 405. Pottinger on the authority of the Majma'-i-Wáridát says the Rais reigned for 2,000 years, which must be a gross exaggeration.

(14) Most of the Sarsut Brahmans in Baháwalpur claim to be his descendants.

(15) The reputed founder of Marot.

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threw him. Chatrá then fled to Uch where he was assassinated, the fortress being surrendered to Chach, who next wrested Multan from the possession of Bajhra, also a kinsman of the Rais. Finally Chach reduced Sikká. His rule extended to Kashmír, Kandahár and Las Bela, and he made an expedition to Kirmán. Dying in the fifty-first year of the Hijra, after a reign of thirty-three years, Chach was succeeded by his brother Chandar who ruled for eight years and was in turn succeeded by his nephew Dáhir who was slain in the ninety-third year of the Hijra.

Chach the usurper.

A. D. 706.

A. D. 712.

For some years there were serious disputes between Dáhir and his younger brothers Raj and Dharsiya. The latter wanted to marry his sister Bái to the Rája of the Bhátiyas and Dáhir was opposed to this proposal. This induced the Bhátiya to attack Dáhir; but the latter totally defeated the former by the assistance of the mercenaries of the tribe of the Alafis—a tribe that had taken refuge in the territory of Dáhir, who had left Makrán after having killed the governor of the place.

These events are thus described in the manuscript history of the late Colonel Minchin:—

"According to the Chach-náma which Sir H. Elliot considers is a translation of a genuine Arab history, the present Baháwalpur State formed one of the Satrapies of the kingdom of Alor. It was called Askalanda and Pabiya, the former title recording the ancient name of Uch, and the latter I strongly suspect might be translated trans-Beás; as I have shown that the town of Uch is situated on the left bank of an old branch of this river and this fort was evidently situated on the delta formed by the junction of these rivers. These towns were also known as Talwára and Chachpur. The former name may have been given because of the strip of sand running close down to the town of Uch and the latter undoubtedly records the name of the Brahman usurper, who supplanted the Rai dynasty at Alor, and the name is still retained in the town of Chachar opposite Mithankot. Sir H. Elliot identifies Chach with Sassa the Indian, the inventor of chess, as Sassa is simply the Arabic form of writing the word Chach. His accession took place in A. D. 631 and shortly afterwards he determined to visit the whole of his empire, and accordingly marched up the left bank of the Indus to Pabiya to which he laid siege; the governor, however, as soon as his provisions were exhausted, fled to Askalanda. Chach having left an officer in charge of Pabiya, proceeded to Askalanda. There was, however, a great and brave man in the Fort of Askalanda who was in the interests of Chach, and, being promised the governorship of both these forts, killed Chatrá, the fugitive governor of Pabiya and sent his head to Chach. Having completed this expedition, Chach proceeded towards Sikka and Multan, but was delayed for three months at a ford on the Beás which he was unable to cross. This must have been the other branch of the Beás which joined the Chenáb 30 miles below Multan. Eighty-two years later Muhammad ibn Qásim having accomplished the conquest of lower Sind and Alor followed the course taken by Chach, and according to the old chronicler journeyed till he arrived at the old fort of Ya-biha or Pabiya. It was an old fort and the chief of it was Kaksas. He was a cousin of Dáhir, the son of Chach, and was present at the battle where he was slain, and having fled came to this fort in a wretched plight. When the Muhammadan Army arrived, hostages were sent and chiefs and nobles went forth and made submission. Muhammad ibn Qásim having learnt

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that Kaksas belonged to the family of Alor appointed him as his Wazir with the title of the Mubárak Mushír. When he had settled the affairs with Kaksas he crossed the Beás and reached the stronghold of Askalanda. The siege lasted for seven days, when the chief, who was a nephew of the chief of Multan, left at night and took refuge in the fort of Sikka, which is a large fort on the south bank of the Rávi. The people, artizans, and merchants then sent a message soliciting the protection of Muhammad ibn Qásim. He granted their request, but put the whole garrison of four thousand men to the sword and sent their families into slavery. He appointed Atba, son of Salma Tamimi, governor, and proceeded towards Sikka and Multan."

THE ARAB INVASIONS.

A. D. 636. As early as 636 A. D. in the fifth year of the reign of Chach and in the *khiláfat* of Umr, Debal, the port of Sind, had been attacked by the Arabs under Mughírah, and in 38 or 39 A. H., or fully twenty years later, Háras invaded the kingdom but retired carrying off much plunder, and in his second inroad in 42 A. H. he was defeated and killed at Kikán. But two years later Muhallab ibn Sufra was detached by Abdu'-r-Rahmán, the conqueror of Kábul, and invading the Indian frontier penetrated to Multan but effected no permanent lodgement.[16]

After Rai Dáhir's accession, however, the Arab invasions began in earnest. The pretext was the refusal of Dáhir[17] to make reparation for the plundering of eight Arab ships at Debal by the piratical Meds. This led to the despatch against his kingdom of an army under Muhammad Imádu-d-Dín ibn Qásim, two punitive expeditions against Debal having failed.

The forces of Muhammad-i-Qásim comprised 6,000 picked cavalry from Irák, with 6,000 camel-riders and a train of 3,000 Bactrian camels. At Makrán he was joined by Muhammad Hárún whose reinforcements included five catapults, each manned by 500 men. With these forces Muhammad ibn Qásim reduced Debal early

A. D. 712. in April, and then Nírún and Sehwán. He defeated and slew Dáhir at Ráwar[18] in June, taking Alor, Uch and Multan, with other minor strongholds, in the same month. Askalanda was at this time held by Bajhrá Táki, a grandson or nephew of the Bajhrá who had held Multan against Chach the usurper, and so a descendant of the Rais. Bajhrá offered a strenuous resistance, but after a six days' siege abandoned the fortress and fled to Sikká, and Muhammad put the garrison to the sword, sparing only its traders, artizans and peasants. He then left Utba Tamímí in charge of the place and besieged Sikka, which fell in seventeen days. Bajhrá finally took refuge in Multan and capitulated.[19]

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(16) Briggs' Farishta, 1, 4.

A. D. 700. (17) Dáhir had, however, it would seem, in H. 81, repulsed an invasion by Ranmal, governor of Kámarajya, a province of Kashmír, with the aid of the Arabs.

(18) The site of Ráwar appears to be midway between Brahmanabad and Nirún. Ell. I, 122.

(19) This account differs somewhat from that given in the Chach-náma (quoted in the Multan Gazetteer, 1902, *in extenso*). It is taken from the Persian edition of the Chach-náma and Colonel Minchin's manuscript.

Only three years later, however, Muhammad ibn Qásim was recalled and put to death by the Khalífah Sulaimán, owing, it is said, to the false accusation of Surya Devi, a daughter of Dáhir, that she had been dishonoured by him. Muhammad was succeeded by two governors who accomplished little, but in 99 H. 'Amru ibn Muslim-al-Baháli was appointed by the Khalífah 'Umar ibn Abdu-l-Aziz to the command in Sind, and he induced many of the Hindu Chiefs to accept Islám in return for their admission to its privileges. Among these Jai Sinh, a son of Dáhir, embraced Islám, and was restored in the possession of his territories, and resisted Junaid, the successor of 'Amru, when the latter marched to the Indus. In the fighting which ensued Jai Sinh was slain, and nothing more is heard of the Rai dynasty of Sind. A. D. 718.

In the contest between the Abbassides and the Ummayids for the *khiláfat* Abdu'-r-Rahmán, appointed governor of Sind by the former, was opposed by Mansúr, the nominee of the latter, and slain in battle, but Músá Tamímí eventually defeated Mansúr and he perished of thirst in his flight to the desert. Hásham, a vigorous governor, was next appointed, and he was succeeded by Umar bin Hafs, called the Hazármard. In 771 A. D. Rúh became governor and under the Khalífah Hárún-ur-Rashíd Abu'l-Abbás for a long period ruled Sind with splendour and success, and the era of prosperity which the province enjoyed under the Abbassides was hardly interrupted by the revolt of Bashír bin Dáúd, under the Khalífah Al Mámún, as Bashír soon returned to his allegiance and was succeeded by Músa, son of the famous Barmecide Yahya, who was dismissed for squandering the government revenues in charity and was replaced by Ali bin Isá. The governorship of Ali is noteworthy for his occupation of Kaikan, the country of the Jats, in which he established a military colony, and for his expedition against the Meds, whom he completely subdued, building in their country the 'Sakr-ul-Med' or Med's causeway, a name preserved in the town of Sukkar or Sakkar. His son and successor Mohammad also carried on a naval war against the Meds, of whom numbers were slain. A. D. 759. A. D. 836.

After 870 A. D. the power of the Khalífáhs declined, and Sind was the first province to slip from their control, for in 257 A. H. the Khalífáh Mu'hamad conferred its government, with those of Balkh and Tukháristán, upon Ya'kúb ibn Lais in order to divert the Suffárides from their designs against 'Iráq. After Ya'kúb's death two principalities, Multan and Mansúra, were founded. The latter extended from Alor to the sea, so that the present State of Baháwalpur must have been wholly included in the independent kingdom of Multan, which the traveller Ma'súdí, who visited the Indus valley in 915-6 A. D., found to be flourishing under the Amir of Multan, Abu'l-Talhat ul-Munabba Qoraish, a descendant of Ghálib, who had established himself on the shores of 'Umán before the birth of Muhammad. His family, says Ma'súdí, had held the kingdom of Multan 'nearly from the beginning of Islám,' *i.e.*, probably since the Arab conquest. His dominions A. D. 871. A. D. 879.

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extended to the frontier of Khurásán, and there were reckoned to be 120,000 hamlets round the capital. Most of the revenue was derived from the rich offerings made at the Temple of the Sun at Multan which was resorted to by people from all parts of the continent. A few years later Istákhrí and Ibn Haukal visited the valley of the Indus. The latter, in whose relation that of Istakhri is included, says, the Multan territory was fertile and its produce cheap, though its fertility was inferior to that of Mansúra. The people were dressed like those of Irák, though the Amir was habited like a prince of the country, and some persons wore their hair long, and their dresses loose, on account of the heat. The Muhammadans and the idolators were dressed alike. The Arabic and Sindian languages were spoken at Multan and at Mansúra, and at Mansúra the traveller found some descendants of the Khalifah Ali, who had him driven by persecution to seek a refuge in that country. The Muhammadan power was however far from being firmly established, for the inhabitants of the Mansúra kingdom were eventually obliged to protect themselves against the Meds and other savage tribes of the desert.

A. D. 985.

The prosperity of the Multan territories was not however destined to endure, for in 375 A. H., the Karmatian sectaries, after their overthrow in Iráq, took refuge in Sind. This remarkable sect was founded by Abdulla bin Maimún, a Persian, who preached that the line of the true Imáms closed with Ismail the seventh Imám in succession from Ali, Hasan and Husain. Denying the doctrine of the resurrection Abdulla taught that good deeds were not rewarded nor evil punished in this world or the next, and these doctrines were spread by secret societies as well as by open war. The sect derives its title from Karmat, a minute Arabic script used for the secret despatches of the sect by Ahmad, one of Abdulla's followers. It was also called Muláhida. The Karmatian conquest merits more than a passing notice, for distinct traces of it are still to be found in the popular religious ideas of the State. It is indeed possible that these ideas are older than the Karmatian heresy and that their prevalence among the population of Sind facilitated the rapid subjugation by its adherents of the kingdoms of Mansúra and Multan. No doubt the weakness of the petty local kingdoms favoured the progress of the Karmatians, who were powerful enough to destroy the great Hindu temple at Multan, and also change the site of the orthodox mosque in that city. But the Karmatians must have found some strong local support in Sind, for 'as they came as refugees from Bahrain and Al Hassa they could scarcely have traversed an inhospitable country, or undertaken a long sea voyage, in sufficient numbers, to appear suddenly with renovated power in Sind,' and the facility with which the Karmatians conquered Sind is thus accounted for by Sir Henry Elliot[20] :—

"Many Hindu converts doubtless readily joined them, both in the hope of expelling their present masters, and in the expectation of receiving a portion of their patrimony for themselves, after the long exclusion under

[20] Vol. I, pp. 491-2.

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which they had groaned. One of the Baloch clans, indeed, still preserves the memory of its heresy, or that of its progenitor, in retaining its present title of Karmati ...... Independent of the general dissemination of Shiá sentiments in the valley of the Indus, which favoured notions of the incorporation of the Godhead in Man, the old occupants of the soil must, from other causes, have been ready to acquiesce in the wild doctrines of the heretics, who now offered themselves for spiritual teachers, as well as political leaders.

"Their ...... incarnation of the Deity; their types and allegories; their philosophy divided into exoteric and esoteric; their religious reticence; their regard for particular numbers, particularly 7 and 12; the various stages of initiation; their abstruse allusions; their mystical interpretations; their pantheistic theosophy, were so much in conformity with sentiments already prevalent among these willing disciples, that little persuasion could have been required to induce them to embrace so congenial a system of metaphysical divinity, of which the final degree of initiation...... undoubtedly introduced the disciple into the regions of the most unalloyed atheism.

"So susceptible, indeed, must the native mind have been of these insidious doctrines that Hammer-Purgstall and others...... have very reasonably concluded that the doctrines of these secret societies,—such as the Karmatians, Ismáilians or Assassins, Druses, Batinís, and sundry others, which at various periods have devastated the Muhammadan world, and frequently threatened the extinction of that faith,—though originally based upon the errors of the Gnostics, were yet largely indebted to the mystical philosophy and theology of Eastern nations, and especially of India, where the tenets of transmigration and of absorption into the Deity were even more familiar both to Buddhists and Brahmans than they were to these miserable schismatics.

"The Hindu population, therefore, though they had much to dread from them, if it continued obstinately in the path of idolatory, was likely to offer a rich field of proselytism to such zealous fanatics as the Karmatians, or 'people of the veil,' whose creed could not have been less attractive to an ignorant and superstitious multitude, from its eluding in many instances the grasp of human apprehension, and from its founder being announced, in profane and incomprehensible jargon, to be 'the Guide! the Director! the Invitation! the Word! the Holy Ghost! the Demonstration! the Herald! the Camel!'"

Farishta thus remarks on the Karmatian rule in Multan:—

'On referring to historical works such as the Tarjuma-i-Ma'ání, &c., it appears that Sultán Mahmúd wrested Multan from the possession of the Karmatian heretics and that it remained under his splendid dynasty till its decline, when the Karmatians regained its possession and appointed Hámid Khán Lodhi, a man of their own faith, as its governor.'

THE GHAZNIVIDE PERIOD.

When Sabuktagín invaded the dominions of Jaipál, the Brahman Rája of Lahore, Hámid Khán Lodhi the Karámita, sided with the Hindu ruler against the Muhammadan invader, doubtless because Sabuktagín [21] had been the main instrument, under the last of the Samani rulers of Khurasán, in suppressing the Karámita sectaries A. D. 978.

[21] T. N., Vol. I., pages 46—8.

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in that country, but he ultimately did homage to the invader. The Lodhis, however, did not abandon the Karámita beliefs, and therefore no lasting alliance between them and the Ghaznivides was possible, so that we find Abul Fath Dáúd, the grandson of Hámid Khán, in alliance with Anang Pál, Rája of Lahore, in his resistance to Mahmúd of Ghazni. On Mahmúd's second invasion in 395 A. H.
A. D. 1004. he was occupied with the reduction of Bhatindah,[22] whose governor Rája Bijai Rai had revolted against the suzerain Anand Pál, and had molested Mahmúd's Muhammadan deputies, but his third
A. D. 1005. invasion was directed against Multan. Abul Fath invoked the aid of his ally, Anand Pál, and the latter true to his allegiance opposed Mahmúd, but was totally defeated near Peshávar and fled to Sodhra. Mahmúd then advanced on Multan by way of Bhatindah and the city was surrendered to him after a siege of seven days, Abul Fath becoming his tributary. But the invasion of Khurasán by the king of Káshgar recalled Mahmúd to Ghazni, and Sewak Pál, a Hindu converted to Islám, whom he had appointed his deputy in India, seized the opportunity to revolt, but Mahmúd suppressed this rebellion and then in 1008 A. D. turned his arms once against Anand Pál for his countenance of Abul Fath's resistance three years before, according to Farishta,[23] or possibly for connivance in Sewak Pál's revolt, and completely defeated him and his allies, capturing Nagarkot. In 1010 A. D. Mahmúd again advanced on Multan, which had revolted, and having taken Abul Fath prisoner sent him to the fort of Ghurák where he remained in confinement till his death. The author of the Mirát-i-Masú'dí adds that after this event Multan was deserted, its *ra'ís* or chief, Anand Pál, taking
A. D. 1024. refuge in Uch. Fourteen years later however Mahmúd again visited Multan which must have recovered some of its former importance for he there fitted out his army for his expedition to Somnáth and marched thence through the Baháwalpur territory, visiting Maujgarh, Colonel Minchin thinks, on the way. After the fall of
A. D. 1025. Somnáth he marched back along the Indus and wrested Mansúra in 416 A. H. from an apostate (a follower of the Karmatian heresy according to Sir Henry Elliot) and placed a Muhammadan prince on the throne. He then attacked Bhátia (possibly the modern Bhutta Wáhan in the Sádiqabad Kárdárí) and reduced its inhabitants to obedience.[24] On his way back to Ghazni, says Colonel Minchin, he passed through the Baháwalpur deserts where his army suffered greatly. The following story, told in the Jámi-ul-Hikáyát, has every appearance of truth: "Two Hindús offered themselves as guides and led the way for three days into a desert where there was neither water nor grass, and then told Mahmúd that they had been commissioned by their chief to lead him astray. 'You have the sea *(daryá-i-azam)* before you and the army of Hindostan behind, do with us what you like for not a single man of your army will escape.' A waterfowl was seen

(22) According to a Hindu chronicler of Jammu Bhatindah was Jaipál's capital and place of residence. T. N., I., p. 79.
(23) Briggs, page 46.
(24) Kámil-ut-Tawáríkh, Sir Henry Elliot, Vol. II, p. 249.

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flying in the air. The Sultán said, where there are waterfowls there must be sweet water, and proceeded after it. At length he reached the banks of a great river, the water of which was brackish and unfit to drink. He then saw another waterfowl, and followed it up and came to a valley in which they discovered sweet water. There they found a descendant of Ali, who was dwelling there with his family. The Sayad declared his ignorance of the road, but pointed out an old man close by who knew it. The latter led them to a certain spot on the bank of the river, but the army found it unfordable. The Sultán casting himself upon the protection of Providence, regardless of himself and fearless of the consequences, with the name of God upon his tongue, urged his horse into the stream. The army followed and, with the assistance of God, crossed in safety." Sir Henry Elliot considers this could only have been the Sind or Panjnad,[25] but Colonel Minchin thinks that it was probably, from the water being brackish, a branch of the Hakra, and that after crossing that stream the army must have proceeded to Uch and crossed the *Sutlej* at some point towards the north-east, the Indus flowing in those days close to Uch in the bed of what is now the Panjnad.

In connection with this period the Mirát-i-Masúdi[26] gives an account of a young noble, Sálár Masúd, a nephew of Sultán Mahmúd, who being unable to remain at Ghazni in consequence of the enmity of the Wazír Hasan Maimandí, obtained permission from the Sultán to travel for a year in the Punjab, and leaving the Ghazni Court with a strong body of troops came to Multán, which he found deserted, for since Mahmúd had plundered it for the second time, it had never been restored, and the Rais Arjun and Anang Pál, the lords of the place, had gone to reside in the province of Uch. Thence they sent ambassadors to Masúd to inquire if he thought it right thus to overrun a foreign country, adding, "perhaps you will have cause to repent it." Masúd replied, "The country is God's, his slave has no kingdom, but he to whom God gives it will be the possessor." He then bestowed *khilats* on the ambassadors and dismissed them with a caution to prepare for war. As soon as they had departed, he sent six Amírs, *viz.*, Mír Husain Arab, Bázíd Jafar, Tarkán, Nakí, Feroz and Umr Mulk Ahmad, with several hundred troops to attack Uch. Rai Anang Pál came out of his stronghold to meet him. The combat raged for three hours, and many veterans fell on both sides, and the Rai was at last obliged to yield. The conquerors entered the city and plundered it, carrying off an immense amount of property.

In 425 H. Niál-Tigín, governor of Multán, revolted, but Tílak Malik, son of Jai Sen, was sent against him and he was drowned in the Indus on his flight to Mansúria. A. D. 1034.

It will now be necessary to digress and give a brief account of the Sumra and Samma dynasties of Sind, before dealing with the period of the Sultáns of Ghor.

(25) Elliot, Vol. II, p. 474.
(26) An historical romance, partly translated in Elliot, Vol. II, pp. 513-549.

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THE SUMRA AND SAMMA DYNASTIES OF SIND.

The Sumrás.—According to the Tuhfat-ul-Kirám the Sumrás are descended from the Arabs of Sámira or Samarra who accompanied the Tamim family, which furnished governors to Sind under the Abbassides, to the Indus valley in the second century of the Hijra, but Elphinstone and Elliot concur in regarding them as Rájpúts (of the Pramára[27] race according to the latter), who, with a kindred tribe called Umra, gave their name to Umra-Sumra the country round Alor. The Sumrás undoubtedly supplanted the Tamim and ruled independently over Sind for more than a century, but it would appear that under the Tamims the Sumrás exercised considerable power. Hence Abul Fazl states that the rule of the 36 Sumra princes lasted for 500 years, but the Táríkh-i-Táhiri, describing them as Hindús, assigns to their rule a period of only 143 years from A. H. 700-843, and says that their dominions included Alor, but that their capital was at Muhammad Tur in the *pargana* of Dirak.

A. D. 1320. The Tuhfat-ul-Kirám states that when Gházi Khán Malik, in the year 720 H. marched towards Delhi with an army collected from Multán and Sind, overthrew Khusro Khán, and assumed the title of Giyás-ud-Dín Tughlak Shah, the Sumrás took advantage of his absence and asserted their independence, but Muhammad Yúsúf, the author of the *Muntakhab-ut-Tawáríkh*, says that during the reign of Sultán Abdur Rashíd, son of Mahmúd of Ghazni, an indolent and weak-minded ruler, the people of Sind became disaffected, and the Sumrás assembled in the vicinity of Tharri in 445 H., chose as
A. D. 1053. their ruler a man named Súmra, who reigned independently for a long period, and left the kingdom to his son Bhúngar.[28] The latter reigned fifteen years, and died in 461 H. Bhúngar was succeeded
A. D. 1069. by seventeen rulers of this dynasty. Then the government fell to Hamír who being a tyrant was deposed by the Sammás.

The Sumrás, says Sir Henry Elliot, may possibly have allowed a titular sovereignty to the Ghaznivides even down to the time of Abdur Rashíd in 1051 A. D., or paid tribute as an acknowledgment of fealty, but after that time, the advance of the Seljuks on the northern frontier of the empire and the internal disorders of the government, must have offered too favourable a conjunction for them to profess any longer an even nominal subordination to

No.	Name.	Number of years in reign.	
3	Dúdá, son of Bhúngar	24	
4	Sanghar	15	
5	Hafif or Khafif ...	33	
6	Umr	40	
7	Dúdá II	14	
8	Phattú	33	
9	Genbrá	16	
10	Muhammad Túr ...	15	
11	Genbrá, II	A few years	
12	Dúdá III	14	
13	Tái	24	
14	Chanesar	18	
15	Bhúngar II	15	
16	Khafif II or Hafif ...	18	
17	Dúdá IV	25	
18	Umr, the Sumra ...	35	The founder of Umarkot.
19	Bhúngar III	10	

(27) Renouard guesses that they may be *Som-Rai*, that is, of the lunar race, but being without question of the Pramára stock, they are necessarily Agnikulas.

(28) Henry Elliot, Vol. I, pp. 344 and 485.

distant monarchs unable to enforce it; that the Sumra power could at no time have been extensive and absolute in Sind, which was subject to perpetual incursions from the Ghorian, Khilji and Tughlak dynasties of Delhi and the Punjab, as well as the still more ruinous devastations of the Mughals, that during these visitations the Sumrás took refuge in the native deserts, till it pleased the stronger power to retire after ravaging the crops and securing their plunder, that they could have enjoyed little freedom and independence, and can only claim to rank as a dynasty, from the absence of any other predominant tribes, to assert better pretensions to that distinction.[29] **CHAP. I, B. History.**

"In the sacred books of the Druses," says Sir Henry Elliot,[30] "we find an epistle of Mauláná Bahá-ud-Dín, ... the principal "compiler of the Druse writings, addressed in the year 423 H. "(1032 A. D.) to the *Unitarians of Multán and Hindustán in "general, and to Shaikh Ibn Súmar Rája Bal in particular:—*

'Oh illustrious Rája Bal, arouse your family, the Unitarians, and 'bring back Dáúd the younger into the true religion; for Ma'súd only 'delivered him from prison and bondage, that you might accomplish the 'ministry with which you were charged against Abdulla, his nephew, and 'against all the inhabitants of Multán, so that the disciples of the 'doctrines of holiness, and of the unity, might be distinguished from the 'party of bewilderment, contradiction, ingenuity and rebellion.'

"Here," continues Sir Henry Elliot, "the name is purely Indian, "and the patronymic can be no other than one Sumra. That some "of that tribe, including the chiefs, had affiliated themselves to the "Karamatians is more probable than the other alternative, suggested "by M. Reinaud, that certain Arabs had adopted indigenous denomi-"nations. It seems quite evident from this curious coincidence "of names that the party particularly addressed was a Súmra; "that this Súmra was a Karamatian; . . . . and that the "Karamatians of the valley of the Indus were in relation and "correspondence not only with those of Persia and Arabia but also "with the Druses . . . . ."

The capital of Hamir, the last Sumra Chief, was the town of Pattanpur, the ruins of which are still called Patan-Munára, in the present Kárdári of Sádiqábad, and, on his overthrow by the Sammás, he is said to have abandoned his capital and repaired to the Dragul hills on the Balochistán border, where he settled with all his tribes which eventually adopted the name of Gorcháni, still a sept of the Baloch.[31]

The Samma Dynasty.—The Sammás deprived the Sumrás of their dominion in Sind in 752 H. and retained their power till **A. D. 1351.** 927 A. H. When Firoz Tughlak, King of Delhi, invaded Sind in **A. D. 1521.** 762 A. H., the Sammás opposed him with 40,000 infantry and **A. D. 1361.** 20,000 cavalry and kept him at bay for two and a half years. And in 912 H. Dilshád, the Wazír of Jám Nanda, conquered the country **A. D. 1506.** as far as Uch.

(29) Compare Henry Elliot, Vol. I, pp. 493-94.
(30) Vol. I, p. 491.
(31) Tárikh-i-Murád, Vol. II, pp. 115-16, also compare Dera Gházi Khan Gazetteer, p. 70.

THE GHORIAN SULTANS.

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The vitality of the Karámita movement may be gauged from the fact that these sectaries had recovered Multán some years prior to 571 H., in which year the Sultán Muizz-ud-Dín[32] of Ghor recovered it from them and then advanced to Uch which was in possession of a *rájá*. Finding the place too strong to be easily taken by siege Muizz-ud-Dín made overtures to the *ráni*, who was despotic over her husband,[33] promising to make her his consort and Queen of the World if by her efforts the city were taken. The *ráni*, stipulating that her own property should be spared, agreed to give her daughter in marriage to the Sultán and shortly after caused her husband to be put to death and delivered up the city. The *ráni's* daughter then became a Muhammadan and was married to the Sultán who sent her with her mother the *ráni* to Ghazni where they both died within two years of the surrender. This *rájá* of Uch was, according to the Mirát-i-Jahán-Numá a Bhátí chief, a tribe which had previously held a large part of Sind, but it is added that Uch was actually taken by assault. In 573 or 574 H. Sultán Muizz-ud-Dín marched an army towards Náhrwála by way of Uch and Multán but was defeated and returned successful, though he was able in 578 H. to conquer the whole of the territory on the sea-coast in an expedition against Diwal, and presumably became master of all Sind. In the histories of his conquests in India Multán and Uch do not appear to be further mentioned so that we may infer that they remained peaceably under his rule, but it is worth noting that Muizz-ud-Dín's assassination was most probably the work of two or three Fidáís of the Mulahida or heretics who were, we may conjecture, Karámitas.

Muizz-ud-Dín ("Muhammad of Ghor") was succeeded by the Sultán Qutb-ud-Dín I-bak, 'al-Mu'izzi-us-Sultáni,' the slave of Sultán Mu'izz-ud-Dín and the founder of the Slave dynasty. During his rule[34] Malik Násir-ud-Dín-i-Aetamur was feudatory of Uch, but after his death in a campaign against the Maliks of Túrkistán the government of Uch was entrusted to Malik Násir-ud-Dín Kabája who had espoused two of Qutb-ud-Dín's daughters, and on that
1210 A. D. Sultán's death he proceeded to Uch and possessed himself of Multán, Siwistán and Diwal, as far as the sea-coast, subsequently annexing the country to the eastward as far as the Sarsúti and Tabarhinda (? Bhatinda). He also took Lahore. He was, however, ousted from Lahore, Multán and Uch by the forces of Sultán
1215 A. D. Táj-ud-Dín I-yal-duz in 612 H., but was reinstated in their possession as tributary of I-yal-timish after the latter had defeated I-yal-duz and put him to death. But Kabája did not remain long subject to Sultán Shams-ud-Dín I-yal-timish and allowed his tribute
1217 A. D. to fall into arrears whereupon the latter in 613 H. marched from Delhi on Lahore to enforce its payment, and rapidly fording the Beás

(32) His proper title, after his accession, was Muizz-ud-Dín Muhammad, though he is usually called Shiháb-ud-Dín or Muhammad Ghorí. T. N., p 446.

(33) *Ibid*: pp. 450-1, where Raverty gives the correct translation of Farishta's account of this affair.

(34) T. N., pp. 531-2. Also pp. 533-4.

compelled Kabája to seek refuge in Uch whither I-yal-timish was not prepared to follow him. Kabája consolidated his power in Sind and acquired great power, in spite of constant hostilities between him and I-yal-timish. He reduced the Súmrá power to insignificance, only Thatká, Júngal and Tafúr remaining in their possession. CHAP. I, B. History.

THE MUGHAL INVASIONS.

Meanwhile far-reaching events had occurred in Central Asia and the power of the Mughals made itself felt. The Sultán Jalál-ud-Dín Khwárazmi, the ruler of Ghor and Ghazni, was defeated on the Indus near Pesháwar in 618 H. by Chingiz Khán and, refused a refuge by I-yal-timish, endeavoured to obtain a footing in the country east of the Indus. He defeated the Khokhars in the Salt Range and then, in alliance with them, turned to Uch and Multán. The Khokhars had had a long-standing feud with Kabája who was encamped with 20,000 men near Uch and their forces led by Jalál-ud-Dín's general overwhelmed him in a night attack and the Sultán came to Uch, but returned to the Salt Range in the hot season, Kabája being restored in his possession of Multán on payment of a large sum as tribute [34a].

But Chingiz Khán had meanwhile organized another army against Jalál-ud-Dín who retreated towards Lower Sind, and on arriving at Multán demanded a contribution from Kabája which was refused. Unable to enforce his demand the Sultán marched on Uch, but as that city also proved hostile he burnt it and retired to Siwistán.

The Mughal forces under Turti, the Nu'in or general, following in pursuit invested Multán (621 H.) but abandoned the siege after six weeks on account of the intense heat and retreated. The Khwárazmi forces must then have partly re-occupied the country for two years later we find a body of the Khalj tribe, which had formed part of the army of Sultán Jalál-ud-Dín established in the district of Mansúra. Kabája however having defeated the Khalj and slain their leader re-occupied Uch and Multán[35] in 623 H. 1224 A. D. 1226 A. D.

Uch had, it would seem, by this time recovered from its burning by Sultán Jalál-ud-Dín for in the next year Minháj-i-Saráj, the author of the Tabaqat-i-Násiri, was appointed to the charge of the Firuzi College in that city, but it enjoyed but a brief spell of tranquillity for in 625 H. I-yal-timish in alliance with the remnants of the Khalj and Khwárazmi fugitives marched from Delhi *viâ* Tabarhindah on Uch while the governor of the province of Lahore marched on Multán. Uch was closely invested and appears to have fallen after a siege of nearly three months, but Kabája who had fled to Bhakkar was still untaken, and I-yal-timish despatched a force against him. Kabája endeavoured to make terms, but without success, and taking boat to escape down the Indus he was drowned by the sinking of the vessel on the 22nd of Jamádi-ul-Akhir, 625 H. The fate of his son Muhammad Bahrám Sháh is unknown 1227 A. D. 1228 A. D. May 29th 1228 A. D.

(34a) T. N., pp. 293-4, also pp. 534-541.

(35) Or returned to Multán. He was apparently in the city during its siege by the Mughals and it does not appear when or how he left it.

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and his territories passed under the sway of the Slave Kings of Delhi. Kabája had ruled with varying fortunes for twenty-two years. After his death the Sumrás recovered their power in Sind.

At the time of the death of I-yal-timish Malik Saif-ud-Dín, Ibak-i-Uchchah was feudatory of Uch, and soon after in 633 or
1236 A. D. 634 H. Multán was threatened by an invading force of Qárlugh Turks under Malik Saif-ud-Dín Hasan, but the Ibak advancing
1239 A. D. from Uch repelled this inroad.[36] But in 636 H. the Qárlughs took Multán, Uch being then held in fief by Malik Muayyid-ud-Dín, Hindú Khan,[37] and retained its possession.

1240 A. D. In 638 H. the Mughals advanced again on Multán, but finding they were likely to be vigorously opposed turned their faces towards Lahore which they sacked. In consequence of this inroad Malik Izz-ud-dín Kabír Khán-i-Ayáz, whom the Queen Razíyyah had removed from the fief of Lahore to that of Multán, proclaimed his independence and took possession of Uch and its dependencies.
1241 A. D. He died however in the following year (639 H.), and was succeeded by his son Táj-ud-dín Abu-Bakr-i-Ayáz who subjugated Sind and several times attacked and defeated the Qárlughs before Multán.[38]

1245 A. D. In 643 H. Kyuk Khán, the grandson of the Chingiz or "great" Khán, despatched armies to invade China, Irán, Hindustán, Khurásán and Iráq. The army of Hindustán was placed under the command of the Nú-ín Mangútah and invaded the Delhi Kingdom by way of the Salt Range and the Sind Ságar Doáb, keeping along its western frontier and entering the province of Multán in order to assail that city and Uch, then the frontier strongholds of the kingdom. Its advance caused Malik Saif-ud-dín Hasan, the Qárlugh Turk, to abandon Multán and embark on the Indus for Sihwán. Mangútah first invested Uch, the environs of which he destroyed, but the place was vigorously defended and the Mughals lost one of their chief leaders. Meantime Malik Ghiás-ud-dín Balban, afterwards King of Delhi, had organized the royal forces to repel the Mughal invasion, and marched, not by the direct route from Delhi *viâ* Sarustí (Sirsa) and Marot but by Lahore, crossing the Beás and then advancing down the east bank of the Ráví, which was generally fordable, so as to cut off the Mughal line of retreat up the Sind Ságar Doáb to the Salt Range.[39] This movement compelled the Mughal leader to raise the siege of Uch and dividing his army into three divisions he retired, abandoning many prisoners, to Khurásán.

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(36) T. N., 1., p. 633.

(37) *Ibid*, p. 645. 634 H. was eventful for a great outbreak of the fanatical Karamitas which took place in Delhi in that year. *Ibid*. 646.

(38) T. N., pp. 655-56.

(39) At that period the Beás flowed in its old bed north of Dipálpur and united with the combined streams of the Ráví, Chenáb and Jhelum, 28 miles south of Multán and to the east of Uch. By crossing the Beás higher up Malik Ghiyás-ud-dín had only to cross the Chenáb, after its junction with the Jhelum, to hold the Mughal invaders at his mercy, separted from their base and liable to be also attacked from Multán. Cf. the T. N., pp. 667 and 809, and Raverty's article in the J. A. S. B., 1892, pp. 156-168. It is not clear whether Ghiyás-ud-dín actually crossed the Ráví or not.

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In 644 H. the Sultán Násir-ud-dín Mahmúd Shah 'made the
Malik-ul-Kabír' Nusrat-ud-dín Sher Khán-i-Sunkar,[39a] Malik of
Sind and Hind, and in that same year the Mughals held Multán to 1246 A. D.
ransom, extorting 100,000 *dirams*, whereas from Lahore they
realized only 30,000.[40] Subsequently the fief passed to Malik Izz-ud-
dín Balban-i-Kashlú Khán and in 647 H. Malik Saif-ud-dín Hasan, 1249 A. D.
the Qárlugh, advanced from Banián,[41] which territory he held in
spite of the Mughals, to attack Multán, but Balban-i-Kashlú Khán
advancing from Uch to defend it engaged the Qárlughs. Malik
Hasan was slain, but his followers kept his death secret, and
though Balban had entered Multán after the battle he was compelled
to evacuate it, and the Malik Násir-ud-dín, Muhammad Hasan's
eldest son, took possession of it. Sher Khán, however, shortly
afterwards recovered it and placed his own retainer Ikhtiyár-ud-
dín-i-Kurez in charge of the city. In 648 H. Balban advancing 1250 A. D.
from Uch made an attempt to wrest Multán from Ikhtiyár-ud-dín,
but failed and retreated to Uch. Ikhtiyár-ud-dín further appears
to have defeated the Mughals in this year for he is mentioned as
sending many captives of that race to Delhi in the month of
Shawwál. In 649 H. Malik Balban showed a tendency to revolt 1251 A. D.
at Nagaur, which he also held in fief, but made his submission when
the royal forces marched on that stronghold. Malik Sher Khán
next marched on Uch from Tabarhindah and Lahore, by way of
Multán, and Balban hastening from Nagaur to Uch, went to
Sher Khán's camp and was there detained as a prisoner until he
surrendered Uch, whence he went to Delhi. Early in 650 H. the 1252 A. D.
Sultán,[42] Mahmúd Shah, marched in person with his army from Delhi
towards Lahore, intending to proceed to Uch and Multán, in order to
reinstate Balban-i-Kashlú Khán in those dependencies after ousting
Sher Khán from them, but he returned with his army to Delhi
without crossing the Beás.[43] In 651 H. however he again marched 1253 A. D.
on Uch and Multán and the Malik Sher Khán withdrew from his
positions in the Indus valley and fled to Turkistán, leaving Uch,
Multán, and Tabarhindah in the hands of retainers. Early in 1254
they were conferred on Arsalán Khán Sanjar-i-Chast and Mahmúd
Sháh returned to Delhi, but some time in 1255 they were restored to
Malik Balban-i-Kashlú Khán, who in the following year tendered his
allegiance to Hulákú Khán and by him a body of Mughal troops under
Nú-yín Sálin was sent to Uch. In 1257[43] Balban-i-Kashlú Khán 1256 A. D.
marched along the Beás with the troops of Uch and Multán against
Delhi, but the revolt failed and Balban, deserted by his troops, fled
to Uch and thence to Hulákú in Iráq, whence he returned with a
Mughal Intendant and a body of troops under Nú-yín Sálin.

(39a) He was a cousin of the Ulugh Khán, afterwards the Emperor Ghiyás-ud-dín, Balban, and an Ilbari Turk, formerly a *mamlúk* or slave of Altamsh. Soon after he rebelled against Mahmúd Shah and assumed independence, but he was eventually compelled to receive a Mughal Sahna or intendant. T. N., pp. 796 and 1169.

(40) T. N., p. 677.

(41) *Ibid.*, p. 689. Raverty says Banián must have been the hilly tract west of the upper part of the Sind Ságar Doáb. *Ibid.*, p. 677.

(42) T. N., pp. 693-95.

(43) This event is said by some to have occurred in the previous year.

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The Sultán Nasír-ud-dín Mahmúd Sháh was succeeded by his minister Ghiyás-ud-dín Balban, under whom Sher Khán continued to govern Lahore and the other territories exposed to the Mughal
1266 A. D. inroads, until in the 4th or 5th year of the reign he died. Balban then appointed his eldest son Nusrat-ud-dín Muhammad, governor of Sind, Lahore and Multán, with the title of Qáim-ul-Mulk. This prince for many years kept the Mughals at bay, but at length he was defeated and slain by the famous Mughal leader Samar, "the bravest dog of all the dogs of Chingiz Khán," at Dipálpur
1285 A. D. in 683 or 684 H., whereby he earned the title of the Khán Shahíd or Martyr Prince. His Court at Multán was a brilliant one, but the Mughals appear to have confined his power to the territory south of the Beás. His son Kai-Khusru was deprived of the throne of Delhi but allowed to retain the fief of Multán until murdered by Kai-Kubád soon after his accession. A similar fate awaited Malik Sháhik, *amír* of Multán, and the Slave Dynasty was soon supplanted by the Khiljis.

1290 A. D. Under Jalál-ud-dín, Firoz Sháh II, the first of that house, the Mughals, though they continued to invade India, began to embrace Islám and enlist in the service of the emperor, who cantoned them at Moghalpura near Delhi, while his son Arkali Khán, the governor of Lahore, Multán and Sind, appears to have cantoned his contingent of Mughal mercenaries at Uch Moghla near the town of
1296 A. D. Uch.[43a] Arkali Khán, the rightful heir of Ibrahím Sháh, was absent
1297 A. D. at Multán on that king's death and thus lost the throne. A year later Alá-ud-dín sent his brother Ulugh Khán to oust Arkali Khán from Multan, and he, with his brother, gave himself up and was
1298 A. D. subsequently blinded. In the following year (697 H.) the Mughals besieged Siwistán (Sehwán) but were repulsed by Zafar Khán, a *malik* of the Delhi Court. Nevertheless towards the end of the
1304 A. D. year they were able to advance as far as Delhi and in 704 H. a defeat inflicted on the Mughals by Gházi Beg Tughlaq Khán, governor of the Punjab, led to an invasion by the Mughals under Aibak Khán or Kabák who ravaged Multán. Ghází Beg was however able to attack and rout the invaders with terrible slaughter on the banks of the Indus as they retired. This success stemmed for
1327 A. D. a time the tide of Mughal invasion, but in 727 H. the Mughals subdued Lamghán and in the ensuing year Muhammad Ibn Tughlaq
1338 A. D. suppressed the revolt of Kashkú Khán at Multán, and 11 years later he had to put down a second revolt under Bahrám Abiya.

1342 A. D. In 743 H. Sháhú, an Afghán chieftain, descended on Multán, killed Bahzád Khán, its viceroy, in battle and only submitted when
1351 A. D. the emperor in person moved on Multán. Muhammad Ibn Tughlaq died in Sind on an expedition against the rising power of the
1365 A. D. Sumrás, and his cousin Firoz Sháh III, who was in the camp, proclaimed himself emperor and marched to Uch whence he
1392 A. D. proceeded to Delhi. Firoz Sháh was also compelled to undertake an

(43a) The Tuhfat-ul-Kirám says that Jalál-ud-Dín assigned Uch and Multán to Arkali Khán in 1293, and adds that after his blinding Nusrat Khán, Governor of Sind, retained possession of Multán and Uch as well as Sind. E. H. I. I. p. 341

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expedition against the Sumrá chief Babinia but he was able to compel his submission.

In 796 H. Sárang Khán, who had been appointed governor of Dipálpur, quarrelled with Khizr Khán Sayyid, the *amír* of Multán, and allying himself with the Bhattí chief got possession of the province. He was however defeated in turn by troops from Delhi and fled towards Multán, Uch being held for him by Alí Malik. 1394 A. D.

In 800 H. as a preliminary to Timúr's inroad his grandson Pír Muhammad invested Uch but on the advance of an army from Delhi under Táj-ud-dín he raised the siege. He however defeated Táj-ud-dín in the Beás and drove him back on Multán which surrendered to him after a siege of six months. Timúr himself having crossed the Indus besieged Shiháb-ud-dín, the ruler of an island in the Jhelum, and drove him towards Uch, whereupon Shaikh Núr-ud-dín pursued and defeated him.[43b] 1396 A. D.

After Timúr had left the Punjab Khizr Khán, who had been reinstated in his governorship of Multán, to which was added that of the Punjab and Dipálpur, established a virtually independent kingdom at Multán, and after a series of victories over the nobles of the Delhi kingdom he seized that throne and founded the Sayyid dynasty, which professed to be mere deputies of the Mughals. Nevertheless under Khizr Khán's successor, Mubárak Sháh, Mirza Sháh Rukh, the Mughal who held Kábul, deputed his lieutenant Shaikh Ali, to invade Bhakkar and Siwistán, and the Delhi king nominated Malik-ush-Sharq Malak Mahmúd Hasan governor of Multán to oppose the invaders. This he did successfully, and in 830 H. he was transferred to Hissár, Malik Rajab Nádira becoming feudatory of Multán until 832 H. when Mahmúd Hasan was re-appointed with the title of Imád-ul-Mulk. When Shaikh Ali invaded the Punjab in 1431 A. D. the Imád-ul-Mulk compelled him to retreat, but returning to Multán he was followed by Shaikh Ali who defeated his lieutenant Sháh Lodí and occupied Khairábád near Multán. The Imád-ul-Mulk was however able to repulse two assaults on Multán and eventually, when reinforced by Mubárak Shah II, defeated Shaikh Ali who fled to Kábul. Malik Khair-ud-dín Kháni then became governor of Multán, and Shaikh Ali continued to harass its frontiers. Having seized Tulamba, which he destroyed, he was only driven back on Martot (? Marot) by the advance of the Delhi emperor at the head of a large army and in 836 H. captured Lahore. Dipálpur also nearly fell into his hands, but was relieved by the Imád-ul-Mulk from Sirhind. Mubárak Sháh II then advanced to the Rávi near Dipálpur, Shaikh Ali retreating before him, and captured Shorkot from Amír Muzaffar Khán, the Mughal.

1401 A. D. 1414 A. D. 1423 A. D. 1429 A. D. 1433 A. D.

The province of Multán was however by this time in a state of anarchy and in 841 H. intelligence reached Mahummad Sháh IV of Delhi that the Langáhs had risen in revolt.

(43b) A local history, the Malfúzát of Pír Khális, in the possession of the *mujáwars* of the shrine of Pír Khális, says that Timúr crossed the Sutlej at a place opposite Pír Khális and halted there. Pír Khális lies in the Minchinábád Kárdárí. Timúr appointed Malik Abdur Rahím, Governor of Multán, with the title of Alá-ul-Mulk.

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THE LANGÁH AND NÁHAR AFGHÁN DYNASTIES.

1437 A. D. In 840 H. the Langáh Afgháns, as Farishta styles them in (the province of) Multán, broke out in rebellion, and at the same time Bahlol Khán Lodí, who, after the death of his uncle Islám Khán Lodí, had usurped the government of Sirhind, took possession of Lahore, Dipálpur and all the country as far south as Pánípat.[44] From this it appears that the Langáhs were powerful at Multán as early as 1437 A.D., but in his History of the Kings of Multán[45] Farishta gives an account of their rise to power which would make it appear that their advent to Multán was some years later.

According to this account the province of Multán, left open to invasion from Ghor, Ghazni and Kábul in the anarchy which had long since ensued when the Tughlak dynasty ceased to rule, suffered greatly from predatory inroads, so its inhabitants assembled in 847 H.
1443 A. D. and elected Shaikh Yúsuf of the tribe of the Qoraish to be ruler of Multán and Uch, and in his name the *khutbá* was read and money coined. This prince reorganized the government and gained the friendship of the neighbouring Zamíndárs, among others of one Rai Sihrá,[46] the chief of Síwí and its territory, whose daughter he married, but after he had only reigned two years Rai Sihrá seized him by treachery and usurped his authority under the title
1445 A. D. of Qutb-ud-dín. Shaikh Yúsuf was expelled from Multán by Qutb-ud-dín and sent to Delhi where he was received with great respect by the king, Bahlol Lodí, who gave his daughter in marriage to his son Abdulla.[47] After ruling Multán and a large part of Sind for 16 years Qutb-ud-dín died much lamented in 874 H., and was
1469 A. D. succeeded by his son Husain, a prince of cultivated mind and a patron of science and literature.[48] He was moreover a successful soldier. Early in his reign he reduced Shorkot (then called Shiwar) and Hot, whence he marched against Kotgirwar and Dhankot, both of which forts he reduced, leaving his brother as governor in the former. Meanwhile Sultán Bahlol Khán sent an army under his sons Barḥik and Tártár Khán Lodí to recover Multán for Shaikh Yúsuf, but Husain Langáh was able to first reduce Kotgirwar where his brother had set up as an independent sovereign, and then to turn on the Lodís who were on the point of attacking Multán. Sallying forth from the city Husain attacked the Delhi forces with his Multáni horse and routed them, though they soon afterwards captured the fort of Hot by a stratagem.

Husain was essentially a Lord Paramount of the Baloch Chiefs, many of whom flocked to his court. Malik Sohráb (Duvally) entered his service with his sons Ismail and Fateh Khán and

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[44] Briggs' Farishta, I, 536.

[45] Briggs, IV, p. 380-2.

[46] Hardly an Afghán title. Cf. Beal's Oriental Dicty., 321.

[47] Briggs, IV, p. 383. In the Ain-i-Akbarí, however, Abul Fazl, who styles Qutb-ud-dín a foreigner and calls him Mahmúd Sháh, says that Shaikh Yúsuf reigned 17 years, not 2.

[48] He was a contemporary of Jám Nizám-ud-dín or Nanda, of the Sammá dynasty in Sind, who in 866 H. (1461 A. D.) succeeded Jám Sanjar.

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received Kotgirwar and Dhankot in fief.[49] Other Baloches received the part of Sind lying contiguous to Balochistán, till all the country between Sítpur and Dhankot was occupied by Baloches. Uch he conferred on Jám Ibráhím Sahna,[50] and Shiwar on Jám Bázíd his brother, who had fled from the court of Jám Nanda the Sammá.

On the death of Bahlol Khán, Husain sent an ambassador to Delhi and effected a treaty with Sikandar Lodí, whereby it was agreed that hostilities should cease and that the armies of Delhi and Multán should co-operate in case of foreign aggression.[51] Husain 1488 A. D.
soon after this abdicated in favour of his son Fíroz, who attempted to assassinate Belál, the eldest son of the Imád-ul-Mulk, the minister of Husain, who still held office under himself, because he was jealous of Belál's popularity, and in revenge for this the Imád-ul-Mulk poisoned Fíroz. Husain in spite of his age was induced to re-ascend the throne, and continued to rule till 908 H. when he 1502 A. D.
died and was succeeded by his grandson, Mahmúd, the son of Fíroz.

The reign of Mahmúd Sháh was chiefly eventful for the revolt of Jám Bázíd, who had become minister to Husain shortly before his death. Bázíd was provoked to rebel and took refuge in Shiwar (Shorkot) which fort he placed under the suzerainty of Sikandar Lodí, king of Delhi, by whom Daulat Khán, governor of the Punjab, was deputed to assist the revolted minister. Daulat Khán acting as a mediator induced the contending parties to fix upon the Rávi as the boundary of their territories, Bázíd thus becoming an independent ruler, or, at any rate, a feudatory of the Delhi kingdom. Moreover, Bázíd must have obtained control over the territory round Uch, for to the chagrin of Mahmúd Sháh he gave it in *jágír* to one Mír Jakar Zand,[52] the father of Mír Shahíd and Mír Shahídá, the latter of whom is said to have been the first to disseminate the Shia tenets in India.[53] This incident coupled with the fact of Bázíd's piety (he used to send cooked provisions daily down the Chenáb from Shiwar to Multán for the holy personages of that city) point to religious differences as being at the bottom of Bázíd's disaffection.

Towards the close of Mahmúd Sháh's reign the Arghúns invaded 1524 A. D.
Multán, but that king died in 931 H. before they reached his 1525 A. D.
capital. On his death Lashkar Khán, the head of the Langáh tribe, deserted to Husain Arghún after laying waste its adjacent territory. The *amírs* raised to the throne Husain Langáh II, son of Mahmúd, who was still a minor, but the Arghúns soon after took Multán by storm and the Langáhs' dynasty ended.

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(49) Malik Sohráb Hot, coming from Kachh Mekrán entered Husain's service in 876 H. (1471 A. D.) receiving from him lands on both sides of the Indus nearly corresponding to the old District of Dera Ismail Khán, *i.e*, the Bhakkar and Leiah Tahsils with the Dera Ismail Khán District of the North-West Frontier Province. Briggs, III, p. 388.

(50) Not apparently a Baloch tribe, but a tribe of Sind, claiming descent from Jám Jamshid, *i.e.*, an Iranian origin. Briggs, II, p. 388–9.

(51) Sikandar Lodí had ascended the Delhi throne in 894 H.

(52) Possibly we should read 'Mír Chakar Rind.' He is said to have come from 'Solypoor.'

(53) Briggs, III, p. 395–6.

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The Langáhs, however, held but a small portion (Kárdárí Baháwalpur and the *iláqa* of Uch) of the modern State of Baháwalpur, most of its territory being held by other rulers, of whom the Náhars were the most prominent.

The Náhars.

Concurrently with the establishment of the Langáh power Islám Khán I Lodí, an uncle of Bahlol Khán, the King of Delhi, founded a rival state which had its capital at Sítpur and included the Kin tract, now a part of the Dera Ghází Khán District, Kashmor near Fatehpur Machka, Janpur and Khán Bela (now in Khánpur Kárdárí) and most of Kárdárí Sádiqábád,[54]—in short most of the tract now known as the Lamma. This State however was divided between the two grandsons of Islám Khán I, Islám II holding Sítpur with the northern part and Qásim Khán the south from Umarkot, now in Dera Ghází Khán, to Kashmor. The rule of this branch of the Lodís was so harsh and oppressive that the successors of Islám Khán I acquired the title of Náhar or wolf.

The rule of the Náhars endured with some vicissitudes till 1700 A. D. Under Bábar they indeed lost their independence and they paid tribute to Akbar,[55] but they remained in possession of their State. In 887 H. however Hájí Khán, chief of the Mirráni *tuman* of the Baloch, conquered a large part of their territory and founded Dera Ghází Khán. Still the Náhars retained the territories on both banks of the Panjnad and Indus, now in Kárdárís Ahmadpur East and Khánpur of the modern State, till the 18th century, but they were further deprived of a considerable territory by Shaikh Ráju, the deputy of Nádir Sháh, who founded Rájanpur.

1484 A. D.

During this period anarchy prevailed in Sind, the north and north-west of which country was held mainly by the Sammás up to 1521 A. D., as already described, while in the south Amír Fateh-ullah Khán also called Thull Khán Abbási, the ancestor of the Abássi Dáúdpotrás, acquired the *iláqa* of Bhangár by conquest from Rája Dallu, the ruler of Alor and Bahmanábád, and named his conquered territory Qáhir Bela.

The Arghúns.

A. D. 1522.

Towards the close of this period a new power arose in Sind. Sháh Beg Arghún having been driven from Qandhár by Bábar in 928 H.[56] invaded lower or southern Sind, took Siwí in 1514, Thatha in 1521 A. D. and made Bhakkar, which he strongly fortified, his capital, after totally defeating the Sammás in a pitched battle. On his death in 1525 A. D. his son Sháh Husain succeeded him and his general Bába Ahmad plundered Deráwar, the country round Bhutta Wáhan and the tract which now forms Kárdárí Sádiqábád. In revenge the Dáhrs, aided by the Baloch, sacked Sewrai (modern Sarwáhí) in the Arghún kingdom whereupon

(54) Many *sanads* granted by the Náhars are still held by families of the Dáhr and Chachar tribes, and by the Sayyids of Jánpur in Kárdárís Khánpur and Sádiqábád, which prove that these tracts were once held by the Náhars. Their name is possibly preserved in *Nahrwáli*, a village in Baháwalpur Kárdárí.

(55) Náhar families in Khánpur Kárdárí still preserve seals engraved with the names of the Mughal emperors above, and the Náhar rulers below.

(56) Briggs II, p. 37.

Bába Ahmad seized Obaura and annexed it to the Arghún dominions. Further by way of reprisal for a raid by the people of Fatehpur and Deráwar and the Baloches of Sewrai in which a number of Sháh Husain's camels had been stolen, the Bába pillaged those three towns, but on his return he was attacked by the Baloch near Sewrai and received a wound from the effects of which he died at Matíla, now Mírpur in the Sukkar District.

Sháh Husain retaliated by sending fresh forces which devastated the whole country up to Mau Mubárak and on the Baloch submitting to his rule the Arghún frontier was extended to Bhutta Wáhan. Soon after this Sháh Husain married a daughter of the Khalífa Nizám-ud-dín, Bábar's minister, which brought him into alliance with that emperor then engaged in subjugating the Punjab. Bábar invited Sháh Husain to occupy Multán and marching along the bank of the Indus, by the route which Chach and Muhammad Ibn Qásim had taken centuries before him, the Arghún advanced on Sewrai, which the Baloch abandoned and took refuge in Uch. Having destroyed the fort at Sewrai Sháh Husain advanced to Mau Mubárak, devastating the country and massacring all the inhabitants who fell into his hands. From Mau he proceeded to Lar, whose chief Nanda, the Dáhr, submitted, and thence to Uch where he defeated the combined forces of the Baloches and Langáhs though they greatly outnumbered the invaders. He then occupied Uch whose inhabitants were terrified by the sight of their leaders' heads borne on the lances of the Arghún cavalry and made but a faint resistance. All the Baloches and Langáhs found in Uch were put to the sword, and the massacre and pillage of the town was only stopped at the intercession of the Sayyids. The fortifications of Uch were destroyed and having thus made the place defenceless Sháh Husain advanced on Multán. On hearing this Mahmúd Sháh, the king of Multán, deputed one Shaikh Bahá-ud-dín Qoraishi with Mauláná Bahlol to wait upon Sháh Husain and remonstrate against his further advance. Husain however replied that he was commissioned by Bábar the Pádsháh and also desired to visit the shrine of Shaikh Bahá-ud-dín Zakaríya, and continued his advance.[57] Multán fell after a long siege[58] and Sháh Husain placing Khwája Shams-ud-dín, one of his *amírs*, in charge of the fort and nominating Lashkar Khán Langáh, the deserter, his deputy, returned to Thattha, whereupon Lashkar Khán expelled Shams-ud-dín and assumed the title of governor.[59] To assure his northern frontier Sháh Husain rebuilt the walls of Uch and left a considerable garrison in the place. He himself intended to return to Sind, but learning that a vast treasure was concealed in the fort of Deráwar he summoned Ghází Khán who held it for the Rájá of Jaisalmer

(57) Briggs, III, p. 397.

(58) 15 months according to one account, Briggs III, p. 435, 'some months' according to one Mauláná Sadulla of Lahore, who was present. *Ibid*, p. 399.

(59) So Farishta, Briggs III, p. 400, quoting the eye-witness. But Farishta in his history of Husain Arghún says the inhabitants rebelled and made one Shamsher Khán governor, and that he expelled Shams-ud-dín. *Ibid*, p. 436. In any event Sháh Hussain was too weak or unwilling for some reason to punish this revolt.

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to surrender the stronghold. Gházi Khán however refused to betray his trust and Sháh Husain marched on Deráwar, sending in advance a force under Sambal Khán to seek a place for the main army to encamp. The scarcity of water compelled that leader to sink 300 wells in the Hakra, and the army was thereby able to lay siege to the place and destroy the walls by mines, but eventually it was carried by assault, the Arghúns placing their shields on their heads and scaling the walls sword in hand. Its defenders were put to the sword and the treasure found in the place divided between the king and his army.

1530 A. D. The emperor Bábar died in 937 H. leaving his son Kámrán, governor of Kábul and Qandhár, and Humáyún, Bábar's eldest son and successor, further relinquished the Punjab and the country on the Indus to Kámrán, whose deputies governed Multán till his
1540 A. D. death in 1535. Meanwhile in 947 H. the emperor Humáyún had been entirely dispossessed of his territories by Sher Sháh Súrí and turned his thoughts to Sind, then under Husain Arghún, hoping to find support in that territory, once subject to Delhi. Humáyún encamped near Uch, but Bakhshwi Langáh who was governor of Multán under Husain Langáh refused to permit him to enter the town or to interview him in person, though he supplied him with
1540-1542 A. D. boats to cross the Indus. For two and-a-half years, from 947 to 949 H. Humáyún remained in Sind vainly negotiating with Husain Arghún, who played off Mirza Yádgár, Nasír Humáyún's uncle, against him. In the Moharram of 949 H. he marched to Uch, and thence *viâ* Deráwar and Warsalpur to Phalodí intending to enter the Marwar territory, but fearing treachery, took refuge in Amrkot where Akbar was born. Humáyún thence
1542 A. D. 1545 A. D. fled to Qandhár. Thereafter Sháh Husain entered into a close alliance with Kámrán to whom he gave a daughter in marriage.
1554 A. D. Nine years later in 966 H. Husain died and the Arghún dynasty became extinct.[60] After the death of Husain Arghún Sind was divided between two of his governors, Mahmúd and Mirza Isa Tarkhán, the latter of whom held Bhakkar, but after Akbar's accession to the throne of Delhi his generals Muhib Ali and Mujahid wrested it from Mahmúd and its territory was annexed to Multán
1575 A. D. in 982 H.

After the death of Aurangzeb in 1707 A. D., the Hans tribe, whose seats were at Malká Hans and Shafí Hans, now in the Montgomery District, took possession of the Dhaddar *iláqa* in the west of Kárdárí Khairpur East. The Lakhwera sept of the Joyás under Salím Khán and his son Faríd Khán held on lease from the governor of Multán the whole of the Kathala *iláqa*, and the Wattús and other tribes of the Ubbhá paid revenue to them. They also established their overlordship over the Bhattís, and over the Dhaddís of Umarpur (now in the Montgomery District). But as Salím Khán and his son ruled oppressively the former was arrested and sent to Delhi, and his village of Salímgarh, now Márí Shauq

(60) Briggs, III, p. 437.

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Sháh was levelled to the ground. Faríd Khán also was constantly in revolt and is said to have fought twenty-one engagements with the Mughal governors of Multán, but he eventually submitted, and paid tribute to them for his estate of Shahr Faríd. During these troubles the Dhuddís rose to considerable power, and took possession of a large part of the Ubbhá where many legends are still told of the wars waged by them.

Bahávalpur before the rise of the Dáúdpotrás.

Before the Dáúdpotrás rose to power the territory which forms the modern State of Baháwalpur was held as described below:—

1. A large part of Kárdárí Sádiqábád and some part of Khánpur Kárdárí was held by Núr Muhammad Kalhorá, also called Khudáyár Khán.
2. The forts of Winjhrot, Bhímwar, Deráwar, Marot, and the country round the two latter, with most of the southern parts of Kárdárís Sádiqábád and Khánpur belonged to Jaisalmer.
3. Uch was an appanage of Multán but the Bukhári and Giláni Makhdúms exercised a secular authority which was strengthened by their spiritual sanctity.
4. A large part of the Baháwalpur Kárdárí and a part of the Ubbhá was under the governor of Multán.
5. The *iláqa* of Shahr Faríd was ruled by Faríd Khán II Lakhwera.
6. At the close of the 17th century most of the Wattús of Minchinábád paid tribute direct to the court of Delhi, but some were subject to the ruler of Shahr Faríd.
7. The forts of Wallhar, Phúlrá, Anúpgarh with the adjacent territory, were held by the Rájá of Bikaner, Zoráwar Singh.

THE ABBASI DÁÚDPOTRÁS.

The history of the Dáúdpotrás seeks to connect itself with one of the most curious and interesting episodes of Indian history, and gives a highly circumstantial and intrinsically not improbable explanation of the title Abbási. In 1343 (744 H.) Muhammad Ibn Tughlaq, king of Delhi, considering that no king or prince could exercise regal power without confirmation by the Khalífa of the race of Abbas, and that every king who had or should hereafter reign, without such confirmation had been or would be overpowered, solicited [61] and received a diploma of investiture from the Khalífa of Egypt. His successor the enlightened Fíroz Sháh III was similarly invested in 1356.[62] After the death of Al Mustansír-billáh his descendants for four generations from Sultán Yasín to Sháh Muzammil remained in Egypt, but the latter's son Sultán Ahmad II left that country between 1366 and 1370 A. D. in the reign of Abu-l-Fath al M'utazid-billáh Abu Bakr the sixth Abbásside Khalífa of Egypt and came to

(61) E. H. I. III, p. 249.
(62) Do. IV, p. 9.

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Sindh by way of Kích and Mekrán hoping to find supporters at the court of Delhi.

In the Bhangár territory a Hindu Rájá, Rai Dhorang Sáhta attempted to check his progress, but eventually submitted and gave him a third of his territory, with his daughter in marriage, and the earlier Arab immigrants acknowledged his authority. Amír Ahmad Khán II constructed canals and sank wells in his new principality. He was succeeded by his son Abú Násir or Amír Ibn who succeeded in defeating Rai Jhakrá, the son of Rai Dhorang and his ally Rai Lákhá Sammá, ruler of Kot Kángra. On the death of Abú Násir, Abdul Qáhir succeeded him. He conquered the fort of Párkar from Gauhar Khán, who submitted and gave him his daughter in marriage. The fort was accordingly restored to him but Qáhir appointed a *mutamid* to collect the revenue of the conquered territory.

Abdul Qáhir or Qáhir Khán.

Abdul Qáhir was succeeded by Amír Sikandar or Sangrasi Khán, during whose reign there were no conflicts with the neighbouring tribes and peace prevailed.

Amír Sikandar Khán.

Amír Fath-ulláh Khán or Thull Khán.

Seeing the rising power of the Abbási Amírs, the neighbouring kings and rulers became jealous of them, and on the death of Amír Sikandar Khán, Rájá Dallú Wattú, ruler of Rowar and Bahmanábád, attacked the Amír Fath-ulláh Khán while he was still a minor and caused a formidable rebellion of the Sáhta tribe, his subjects. Amír Fath-ulláh Khán was obliged to abandon Bhangár and eventually established himself with his subjects in the delta, which was in the possession of the Gujjars who submitted without resistance. To this new possession he gave the name of Qáhir Bela to preserve his ancestor's memory, overcoming the hill tribes who opposed him.

Amír Baháullah Khán.

Amír Baháullah Khán, son of Fath-ulla Khán, further enlarged his dominions. The Sáhta and Sammá tribes of Bhangár, who had revolted presented themselves before him in Qáhir Bela and returned to their allegiance. After his death, the kingdom of Qáhir Bela devolved upon his son Amír Muhammad Channí Khán, and in his reign Sindh was wrested from the Tarkhán dynasty and annexed to the Mughal empire under Akbar. When Prince Murád, the son of that emperor, came to Multán, he issued *firmáns* to the chiefs and Zamíndárs to attend and do homage there. Neither the Tarkháns nor the Arghúns had ever had possession of the whole of Sindh and various parts of southern and western Sindh had been ruled by local chiefs, always at war with, and jealous of one another. Accordingly each of them offered valuable presents to Prince Murád in order to out-bid his rivals. When the Prince learnt the noble origin of Amír Channí Khán's family and his personal qualities he conferred on him the title of *Panjhazári* and directed that the revenue of the *iláqa* from Ubaura to Lahorí Bandar should be collected by him on behalf of the Delhi Government. He was also granted a large *jágír* and at the Prince's bidding took up his abode in Siwistán and founded a new town which he named Jhankár Bázár or Chakára Bázár.

Amír Muhammad Channí Khán.

Amír Muhammad Channí Khán.

Besides other tribes, the tribes of Siwistán, the Koreja, Sahtá, Chhína, Abra, and others, became his subjects and after a prosperous reign he died at the age of 150 leaving two sons, Muhammad Mahdí Khán and Dáúd Khán. On his death-bed Muhammad Channí Khán made a will directing that the *dastár-i-amárat* or turban of government should be placed on the head of Amír-záda Muhammad Mahdí Khán and that the Hamáil Sharíf or holy Qorán and the *tasbih* or rosary (sacred relics) which had been in the possession of the family since the time of the Caliphs should be given to Dáúd Khán.

Muhammad Mahdi Khán died after a short reign, and on his death disputes arose as to the succession with the result that the Abbási power was greatly diminished. The two claimants to the throne were Kalhora, son of Muhammad Mahdí Khán and Amír Dáúd Khán. The Arab tribes sided with the latter and those of Sind with the former. Ultimately Amír Dáúd Khán was forced by circumstances to withdraw his claim, and abandoning the throne to Kalhora he went with his followers to Wadera Jhangí Khán, the owner of Shahr Wanji, where he founded villages and took to agriculture.

Thus the Abbásis became divided into two branches, the descendants of Kalhorá, who became known as the Kalhorás and long ruled over Sind, and those of Dáúd Khán afterwards called the Dáúdpotrás who founded the Baháwalpur State. These branches remained at feud with each other for a very long period as will be shown in due course.

Amír Dáúd Khán.

Dáúd Khán, who held a considerable tract of country, was succeeded in turn by Mahmúd Khán, Muhammad Khán I and Amír Dáúd Khán II. In the meantime the numbers of the Abbásis and their kin had so multiplied that they were compelled to seize a larger tract of country and the separation of the Kalhorás and Dáúdpotrás was finally effected in the time of Dáúd Khán II. Amír Salih Muhammad, son of Chandar Khán and grandson of Dáúd Khán II, was a well-intentioned ruler and was recognized as their chief by the Dáúdpotrás and other Abbásis. Sálih Khán was succeeded by Haibat Khán and the latter by Amír Bhakkar Khán I.

By the time of Amír Bhakkar Khán I the Abbási Dáúdpotrás had spread beyond the limits of Shahr Wanjí and his son Bahádur Khán I with the object of increasing the number of his followers and on account of the growing strength of his tribe left Wanji and moved to the town of Mawah, the Zamíndárs of which submitted to him, and for the next three or four generations the Abbási Chiefs remained in their new settlement. Bahádur Khán I was succeeded by Bhakkar Khán II, and the latter by Muhammad Khán II in the headship of the family.

Amír Fíroz Khán.

On the death of Muhammad Khán II, Árab Khán, who had abandoned the world, of his own free will placed the *dastár-i-amárat*

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History.

Amír Bahadur Khán.

on the head of his younger brother Fíroz Khán or Piruj Khán and to him the Abbási Dáúdpotrás paid homage. Since then the chieftainship has been held by his descendants. Fíroz Khán settled in the Tarái *iláqa*. The Abra and Chínna tribes held him in great reverence. He had many sons of whom Baháadur Khán II was the eldest. Bahádur Khán abandoned Tarái and settled in Bhakkar, acquiring a large area on the banks of the Indus from Mirza Khán, who held Sind under the emperor Alamgír, as an *inám*. He founded the town of Shikárpur, still a flourishing town in Sind, and in its territory the canal and dam of Punnún Khán, built by and named after a nephew of Bahádur Khán, are still known by that name.

Meanwhile Nasír Muhammad Kalhorá had collected a large force and made a sudden attack on Bhakkar and Siwistán putting several officials to the sword. Nawáb Mirza Khán, governor of Sind, opposed him but unsuccessfully, and it was not until Prince Muhammad Muizz-ud-dín, the governor of Multán, under orders from Aurangzeb marched a large army against him that he was taken prisoner and sent to Delhi whence he escaped and sought refuge with Amír Bahádur Khán. Mahr Karimdinna, Rais of Lakhi, also attacked Shikárpur but returned discomfitted, and the Dáúdpotrás in revenge seized Lakhi and sacked it continuing to make raids on his territory every now and then. Amír Bahádur Khán had not reaped the full fruits of his conquests when he died and was succeeded by his son Muhammad Mubárak Khán I.

Bakhtiyár Khán, son of Mirza Khán, had greatly oppressed his subjects during his father's lifetime, and on his death the whole country rose against Bakhtiyár Khán, compelling him to seek a refuge with Bahádur Khán who on account of their old friendship granted him lands whereon he soon after built Bakhtiyárpur. Bakhtiyár Khán was appointed *Muhafiz Darra*, or Warden of the Siwi and other passes by the emperor of Delhi and being jealous of the rising power of the Abbási Dáúdpotrás and forgetful of Muhammad Mubárak Khán's generous conduct towards him he began to harass them. The Dáúdpotrás thinking it inadvisable to take up arms repaired for a time to Tathí Míran Sháh where they built a stronghold and there sanguinary battles took place between Muhammad Mubárak and the Dahrs and subsequently with Sayyid Arzan Sháh, Rais of the Mírán Sháh *iláqa* who was incited by Bakhtiyár Khán to make war on the Amír. Harassed by the aggressions of Bakhtiyár Khán, Amír Muhammad Mubárak Khán complained against him to Prince Muizz-ud-dín at Multán and urged him to dismiss Bakhtiyár Khán from the governorship of Sind, but this request was not granted. Meanwhile when the Amír was at Multán with 300 picked Abbási soldiers, Ghází Khán Mirráni, governor of Dera Ghází Khán, raised the standard of revolt and would certainly have defeated Prince Muizz-ud-dín had not the Amír with his men reached the field in time. With their help the Prince defeated the rebels. The Mirránis had attacked the private

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tents of the Prince but by the courage of Sanjar Khán Pirjáni the women were rescued. These services won the Prince's heart and he now treated the Abbásis with due honour and respect. Muhammad Khán took the opportunity to again urge the deposition of Bakhtiyár Khán and to this the Prince agreed. Accordingly, the Prince accompanied by Muhammad Mubárak Khán invaded Shikárpur and encountered Bakhtiyár Khán who was slain by Sanjar Khán Pirjáni. By the Prince's order Bakhtiyár Khán's body was cut into four pieces, one being sent to Bakhtiyárpur, another to Khairpur, a third to Shikárpur, and the fourth to Bhakkar, where they were exposed on the gates of those towns.(1)

1702 A. D.

The Prince entered Shikárpur in great pomp, and after bestowing rewards on Muhammad Mubárak Khán and other Abbásis granted them Shikárpur, Bakhtiyárpur and Khánpur in *jágír* and also entrusted to them the superintendence of the fort and district of Bhakkar.(2)

These *jágírs* they enjoyed for many years, but at last the Kalhorás envious of their prosperity again commenced war. It will not be out of place to give an account of the Kalhorás here.

After the death of Kalhorá Khán the Kalhorás gradually decreased in power, and for a considerable period remained in obscurity. In 818 H. Adam Muhammad Kalhorá acquired power and even fought against the imperial officials. On his death the Kalhorás again sank into obscurity but Ilyás Muhammad, his grandson, gained a great reputation for asceticism and mysticism (*tasawwuf*) and made many disciples. His son, Nasír Muhammad surpassed his father and was revered by all classes. His son, again, Yár Muhammad Kalhorá, a contemporary of Amír Muhammad Mubárak Khán, acquired extraordinary political influence in Sind, but having attempted to wrest some parts of that country from Muizz-ud-dín he was compelled on that Prince's arrival at Shikárpur to flee to the Cholistán. After the Prince's departure from Shikárpur Yár Muhammad returned to his territories, and finding it impossible to establish a separate kingdom in the face of the combined powers of the Delhi emperor and the Abbási Dáúdpotrás he sent valuable presents and large sums as tribute to Delhi and thus secured the title of Khudáyár Khán.(3) After his receipt of this title Yár

(1) According to the Tazkarat-ul-Malúk Bakhtiyár's death occurred in January 1113 H., or 1702 A.D.

(2) The succession of Sháh Alam gave peace to the Empire for three or four years, but when Muizz-ud-dín deposed him and ascended the throne as Jahándár Sháh only to be in turn deposed a few months later by Farrukh Siyar, confusion again ensued. The Sayyid Abdulla Khán Bahra became Subahdár of Multán and Thatha, but exercised his authority by deputy and in 1714 Ajít Singh, the Rájpút, and the Emperor's son-in-law became Subahdár of Thatha but he never went there, and this enabled the Latis to acquire considerable power, p. 621.

(3) He was also appointed a *mansabdár* of the Empire, and in 1736-7 received charge of the Province of Thatha with the southern part of Bhakkar.

Raverty calls Khudáyár Khán the head of the Latis called by some the Dudaian Latian or Dudai Latis, a Jat sept, whose ancestors were Darweshes and disciples of the Sayyid Muhammad, a noted Muhammadan teacher of Janpur in (Khánpur

CHAP. I. B. History. Muhammad became still more aggressive and began to encroach on his neighbour's territories. He also fought a pitched battle with the Amír Muhammad Mubárak Khán at Shikárpur, but subsequently peace was concluded between them.

In 1718 A. D. Yár Muhammad Kalhorá died, and in 1719 his son, Núr Muhammad Kalhorá ascended the throne. He employed every device to wrest Shikárpur from Muhammad Mubárak but without success. In 1723 A. D., however, the latter abdicated in favour of his son Sádiq Muhammad Khán and celebrated the occasion by a feast to which he invited all the Abbásis.

Núr Muhammad Kalhorá sought to take advantage of this opportunity and collecting about 60,000 men horse and foot, he advanced to Larkáná with the intention of attacking Shikárpur, but on being informed of the preparations which the Abbásis were making to meet him he abandoned his design. Nevertheless he soon after advanced suddenly on Shikárpur and invested it for six months, but a treaty was eventually made by which the besieged agreed to transfer half the revenue of Shikárpur and Khánpur to Núr Muhammad and peace having thus been concluded the siege was raised.

Six months later Núr Muhammad Kalhorá again placed a large army under Fateh Khán Kalhorá who invested Shikárpur. Numbers were killed on both sides, but at last the besiegers were compelled to raise the siege. Yet only nine months later Núr Muhammad Kalhorá once more despatched a formidable army under his brother Muhammad Khán Kalhorá, but the Abbási Dáúdpotrás coming out of Shikárpur gave him battle and he was utterly defeated. The victors returned with all their booty. These defeats exasperated Núr Muhammad Kalhorá and he ordered all his troops to muster at
1726 A. D. Khudábád. For the fifth time, in 1139 H., at the head of a very large force, he marched on Shikárpur in person. But shortly before this Muhammad Mubárak Khán had died and Sádiq Muhammad Khán now on the throne, finding himself unable to withstand the overwhelming forces of the enemy, abandoned Shikárpur and repaired to the fort of Khánpur which he greatly strengthened. Núr Muhammad entered Shikárpur without opposition, and while he himself remained there, sent a force in pursuit of Amír Sadiq Muhammad Mubárak Khán who, thinking it inadvisable to meet so

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Kárdári). He also derives Lati from the Hindui *lat* signifying tangle or clotted hair, but General Haig more plausibly derives it from *lat* a Sindhi word meaning 'club.' One of the Dudais' ancestors, Harmus, took up his abode with the Abrahs, a tribe which had from ancient times been petty rulers of a tract in Sind, and having married a daughter of the tribe he was assigned a part of its territory and gradually became its chief. His descendant Shaikh Nasir acquired still greater authority over the Abrahs, and after his death Dín Muhammad, his son, assumed authority over the parts of Upper Sind inhabited by the tribe towards the end of Alamgir's reign. Din Muhammad did not present himself before Prince Muizz-ud-dín until he had received a safe-conduct written in a Qorán, under which he visited the Prince, but was detained, a force being sent to bring in the rest of the Latis. Yar Muhammad, his younger brother, however, took refuge in the hills and repulsed the force and the Prince returned, keeping Dín Muhammad in captivity, to Multán.

large a force, vacated Khánpur and went with his tribe to Bet-Dablí, now in the Dera Gházi Khán District, which was a fertile island in the Indus. A detachment was sent in pursuit by the Kalhorá chief, but routed with great loss, many being drowned in the river, and only a few escaped to Khuda-ábád.

Amír Sádiq Muhammad Khán.

We have now reached that period in the history of the Abbásis when the modern history of the Baháwalpur State begins to emerge. As already described at the time of their advent it was split up into several petty States and it remains to describe how they subdued these States and welded them into a united kingdom.

Amír Sádiq Muhammad Khán I, on being invited by the Bukhári and Gilání Makhdúms of Uch, left Bet-Dablí, and came to Uch. Shortly after in 1141 H., he received the *iláqa* of Chaudhari in *jágír* from Nawáb Hayát-ullah Khán, Subadár of Multán. In this *iláqa* he effected many improvements and laid the foundations of Allahabad, now a wealthy and populous town, three miles from the town of Chaudhari. In 1145 H. at the instance of Hayátulla Khán he attacked Faríd Khán Lakhwerá who was plundering the surrounding country, and having defeated him received as his reward a *sanad* conferring on him the government of the Shahr Faríd *iláqa*. In 1146 H. he also wrested the fort of Deráwar from Ráwal Akhí Singh. 1732 A. D. 1733 A. D.

In 1152 Nádir Sháh invaded the Deráját by the Bangash route, and all the chiefs on his way tendered allegiance to him. The Amír went to meet him at Dera Ghází Khán and was granted by him the title of Nawáb. On the Sháh's invading Sindh, Khudáyár Khán Kalhorá fled to Guzerát, but was taken prisoner at Umarkot. Nádir however released him on the 20th Zilhijj 1152 H., and partitioned Sind among the following chiefs :— 1739 A. D.

To Khudáyár Khán Lati Abbási—Tattha and other *mahals* of Sind, with the title of Sháh Quli Khán.

To Amír Sádiq Muhammad Khán—Shikárpur, *pargana* Larkána, Siwistán, Chhatar, together with the *iláqás* of Chaudhari, Deráwar, etc., now in the Baháwalpur State.

To Muhabbat Khan—the western part of Sind adjoining *Balochistán*. No sooner however had Nádir Sháh left Sind than Khudáyár Khán Kalhorá thinking that he was engrossed in distant conquest resolved to attack Shikárpur, and on the 10th of Rabi-ul-Awwal 1159 H., he laid siege to it. After a stubborn contest Amír Sádiq Muhammad Khán was killed. 1746 A. D.

The possessions of Sádiq Muhammad Khán and the other Dáúdpotrá chiefs now were as follows :—Prior to Nádir's invasion they had held Chaudhari with Alláhábád and Fort Deráwar with their dependencies: and after it they had held the *iláqa* of Shikárpur granted them by Nádir in 1739 A. D., but seized by the Kalhorás on Sádiq Muhammad Khán's death : they also held Goth

CHAP. I. B. History. Jhorá(1) now in Sádiqábád Kárdári, Khairpur(2) Tanwínwálá, and Shahr Faríd with its dependencies. Thus under Sádiq Muhammad Khán the Dáúdpotrás held the country between Goth Jhorá and Shahr Faríd, a tract about 200 miles in length.

Sádiq Muhammad Khán I left three sons Muhammad Baháwal Khán, Mubárak Khán, and Fateh Khán, of whom the first named was elected by the tribe and placed on the throne. He was the second Nawáb, and under the title of Nawáb Muhammad Baháwal Khán I ascended the throne on the 1st of Rabi-us-Sani 1159 H. He was successful to a great extent in organizing and re-populating both his old and new possessions, but his enemies Waderá Muhammad Khán Kehráni, Bahádur Khán Haláni and others were jealous of his prosperity and induced Sáhibzáda Mubárak Khán to revolt, but before the opposing forces, which lay in the vicinity of Lál Sohánra, had actually come to blows the Sáhibzáda tendered his submission. Upon this the Dáúdpotrá rebels fled to the west of the State, where Alí Murád Khán Pirjáni became almost independent and a considerable number of Dáúdpotrás joined him.

1747 A. D. In 1160 H., Ráwal Rái Singh, with the help of Nawáb Hayát-ulláh Khán, Subadár of Multán, Makhdúm Shaikh Ráju Ráis of Sítpur, and Khudáyár Khán Kalhorá (Shah Qulí Khán) retook Deráwar.

1747-48 A. D. In 1162 H., on the appointment of Diwán Kaurá Mal as Subadár of Multán Janesar Khán, the ruler of Dera Ghází Khán, revolted and Mu'in-ud-dín, Subadár of Lahore, ordered the Diwán to suppress the outbreak, but he was powerless to effect anything single-handed and accordingly solicited help from Muhammad Baháwal Khán. This the Nawáb afforded and the combined forces attacked Dera Ghází Khán and expelled Janesar Khán. As a reward for this assistance the Nawáb obtained from Diwán Kaurá Mal a perpetual lease of *taluqa* Adam Wáhan and in that tract he made the Baháwal-wáh canal.

During this reign in 1748 A. D. Baháwalpur was founded and several other towns built including Qáimpur, Hásilpur, Taranda Ali Murád Khán, Sháhbázpur and Muhammadpur Lamma. The Nawáb also cut a canal, from the Ghárá to Paharhala, now called the Khánwah or Nangni. The Qutbwáh was also dug by one son of the founder of Ahmadpur East and the Wahi Qádir Dinna Khán by another. Muhammad Baháwal Khán I died on the 7th of
1749 A. D. Rajb 1163 H.

NAWAB MUHAMMAD MUBARAK KHAN, THE THIRD NAWAB.

Date of accession,—7th Rajb 1163 *H.* (1749 *A. D.*).

As Nawáb Baháwal Khán had left no issue he was succeeded by his brother Mubárak Khán with the unanimous assent of the

(1) Founded by Jhorá in 1157 H. or 1744 A.D.
(2) Founded by Wadera Muhammad Marúf Khán Kehráni in 1154 H.

Dáúdpotras. Soon after his accession (1164 H.) the Nawáb with the aid of Muhammad Marúf Khán Wadera of Khairpur, Qáim Khán Arbáni of Qáimpur and Hásil Khán of Hásilpur wrested
Marot from Jaisalmír. 1749 A.D.
He also effected conquests north and west of the Sutlej and Panjnad. Madwálá and its dependencies and Shíkní Bakrí, now in the Muzaffargarh District, were wrested from the Náhrs and the Bet Doma *iláqa* from Makhdúm Shaikh Rájú of Sítpur in 1164 H. The Nawáb also subdued the country opposite the present Kárdári of Minchinábád as far as Pákpattan which included the Kachhi *iláqa* with the villages of Pír Ghani, &c., now in the Montgomery District,(1) and the *iláqas* of Lodhrán and Mailsi, including the important towns of Dunyápur and Kahror, now in the Multán District.

In 1751 Sardár Jahán Khán, a general of Ahmad Shah Abdáli, attacked Uch, whereupon Nawáb Muhammad Mubárak Khán garrisoned Maujgarh, Marot and Phúlra with Dáúdpotras and ordered all his troops to muster in Khairpur. From Uch, Jahán Khán advanced on Baháwalpur and despatched 8,000 men to Khairpur,
but in the battle which ensued this force was defeated and the 1751-2 A.D.
victors pursued it to Lál Sohánra. Jahán Khán then consented to make peace and returned to Multán by the Fatehpur ferry.(2)

The Dáúdpotra chiefs, who were in ill-defined subjection to the
Nawáb, were also actively engaged in conquest and colonization 1752 A.D.
during this reign. Phúlra was re-built by Karm Khán, son of Qáim
Khán Arbáni. Ikhtiyár Khán Mundháni seized Garhi Shádi Khán 1753 A.D.
from the Kalhorás and re-named it after himself. Baháwal Khán
Pirjáni founded Khairpur-Nauranga and cleared the Dajla-nála, a 1753 A.D.
canal dug by Aurangzeb and after him called the Auranga or
Nauranga-wáh. Díngarh fort was founded by Ibrahím, son of Ma'rúf 1756 A.D.
Khán Kehráni, and completed by Khudá Bakhsh Khán his nephew.(3)

In 1164 H. Muhammadpur Lamma was built by Muhammad 1759.
Khán, grandson of Mundhú Khán Kehráni who also dug the 1750 A.D.
Muhammadwáh canal.

On the Shikárpur boundary Sabzal Khán Kehráni founded 1757 A.D.
Sabzal Kot and also dug the Sabzal-wáh canal.

Meanwhile the Nawáb had erected the fort of Mubárakpur(4) 1757 A.D.
near Shahr Faríd to overawe the Joiyas, and six years later he

(1) Cf. Cunningham's History of the Sikhs, pp. 120-21; also Montgomery Gazetteer, p. 39; Sádiq-ut-Tawáríkh, p. 170; and Mirát-i-Daulat-i-Abbásiya, Vol. I.

(2) The exact date of the inroad of Jahán Khán is not known: Shahámat Ali says that when Ali (Wali) Muhammad Khán, Khákwání was appointed Governor of Dera (and Multán) he induced his master Ahmad Sháh Abdáli to despatch Jahán Khán against the Dáúdpotra territory. Now Ali Muhammad Khán was appointed Governor in 1165 H. (1751 A.D.) so Jahán Khán's invasion must have taken place about this date, say, in 1751 or 1751-2, *vide* Shahámat Ali, page 38.

(3) The Mirat-i-Daulat-i-Abbásiy a however says that Dingadh was founded by Fazl Ali Khán and Bahádur Khán Halánis.

(4) Mubárakpur, between Sammasatta and Ahmadpur East, was also founded by the Nawáb in this year.

CHAP. I. B. History. attempted to fortify Tada-Wallhar, which had been leased to him by Bikáner, but the Rájá objected to the proposed fortifications and a war ensued in which the Nawáb was victorious. He then built the fort of Sardárgarh on the ruins of Wallhar to commemorate his victory. The Nawáb himself also constructed the
1758 A. D. Mubárak-wáh, Sardár-wáh, Khán-wáh and some smaller canals, which are still flowing, in the Lodhrán and Mailsi *iláqas*. Derawar
1759 A.D. was also restored to him on payment of half its revenue by Rawal Rai Singh in 1173 H. and in the same year he took Anúpgarh by stratagem from Rájá Gaj Singh of Bikáner who however re-took it in the following year. Winjhrot also fell into his hands in 1174. It had been repaired in 1757 by Warya Khán Jamráni who began levying tolls on caravans, but in 1759 Ali Murád Khán Pirjání wrested it from him and revolted in the following year. The
1760 A.D. Nawáb accordingly seized the fort and annexed its territory.

1763 A.D. Mad-Manthár was founded in 1763 by Manthár Núháni in Sádiqábád Kárdári and Bhímwar was taken by Ikhtiyár Khán Mundháni, who had corrupted the garrison of Rawal Múlráj of
1761 A.D. Jaisalmír, and renamed Islámgarh. In 1761 Ghulám Sháh Kalhorá invaded the State in resentment at its having afforded an asylum to his brother Atar Khán whom he had ousted from Sind. Ghulám Sháh advanced as far as Garhi Ikhtiyár Khán, but returned to his own country on its being agreed that Atar Khán should be made over to him.

Meanwhile the Bhangi Sikhs were becoming alarmed at the
1766 A.D. rising power of the Dáúdpotras, and in 1766. Jhanda Singh, Ganda Singh and Hari Singh invaded the Nawáb's trans-Sutlej territories, but after an indecisive action Pákpattan was fixed as the boundary
1771 A.D. between the two States.(1) Five years later the Sikhs under Ganda Singh and Majja Singh invaded the Multán territory and extended their raids into the Dâúdpotra country on the right bank of the Ghara. The Dáúdpotras, under Sáhibzáda Jafar Khán (subsequently Nawáb Baháwal Khan II), met the enemy near Kahror; when Majja Singh was killed and the Sikhs abandoned the field.

In the time of Muhammad Mubárak Khán the State prospered considerably but it must be remembered that though he was the titular Nawáb of the whole State yet he was not its absolute ruler, for the tracts held by the Pirjáni, Kehráni, Arbáni, Haláni, Mundháni, Marúfání and other Kháns were ruled by them independently. The State was in fact a confederation of several petty principalities, each of whose rulers enjoyed administrative as well as proprietary rights, under the nominal headship of the Nawáb.

1772 A. D. Muhammad Mubárak Khán after ruling successfully for 24 years, died childless on the 3rd of Rabi-ul-Awwal 1186 H.

(1) Cunningham's History of the Sikhs, pp. 120-21; Shahámat Ali, p. 52.

NAWAB MUHAMMAD BAHAWAL KHAN II, THE FOURTH NAWAB.

Date of accession ;—4th Rabi-us-Sání, 1186 *Hijri* (1772 *A. D.*)

Nawáb Mubárak Khán was succeeded by J'afar Khán, son of his brother Fateh Khán, who had been born on the very day that news of the death of Núr Muhammad Kalhorá, the Nawáb's most formidable enemy, reached the State. This coincidence was deemed to render his birth so auspicious that he was adopted by the Nawáb and although Fateh Khán had survived his brother, the Dáúdpotra brotherhood elected J'afar Khán to the throne instead of his father. He was then aged 20 and assumed the title of Muhammad Baháwal Khán II.

In 1771 A. D. Jhanda Singh attempted the conquest of Multán, and when Háji Sharíf Beğ Tuglú, the Súbadár, asked for aid from Baháwalpur, the Dáúdpotra forces advanced to Multán and repulsed the Sikhs. In the following year, however, Ganda Singh Bhangi wrested Multán from Háji Sharíf and five years later Shujá Khán, the governor of Shujábád, sought the Nawáb's aid in its recovery. The Nawáb accordingly led a force to Shujábád, whence he advancing with Shujá Khán invested Multán. After a siege of 23 days the allies entered the place on the 8th of Zilhijj, put all the Bhangis to the sword and plundered the town. The Dáúdpotra forces then returned to Baháwalpur, but as the Bhangis shortly after received reinforcements from Lahore, the Nawáb was unable to retain Multán.

1772 A. D.

1777 A. D.

In 1195 H. Sháh Alam II, King of Delhi, sent Sayyid Kázim Ali Khán Bára to the Nawáb with a *firmán*, authorizing him to administer the Kachhi, and valuable *khillats* ; conferring on him the title of 'Rukn-ud-Daula, Nusrat-i-Jang, Háfiz-ul-Mulk.'(1)

1780 A. D.

The Nawáb was able to enlarge his territories by judicious matrimonial alliances. He received Khairpur-Nauranga (with the Nauranga-wáh) with the daughter of Khair Muhammad Khán Pirjáni and Ahmadpur East (with the Qutb-wáh) as the dower of the daughter of Muhabbat Khán, son of Ahmad Khán Pirjáni. He also seized *pargana* Jatoi(2) (now in the Muzaffargarh District) appointing Suhráb Khán Mahr as its Kárdár, and in 1790 the Indus, which had till that year met the Chenáb at Uch, changed its course to the west and began to flow in its present bed. By this change the southern part of the present Muzaffargarh District was exposed to the aggressions of the Nawáb and he was enabled to wrest the villages of Alipur, Shahr Sultán, Sítpur and Khairpur from the Makhdúms of Sítpur. *Talúqas* Arain, Kinjhir, Khoran,

1780 A. D.
1782 A. D.
The trans-Sutlej and Panjnad conquests.
1781 A. D.

(1) Lit. 'pillar of the empire ; victorious in battle ; protector of the country.'

(2) The author of the *Tárikh-i-Murád*, Vol. III, p. 469, says that the *pargana* in question was leased from the governor of Dera Ghází Khán, but this does not seem to be correct. The tradition is that it was conquered from the Makhdúms of Sítpur, a fact corroborated by the Muzaffargarh Gazetteer, p. 36.

CHAP. I, B. History.

Mahra, Seri and Tarand, which form the south-western part of the present Muzaffargarh Tahsíl, were also conquered by the Nawáb from the governor of Dera Gházi Khán, between 1790 and 1800 A. D. With the *iláqa* of Tahsíl Alipur they were known as the Kachhi-Janúbi (or Southern Kachhi), the northern portion, called the Shimáli Kachhi, being in the possession of the Nawábs of the Thal.

1783 A. D. In 1198 H. the Nawáb repaired and enlarged the fort of Winjhrot and in the same year erected a fort 24 *kos* south of Deráwar which he called Khángarh, ordering that merchandise, which used to be exported from the State *viâ* Maujgarh, should thenceforward be sent *viâ* Khángarh.

1784 A. D. In 1784 he conquered the village of Shidáni (now in the Khán Bela *peshkári*) from Hájí Ikhtiyár Khán.

As to conquests and colonization made by the other scions of the Dáúdpotra family during this reign see Chap. IV, and the *Dáúdpotras* in Sec. C. of this Chapter.

1785 A. D. In 1200 H. Tímúr Sháh sent Sardár Madad Khán Durráni to subdue Sind, but Abd-un-Nabi Kalhorá, Núr Muhammad Khán M'arúfáni, Khuda Bakhsh Khán and other Raíses of Khairpur persuaded him to lead his force against Baháwalpur. The Nawáb accordingly garrisoned Deráwar and with the aid of the Arbánis, Ghumránis and other Dáúdpotras strengthened the Cholistán forts. On arriving at Baháwalpur Madad Khán plundered the town and levelled its buildings with the ground. He then sent a force against Deráwar, but the Nawáb despatched troops under Fazl Ali Khán Haláni to meet it and he completely defeated it. Incensed by this defeat Madad Khán advanced on Deráwar in person, but returned discomfited and went on to Sind.

Invasion of Tímúr Sháh, King of Kábul. 1788 A. D.

Three years later Tímúr Sháh in person visited Khángarh intending to regulate affairs in Sind. The Mundháni and M'arúfáni Dáúdpotras seized this opportunity to incite him against the Nawáb and induced him to occupy Baháwalpur. The Nawáb, unable to encounter the powerful Durráni monarch, again abandoned Baháwalpur and took refuge in Deráwar, whence he repaired to Sardárgarh and Winjhrot. Tímúr Sháh took possession of Deráwar and garrisoned it with a regiment under Sháh Muhammad Khán Bádozai, but the Túránis having raised disturbances in Kábul he was compelled to hasten thither, and he had not gone far beyond Dera Gházi Khán when he learnt that the Nawáb had overwhelmed the Deráwar garrison and retaken Baháwalpur. The garrison consisted of Afgháns of the Práng tribe, which was settled in the Sítpur *iláqa* and the Nawáb, having sent 300 boats, captured all their women and children, and then advancing on Deráwar showed them their wives and children, all of whom he threatened to kill if they did not surrender. The garrison in despair made over the fort to the Nawáb on condition that their families should be restored to them,

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and in fulfilment of this condition the Nawáb allowed them to evacuate the fort and pass through his territory unmolested.

Invasion of Tímúr Sháh, King of Kábul. 1788 A. D.

On returning to Kábul Tímúr Sháh had taken with him as a hostage the Sáhibzáda Mubárak Khán, and on hearing of the fall of Deráwar he not only refrained from injuring him but conferred on him the title of Sarbuland Khán and loaded him with favours, granting him the State of Baháwalpur by a *firmán*. By this policy Tímúr hoped to set the prince against his father and thus weaken the Abbási power, but the Nawáb took the precaution of making the prince a prisoner on his return, then crossing the Panjnad, promptly attacked Dera Ghází Khán and seized a large part of the territory under the Súbadár of Multán. He also besieged Dera Ghází Khán fort, rescued the Dáúdpotras whom Tímúr Sháh had imprisoned there, and recovered the cannon which had been taken by him at Baháwalpur.

Raids of Makhdúm Hámid Ganj Bakhsh.

Makhdúm Hámid Ganj Bakhsh of Uch Giláni, who had intrigued with the Kalhorás against the Nawáb, now allied himself with the turbulent chiefs of the Mundháni and M'arúfáni tribes, made determined efforts to disturb the peace of the Nawáb's territories and caused the *iláqa* of Ahmadpur East to be plundered by dacoits. His subsequent acts indeed showed him to be insane, and in 1797 with the assent of his relations the Nawáb resolved to make him a prisoner. On hearing of this intention the Makhdúm fled to Garhi Ikhtiyár Khán whence he implored the aid of Rájá Súrat Singh of Bikaner, Nawáb Muzaffar Khán, Súbadár of Multán and Zamán Sháh, King of Kábul. In the following year, however, the Nawáb seized and confined him in his own *diwán-khána*, but he soon effected his escape and took refuge in the fort of Rám Kali, midway between Uch and Goth Channi, whence he began to carry his depredations into the neighbourhood of Ahmadpur East.

Revolts of Khudá Bakhsh Ma'rúfáni and Prince Mubárak Khán.

While Makhdúm Hámid Ganj Bakhsh was thus in arms against the Nawáb, Khudá Bakhsh Khán raised a revolt. He intrigued with the Kehráni, Jamáni, Tayyibáni, Hasnáni, Arbáni and Ma'rúfáni Dáúdpotras and also prevailed upon Súrat Singh of Bikaner to invade the State. In 1799 he succeeded in rescuing Prince Mubárak Khán from Deráwar, induced him to join in the revolt and on the 20th of Jamádi-us-Sáni proclaimed him ruler of Baháwalpur and performed his coronation ceremony. He then made overtures to Karm Khán Arbáni and Háji Khán Mundháni and they promised to aid him in an attack on the Nawáb. Khudá Bakhsh Khán, and the prince, with the Dáúdpotra and Bikaner forces, were soon encamped in force in the Masitán Garden two miles from Baháwalpur, when Makhdúm Ganj Bakhsh also joined them. The Nawáb despatched Sáhibzáda Abdulla Khán (afterwards Nawáb Sádiq Muhammad Khán II) against the rebels and on the 19th of Ramazán he defeated them. Khudá Bakhsh Khán and Prince Mubárak Khán escaped to Bikaner, and the Makhdúm and the

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Further invasions of Khudá Bakhsh Khán and Súrat Singh. 1800 A. D.

Dáúdpotra Kháns also fled. Next year however Khudá Bakhsh Khán and Rája Súrat Singh again invaded Baháwalpur. They took the fort of Wallhar in 1801 A.D.; and Phulra, Mirgarh, Maujgarh and Marot soon fell in succession to the Rája. He and Khudá Bakhsh then advanced on Khairpur and the Nawáb sent Abdulla Khán to oppose them, but well-wishers of both sides intervened and Súrat Singh returned after receiving an indemnity for his expenses in the war.

Coinage. 1802 A. D.

In 1217 H. the Nawáb with the permission of Sháh Mahmúd of Kábul, who sent him valuable *khillats* and the title of Mukhlis-ud-Daula opened a mint at Baháwalpur and struck gold, silver and copper coins, inscribed on the obverse—*Humayún Sháh Mahmúd*, and on the reverse—*Dár-us-Surúr Baháwalpúr.*(1) Prior to this the State had no coinage of its own

Háji Khán Mundháni's revolt. 1803 A. D.

In 1217 H. Háji Khán Mundháni, Raís of Garhi Ikhtiyár Khán, raised disturbances and the Nawáb sent Nasír Khán Gorgej to chastise him. Nasír Khán crossed the Indus and took the forts of Sáhnowála and Naushahra, and though Háji Khán tendered his submission the Nawáb annexed his dependencies leaving him only in possession of the unconquered part of his territory.

1804 A. D.

In 1804 Sháh Shuja-ul-Mulk the fifth son of Tímúr Sháh, marched to the Indus to regulate the affairs of the Deraját and Mukhdúm Hámid Ganj Bakhsh, Fazl Ali Khán Haláni, Islám Khán Kehráni and Háji Khán Mundháni waited on him at Rájanpur with complaints against the Nawáb, urging that he should be made to restore the territories conquered from them. Shujá-ul-Mulk deputed Ahmad Khán Núrzai to compel their restoration and the Dháka *iláqá* was surrendered to Háji Khán, but Ahmad Khán shortly after returned to Kábul and Hájí Khán had then to atone for his disloyalty, for the Nawáb retook Dháka and sent a force to lay siege to Garhi Ihktiyár Khán. Harassed by the siege Háji Khán Mundháni agreed that all his territory east of Ikhtiyár-wáh should be annexed to the Nawab's dominions, only that to the west being retained by him. Nevertheless in 1806

1806 A. D.

Háji Khán, with Fazl Ali Khán Haláni and Qádir Bakhsh Khán Kehráni, again revolted and on the 14th of Muharram took Sardárgarh, whereupon the Nawáb despatched a force under Nasír Khán Gorgej and Fateh Muhammad Khán Ghori to attack Garhi Ikhtiyár Khán. On the 21st Muharram a battle ensued and the rebels shut themselves up in the fort. After a lengthy siege the Nawáb's commanders built a fort, to which they gave the name of Fatehgarh, opposite Garhi Ikhtiyár Khán, and by the 20th of Rabi-us-Sáni the cannonade from this fort told so heavily on Garhi Ikhtiyár Khán that the besieged were compelled to agree to a parley and the Nawáb imposed the following terms:—

(1) That Háji Khán Mundháni, his sons and brothers should come and pay their respects to him:

(1) *Vide* Murád, Vol. III, p. 611; and Shahámat Ali, p. 102.

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(2) That one of the walls of the fort of Garhi Ikhtiyár Khán should be totally demolished :

(3) That Háji Khán should pay Rs. 2,00,000 as a war indemnity :

(4) That one of his sons should remain as a hostage at the court of the Nawáb : and

(5) That the power of appointing the Kárdár of Garhi Ikhtiyár Khán should rest with the Nawáb and that its revenues should be equally divided.

Háji Khán at first rejected these terms but eventually Nasír Khán captured and imprisoned him in the fort of Fatehgarh. Fazl Alí Khán Haláni and other chiefs abandoned the field and on the 29th of Ramazán Nasír Khán levelled the fort of Garhi Ikhtiyár Khán to the ground, after which he returned to Ahmadpur East. The Garhi Ihktiyár *iláqá* was thus annexed to the Nawáb's dominions.

Mr. Elphinstone and the early relations of Baháwalpur with the British. 1808 A. D.

In 1808 Mr. Elphinstone passed through the State on his way to Kábul and the Nawáb seized this opportunity to make the first treaty between Baháwalpur and the British Government. An interesting account of the visit will be found in Elphinstone's Caubul, Vol. I, pp. 23—27.

Immigration of noble families into Baháwalpur.

At this period many noble families from Lahore, Delhi, Dera Gházi Khán, Multán and other places came to Baháwalpur. Leading members of these families were given high offices by the Nawáb and settled in the State. About the same time several trans-Indus tribes crossed over into the State and settled there. Later on during the reign of Nawáb Muhammad Baháwal Khán III, some Khákwáni, Saddozai, Ghori, Bábar, Mallezai, and other Afghán families also migrated into Baháwalpur and settled permanently in the State.

Death of Nawáb Muhammad Baháwal Khán II. 1809 A.D.

Nawáb Muhammad Baháwal Khán II died on the 1st of Rajab 1224 H. at the age of 57 after a prosperous reign of 37 years. He left seven sons; Prince Wáhid Bakhsh Khán (Mubárak Khán), Abdulla Khán (Nawáb Sádiq Muhammad Khán II), Khudayár Khán, Nasír Khán, Faiz Muhammad Khán, Qádir Bakhsh Khán and Háji Khán. Of these the second succeeded to the throne.

NAWAB SADIQ MUHAMMAD KHAN II, THE 5TH NAWAB.

Date of accession :—1st Rajab, 1224 *Hijri* (1809 *A. D.*).

1809—1825 A. D.

No sooner was Muhammad Baháwál Khán II dead than Ghulám Husain Kashmíri, one of his attendants, having secured the keys of Deráwar fort, summoned the people and under the apprehension that Prince Wáhid Bakhsh, the eldest son of the late Nawáb, or some other prince might cause disturbances, in consultation with the State officials proclaimed Prince Abdulla Khán, Nawáb, under the title of Sádiq Muhammad Khán II.

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The new Nawáb's first act was the appointment of a fresh ministry. Nasír Khán Gorgej became *madár'-ul-mahám* (chief minister); Fateh Muhammad Khán Ghorí, *sipáh sálár* (general); Maulavi Ghous Bakhsh and Gosáín Bihárji, *mushírs* (counsellers); Maulavi Sher Ali, *atáliq* (tutor); Diwán Sultán Ahmad, Nawáb Fakhr-ud-dín Gujjar, Bahár Khán Kahiri and Ghulám Qádir Khán Dáhr, *musáhibs* (aids-de-camp); Muhammad Yaqúb Khán Khás Khelí, *bakhshí fauj* (pay-master); Salámat Rai, *sarparast toshákhána*; Múl Rám, *mír munshi*; Shaikh Núr Muhammad and Maqbúl Muhammad, *názims* (collectors); Maulavi Mui'n-ud-dín, *qázi-ul-quzát* (chief qází); and Maulavi Muhammad Azam, *tawáríkh nawís* (chronicler).

In accordance with the Oriental custom the Nawáb had his unsuccessful rival the Prince Wáhid Bakhsh put to death.

Mahmúd Sháh of Kábul acquiesced in his accession and his neighbours, including Maháraja Ranjít Singh, Muzaffar Khán of Multán, the Nawáb of Mankera and the Tálpur Mírs sent the customary congratulations. Mahmúd Sháh indeed sent three officials with presents and a complimentary letter, and 1810 thus marks the final severance of the ties which bound the State to Kábul. Under the late Nawáb the Dáúdpotras' territory had for the most part been annexed to the State, and their power much weakened, but they had still influence enough to hamper the Nawáb by intrigues with foreign rulers or disloyal officials of the State, while the prevailing anarchy encouraged every petty Sirdár or *Tumandár* in the country to aim at supremacy.

Mazári and Bozdár outbreak. 1809 A.D.

In Sh'abán 1224 H. the Mazári and Bozdár Baluch seized Máchká, Bangála and other tracts, now in the Dera Gházi Khán District on the west bank of the Indus, but a force with artillery under Gul Muhammad and Mihráb Khán Gorgej captured their leaders, and, though, the Jatois had joined them, this compelled the rebels to depute their Sayyids with the Qurán to sue for pardon. This was granted and they were allowed to return to their own territory.

Inroad of Mír Sohráb Tálpur.

In the same year the Dáúdpotras, Fazl Ali Haláni and Islám Khán Kehráni induced Mír Sohráb of Khairpur to demand that their territories should be restored to them, and with Mír Ghulám Ali of Haidarábád, he gave them a body of troops to attack the Nawáb. Nasír Khán and Fateh Muhammad were sent to protect the frontier from invasion but early in Shawwál the invaders penetrated to Muhammadpur Lamma and met the Nawáb's troop at Bahádurpur. A fight ensued on the 11th of that month, but after many had fallen on both sides the Dáúdpotras, fearing the advent of reinforcements from Deráwar and Ahmadpur sued for peace. A treaty was accordingly drawn up by Nasír Khán and Walí Muhammad Khán Laghári, on the Amir's side, whereby the latter agreed to recall their troops and afford no further assistance to the Dáúdpotras, and preserve friendly relations with Baháwalpur. On

the other hand Sáhibzáda Rahímyár Khán was to be handed over to them as a hostage. **CHAP. I, B. History.**

To these terms the Nawáb assented and the prince was sent, in charge of some trustworthy officers to the Tálpuri camp at Basti Warind in the Ahmadpur Lamma *peshkári*. The invaders then retired to Sind and the prince, after a detention of 14 months at Haidarábád, was released in Muharram 1225 H.

In this same year Mír Sohráb attacked the Baháwalpur frontier. He had corrupted the frontier guards and they were ready to betray their trust when the plot was discovered and the conspirators received well merited punishment. This compelled Mír Sohráb to return.

Plots in the State and invasion of the Amírs. 1810 A. D.

In 1225 H. Nasír Khán Gorgej invited Mír Ghulám Ali, Raís of Haidarábád, and Mír Sohráb of Khairpur to attack the frontier posts of Baháwalpur. He won over many of the Ahlkárs of the State by promising to instal the Sáhibzáda Khudáyár Khán on the throne in the confusion resulting from this insurrection. In 1226 H. the forces of the Mírs besieged Kot Butta near Basti Sádiq Warind[1] and under the orders of Nasír Khán the besieged surrendered it without a struggle. **1811 A. D.**

Nawáb Sádiq Muhammad Khán now commissioned Fateh Muhammad Ghori, Ahmad Khán Tarín and Muhammad Yaqúb, the Bakhshís of his army, to oppose the enemy. At the instance of Nasír Khán, however, he advanced to Uch by the river, and the Nawáb's army, retreated to Ahmadpur. Meanwhile Nasír Khán sent advising them to leave Uch and move towards Razá Muhammad Músáni, to intrench themselves there and prepare for battle. This was accordingly done. The Nawáb's army also made entrenchments and the fight commenced, but the Gorgej, untrue to his salt, and several other accomplices fought half-heartedly and allowed the enemy to plunder all the country from the frontier to Qáimpur. A detachment of Mír Sohráb's army[2] lay concealed in the Qutbwáh intending to plunder Ahmadpur East when suddenly the canal filled with water and their plan failed. When matters assumed this serious aspect, Nasír Khán sent his family and property from Taranda Gorgeján to Khairpur in Sind.

In 1226 H. Nasír Khán informed the Nawáb, who was then living in Deráwar, that the Amírs of Sind would only evacuate the country in the event of his sending his son and heir-apparent, Sáhibzáda Rahímyár Khán, to them. In the troubled condition of the country the Nawáb saw no other way of averting the danger than "to accept what was beyond all questions impolitic." Accordingly on the 27th Muharram, 1226 H., the Sáhibzáda followed by Mír **1811 A. D.**

(1) Kot Butta is in ruins. Basti Sádiq Warind is now a railway station and is called Sádiqabád.

(2) This part of the army was commanded by Mír Mubárak, Murád III, p. 886.

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Mubárak and Hálá Khán, Commandants of the Army, arrived in the Haidarábád camp at Razá Muhammad Músáni. The Amírs thus gained their end and the heir-apparent was detained for a year and four months, but with the permission of Mir Ghulám Ali of Haidarábád returned to the State on the 24th Jamádi-us-Sáni, 1227 H.[1]

Fateh Muhammad Ghori's rebellion.

The State had barely enjoyed a respite from this invasion when Fateh Muhammad Khán Ghori and other malcontent officers invited the Nawáb from Deráwar to Ahmadpur, and one Sanjár Khán Pirjáni receiving a hint from the rebels, attacked him on the way but was unsuccessful. The Nawáb reached Ahmadpur safely, but, seeing that Fateh Muhammad and his party had turned against him, returned to Deráwar. When Fateh Muhammad saw that his plans had been divulged he assumed an attitude of open hostility, and with the force under his control moved towards Baháwalpur to plunder and harass it, but Usmán Khán, Baloch, Kárdár of Baháwalpur, strengthened the fortifications of the town and thus checked his progress.

Fateh Muhammad now abandoned the town and proceeded towards Khairpur East, but seeing that Ghani Muhammad Khán Jamáni and Mír Muhammad Jamáni were ready to oppose his march, he crossed the river on the 5th Safr 1226 H. and went to Dúnyápur. Thence Ahmad Khán proceeded to Khánpur for rapine and plunder, while Fateh Muhammad went to Shujábád and incited Nawáb Sarfaráz Khán to take possession of the *iláqás* across the Sutlej. When the Nawáb learnt of his plan he ordered his Ahlkárs to devastate Jalálpur, in the territory of the Nawáb of Multán, in the event of Sarfaráz Khán's army molesting Thattha Ghallúán in Baháwalpur. Upon this Nawáb Sarfaráz Khán lost heart and all the enemies' plans were frustrated.

Sáhibzáda Ahmad Bakhsh's coronation 1811 A. D.

On 26th Safr 1226 H. the Nawáb went out hunting from Deráwar. During his absence, Mulla Hásham, Yákúb Solgi, Gházi Khán Kahíri, Ramzán gunner, and other officers of the fort, at the instance of Fateh Muhammad installed the Sáhibzáda Ahmad Bakhsh, son of the Sáhibzáda Mubárak Khán, who had been murdered, on the throne, and appointed a council for the administration of the State. Sáhibzáda Khudayár Khán became Wazír and Sáhibzáda Háji Khán Commander-in-Chief, and a salute was fired from the ramparts in honour of the new Nawáb. Seeing this, some of the people who were inside the fort and were still loyal made a pretence of submission. When the sound of the firing reached the ears of the Nawáb he was taken by surprise, and returned at once, learning what had happened on the way. He endeavoured to persuade the rebels to submit, but without success, and eventually the fort was bombarded and the Nawáb entered it in triumph. Sáhibzáda Ahmad Bakhsh, his brother Sáhibzáda Muhammad Bakhsh, Sáhibzáda Háji Khán, son of Nawáb Baháwal Khán II, and Sáhibzáda Khudayár Khán were executed for this insurrection. Many rebels fled and

(1) Murád III, p. 943.

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Fateh Muhammad Ghori, who, seeing an opportunity, was advancing towards Deráwar, turned back on hearing of the discomfiture of the rebels.

The insurrection of the Kehráni 'Arbani and Ghumráni Dáúdpotras.

In 1226 H. the Kehráni Dáúdpotras of Khairpur, the 'Arbani Dáúdpotras of Qaimpur, and the Ghumráni Dáúdpotras of Hásilpur raised the standard of rebellion at the instigation of Nawáb Sarfaráz Khán, Subadár of Multán, but Ghani Muhammad Khán Jamáni and Mír Muhammad Khán Jamáni[1] took no part in the insurrection. The Nawáb despatched a force of infantry, cavalry and artillery under Bakhshi Muhammad Yaqúb and Mir 'Ashúr Ali to suppress the rebellion. The insurgents being unable to oppose them fled from Khairpur East and crossing the Ghárá began to plunder the country beyond that river. Muhammad Yaqúb and Mir 'Ashúr then took possession of Khairpur East and hotly pursued the insurgents on the other side of the river and laying siege to Khánpur fired on the rebels with such deadly effect that the latter submitted and sued for peace. After this success, Muhammad Yaqúb proceeded with his troops to punish the allies of the Dáúdpotra rebels, and, on reaching the Shujabad frontier, sent agents on behalf of the Nawáb to persuade Sarfaráz Khán to expel Fateh Muhammad Ghori, Wali Muhammad Khán, Jamadár Ahmad Khán Tarín and the other rebels, but he refused. This led to a battle in which many were killed on both sides. Ahmad Khán was killed by a bullet and the rebel forces fled from the field. The defeat of the Dáúdpotras and their allies was received with great joy in the capital, and completely frustrated the aims of the eastern Dáúdpotras who were now finally awed into subjection.

Asad Khán, Governor of Dera Gházi Khán.

Sarfaráz Khán had incited the eastern Dáúdpotras, on the one hand, to rebel and, on the other, Asad Khán, governor of Dera Gházi Khán, to cross the Indus and invade those portions of Baháwalpur which now lie in the Muzaffargarh District. As friendly remonstrances to Asad Khán proved of no avail, Bakhshi Muhammad Yaqúb was ordered to invade the Dera Gházi Khán frontier, but he had hardly reached Kínjhir (now a part of Tahsil Muzaffargarh) when Asad Khán re-crossed the river, retired to his own boundary, and craved forgiveness[2] on payment of a war indemnity of Rs. 50,000 to the Nawáb.

Shah Shuja-ul-Mulk's visit.

1818 A. D.

Not long after Mr. Elphinstone's mission to Kábul, Shah Shuja was driven out of Kábul by his brother who usurped his throne. After passing through Wallhar or Sardárgarh, Phulra, Marot and Baháwalpur, Shah Shuja reached Pabbarhálí on the 10th Muharram 1234 H. and interviewed the Nawáb by whom he was courteously received. He requested the Nawáb to assist him in the subjugation of Dera Gházi Khán and the Nawáb gave him an army under Bakhshi Muhammad Yaqúb, with which he took

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(1) Murád, Vol. III, p. 935, and Shahámat Ali, pp. 167-168.
(2) *Vide* note regarding Jamánis in Chapter I, Sec. C, below.

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possession of Dera Gházi Khán[1] and shortly afterwards appointed Zamán Khán his deputy there and returned to Kábul.

Sádiq Muhammad Khán's treatment of Nawáb Muzaffar Khán's family.

Nawáb Muzaffar Khán's son Nawáb Mír Báz Khán takes refuge with the Nawáb.

21st June, 1818 A.D.

On the 24th Rajab 1233 H., Kanwar Khark Singh, son of Maháraja Ranjít Singh, took the fort of Multán, and in the contest Nawáb Muzaffar Khán and five of his sons were killed. The Nawáb's sixth son submitted and his seventh son was captured. The eighth son, Mír Báz Khán, aged 14, fled with an attendant who brought him to a small *masjid* at Baháwalpur outside the Multáni Gate on the 27th Rajab 1233 H. When the Nawáb heard of this at Ahmadpur East, he returned to Baháwalpur and received Mír Báz Khán with affection conferring on him a monthly pension of 313 Ahmadpuri rupees (196 English rupees), and 9 wells as an *inám*. Rab Nawáz Khán,[2] Mír Báz Khán's nephew, also received a monthly pension of 160 Ahmadpuri rupees (100 English rupees), and 3 wells in *inám*.

Ranjít Singh and the lease of Dera Gházi Khán.

1819 A.D.

Management of Dera Gházi Khán.

1819 A.D.

In 1235 H. Ranjít Singh paid a visit to Multán and having plundered the territories of the Amírs of Sind close to Bakri, arrived at Dera Gházi Khán, which he took from Zamán Khán and made over to the Nawáb in consideration of an annual payment of 2,50,000 rupees.[3] The Nawáb appointed Ghulám Qádir Khán Dáhr to the administration of the Dera Gházi Khán District and visited it in the course of a tour in Sha'ban 1235 H., when Rahim Khán, Ráis of the Lagháris, Ghulám Haidar Khán, Ráis of the Khosas, and Asad Khán, Ráis of the Nutkannis, paid their respects to him.

Subjugation of towns.

1820 A.D.

1821 A.D.

At this period the towns of Sanghar (or Taunsa), Kila Gujri, Tibbí, and Killa Daláná, in or near the Dera Gházi Khán *iláqa* belonging to the Khosa tribe, were subjugated, and in this campaign Ghulám Haidar Khán, Tumandár of the Khosa tribe, fell fighting in 1236 H. His younger brothers, Kaura Khán and Asad Khán Nutkani submitted and gave their daughters in marriage to the Nawáb who treated them generously and in 1237 H.[4] restored Kila Gujri to Kaura Khán.

1824 A.D.

In 1824 Prince Ahsán Bakht, a son of the emperor Sháh Alam II, who had left Delhi owing to family dissensions and was living at Multán was re-called by his brother, the emperor Akbar Sháh, and on his way to Delhi halted at Baháwalpur where he was entertained by Sáhibzáda Rahímyár Khán, the heir-apparent.

Nawáb Sádiq Muhammad Khán II's death.

1825 A.D.

Nawáb Sádiq Muhammad Khán II died of consumption on Monday, the 9th Ramazán 1241 H. The greater part of his reign was passed in repelling the attacks of the Amirs of Sind, in suppressing the rebellions of his own Umras and protecting his conquered territories from aggression. The expansion of the Abbási

(1) Murád, Vol. III, pp. 961-962, and compare Muhammad Latif's History of the Punjab, p. 417, and Shahámat Ali's History, p. 175.

(2) Son of Haqq Nawáz Khán who died in the Multán War.

(3) Murád, Vol. III, p. 964, and Shahámat Ali, p. 176.

(4) *Vide* Murád, Vol. III, pp. 1075 and 1080; Shahámat Ali, p. 177; and compare Dera Gházi Khán Gazetteer by Mr. A. H. Diack, p. 26.

power was, moreover, checked by the rebellions of its disloyal subjects. Had there been no dissensions among the counsellors of the Abbási family and had the old counsellors loyally co-operated in pursuing the policy of Muhammad Baháwal Khán II, the State would have occupied a greater space on the map. But, notwithstanding these civil wars, the success of the Baháwalpur arms in the wars with the Biloches of Dera Ghází Khán and Sarfaráz Khán was not without credit. The Nawáb left three sons, *viz.*, Sáhibzáda Rahímyár Khán, who succeeded him, Azímyár Khán, and Muhammad Ja'far Khan.

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NAWAB MUHAMMAD BAHAWAL KHAN III, THE SIXTH NAWAB, THE GENEROUS.

Date of Accession:—9th Ramzán 1241 *Hijri* (1825 *A. D.*)

1825 to 1852 A.D.

On the death of Sádiq Muhammad Khán II, his son, Rahímyár Khán, succeeded him, with the title of Nawáb Muhammad Baháwal Khán III, and ascended the throne at Deráwar. The following ministry was formed on his accession:—

1.	Wazír	Muhammad Yaqúb, the late Bakhshi.
2.	Bakhshi of the army	Moti Rám.
3.	Mír Munshi	Múl Rám.
4.	Principal officers	1. Shaikh Maqbúl Muhammad. 2. Shaikh Núr Muhammad.
5.	Governor of Dera Ghází Khán	Muhammad Qáim.
6.	Ambassadors in Foreign Courts	Sayad Ghulám Mustafa Sháh, Girdhári Lál, Chaman Lál, Izzat Rai and Ghulám Hasan.
7.	Officer in charge of the Toshakhána	Salámat Rai.
8.	Musáhibs	Diwán Sultán Ahmad and Khwája Zain-ul-A'bidín.

Exchange of presents.

On his accession to the throne the Nawáb sent presents to Mahárája Ranjít Singh on 18th Zilhijj, 1241 H., and the Mahárája also sent his congratulations and presents.[1]

Mutiny of the Rohilla troops.

Immediately after his accession the Nawáb had appointed Muhammad Yaqúb Wazír in recognition of his services. He was an excellent soldier, but entirely wanting in the qualities necessary in a Wazír, and his administration resulted in grave discontent. The Rohilla troops mutinied and clamoured for pay. Simultaneously Ranjít Singh began to press for payment of the *nazarána* due for the District of Dera Ghází Khán. The Wazír was reprimanded by the Nawáb, but his only reply was to betake himself to prayer and meditation. Meanwhile the Rohilla revolt had become serious and troops had to be sent to Uch to suppress it, but the mutineers, throwing themselves into the Khángah of Sher Sháh Sayyid Jalál, fired on the Nawáb's troops who, in replying, half

(1) *Vide* Murád's *History*, Vol. IV, para 5. Mahárája Ranjít Singh sent the following presents:—

1. *Chogha* studded with jewels; 2. *Tika* studded with jewels; 3. Pearl necklaces; 4. *Kangan* or bangles studded with jewels; 5. *Bázúband* or bracelet studded with jewels; 6. Forty *Kimkhábs*, *lungis*, &c.; 7. Two horses with strappings.

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History.

General Ventura's invasion. Treaty with the East India Company.

destroyed the shrine. Eventually, however, they sued for mercy and having been paid their dues were disbanded.

As the sum due for the lease of Dera Ghází Khán had not been paid for several years, Ranjít Singh sent a force under General Ventura to expel the Nawáb's officials from that District without giving him any opportunity for parley. General Ventura occupied the tracts now in the Dera Ghází Khán, Muzaffargarh and Multán Districts, and they thus passed from the rule of the State.(1) The Nawáb was deeply chagrined at this loss. Alliances with the neighbouring States, Sind, Bikaner or Jaisalmír, were out of the question, for they were already bitterly hostile to Baháwalpur and their power was not great. He was therefore already anxious for an alliance with the British, when Ranjít Singh sent a large force under Shám Singh, Atáriwálá, to Kahror, with instructions to invade the State on any pretext. Thereupon the Nawáb sent an envoy to the Governor-General at Simla to invoke his intervention and prevent Ranjít Singh's crossing the Sutlej. He also solicited the appointment of a British Agent at Baháwalpur. To these requests Lord William Bentinck acceded and Ranjít Singh was warned not to cross the Sutlej.

The treaty of 1833.

Captain Wade, Political Agent at Ludhiána, was then deputed to Baháwalpur to negotiate a treaty, and Lieutenant Mackeson accompanied him. Captain Wade laid stress on the desirability of developing the commerce of the State and also advised the Nawáb to reclaim the Baháwalgarh *iláqa*, in the dense jungles of which criminals who had escaped from Ranjít Singh's dominions found a refuge, thus giving the Mahárája just cause of complaint against the State. On the other hand, as the Nawáb represented, discontented persons

(1) The following statement shows the income of the territory thus lost to the State:—

District.	Number of Taluqás.	Number of villages.	INCOME ACCORDING TO DIFFERENT CURRENCIES. Shajáwal currency one rupee = 13 annas and 9 pies.	The Sikka of 1224 H., one rupee = 13 annas.	Total of Shajáwáli and San 1224 Sikkas.	Equivalent in English (Indian) currency after deducting discount on account of Shajáwáli and San '24 Sikkas.	INCOME IN KIND CALCULATED AT THE RATE OF ENGLISH (INDIAN MONEY). Weight. Máni.	Maunds.	Value in English (Indian) money.	Total in English (Indian) money of the Income shown in columns 7 and 10.
			Rs.	Rs.	Rs.	Rs.			Rs.	Rs.
Montgomery	4	49	...	3,675	3,675	2,986	1,050	109	6,302	9,28
Multán ...	41	331	...	1,16,826	1,16,826	94,921	8,876	880	1,53,751	2,48,67
Muzaffargarh	19	19	...	3,48,176	3,48,176	2,82,893	...	...	...	2,82,89
D. G. Khán...	36	36	2,94,627	43,891	3,38,617	2,88,942	...	...	...	2,88,94
Total Districts	100	435	2,94,627	5,12,568	8,07,295	6,69,742	9,926	989	1,60,053	8,29,69

of the Shahr Faríd tract often committed offences in Baháwalpur and then sought an asylum in the Sikh dominions. The result of these negotiations was the treaty of February 22nd, 1833, and under clause 4 of that treaty Lieutenant Mackeson became Political Agent at Baháwalpur. A Supplementary Treaty was ratified on March 5th, 1835 and in 1838, in 1840 and 1843 other treaties followed, by which the tolls on merchandise transported by the Indus were greatly reduced and a scale of duties fixed on merchandise transported by land. Finally in 1847 the Nawáb agreed to abolish all duties without compensation. In 1838 Sháh Shujá having been deposed at Kábul and Mahmúd Shah placed on the throne the original treaty of 1833 was renewed and the Nawáb facilitated the passage of troops owing to the Afghán war, constructing a military road through the State. Lieutenant Mackeson was then succeeded by Dr. Gordon.

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Aitchison's Treaties, No. LXXXVII, Volume IX, page 191.

Aitchison's Treaties, No. LXXXVIII, Volume IX, page 193.

Nos. LXXXIX, XC and XCI, *Ibidem.*

Sháh Shujá, 1838.

Sháh Shuja-ul-Mulk, accompanied by Sir W. Macnaughten and the forces under General Nott, reached Baháwalpur on December 22nd, 1838, and valuable presents were exchanged. The march was resumed on December 26th, the Nawáb despatching 100 *sowárs* under Jamadár Ghulám Hasan Khán Bábí and Jahán Khán Gandapur with the British Army. On November 17th, 1839, the news of the occupation of Kábul was received and Baháwalpur and Ahmadpur were illuminated in honour of the event.

Aitchison's Treaties, No. XCII, Volume IX, page 198.

Captain Thomas succeeded Dr. Gordon as Political Agent in July 1840. In 1839 the Nawáb built the extensive buildings at Dahri between Ahmadpur East and Deráwar, and also re-excavated the Auranga or Nauranga Nálí at a cost of over Rs. 50,000.

In 1842 the *parganas* of Kot Sabzal and Bhúng Bhárá, lost to the State in 1807, were conquered by the British from the Mírs of Sind and restored to the State by Sir Charles Napier as a special mark of the favour of the British Government. They form one of the most fertile territories of the State, and were thus worth Rs. 82,500 in Haidarabad currency, Kot Sabzal paying Rs. 36,500, Bhúng Bhárá Rs. 22,300, *táluqa* Pakka Bhutta Rs. 16,200 and *táluqa* Chak and Kammún Shahíd Rs. 8,000.

On the 25th July 1842 the following letter was received by the Nawáb from Amír Ali Khán, son of the Amir Dost Muhammad of Kábul:—

The Amír Ali Akbar Khán's letter.

"We have murdered Sir Alexander Burnes and all the baggage belonging to British Government has come into our possession. The beggars of this country have been enriched at the expense of the British treasury. This is the present condition of this country and you should now be ready to advance the cause of friendship between the two Muhammadan States."

The Nawáb forwarded this letter to the Native Political Agent with a *parwána* in which it was stated that one Ramzán Khán, Afghán, had brought it with 100 pistols, a telescope, a gun and a compass, and that it had been ordered that he should be driven

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It was now resolved, under instructions from Lahore, that the Baháwalpur forces should join Edwardes' levies in an advance on Shujabad, and on the 12th of June the troops accordingly marched under Fateh Muhammad Khán to Gauban. Edwardes also reached that place, where, at his request, the Nawáb had provided boats for the transport of his levies across the Chenáb, and thence marched to Khángarh. Here he wrote on June 14th that he was advancing to join the Bahawalpur forces, and that he had received news that Múlráj intended to attack the State forces before the junction could be effected. He advised that the Baháwalpur troops should entrench till his arrival and only give battle if attacked. Accordingly the State troops entrenched at Basúri on June 17th, Edwardes meanwhile awaiting General Van Cortlandt's arrival at Khángarh. On the 18th the troops advanced to the Gagiánwála ferry near Kanbiri to keep the enemy, who was close at hand, in check. Edwardes' levies numbered 2,000 horse and foot, and the total strength of the Baháwalpur force sent to co-operate with him was 7,129 infantry, 2,449 cavalry, 14 horse artillery guns, and 18 camel-swivels.[1] The State forces next marched on Rawána near Basúri, whereupon Múlráj's troops advanced from Kanbiri to Núnár and attacked them; but they fought with courage and steadiness until Edwardes arrived and, after viewing their dispositions, obtained from Van Cortlandt a reinforcement of 6 guns and two regiments of regular infantry, which joined in the fight. After an attack which lasted from 8 A.M. to 5 in the evening the enemy retreated, the State levies capturing 6 guns, while Edwardes took two and a quantity of stores.[2] The State troops lost 34 horses and 14 foot killed.

On June 19th Van Cortlandt effected a junction with the allied troops and on the same day, under Edwardes' orders, the Baháwalpur force advanced from Núnár to within three miles of Shujabad. Edwardes reached their camp on June 20th and directed Pír Ibráhím Khán and Fateh Muhammad Khan to attack the fort, but the Hindu *mukhis* and *chaudhris* brought in petitions, addressed to Edwardes and Pír Ibráhím Khán, from the *qilladár*, Qádir Bakhsh Khán, offering its unconditional surrender. It was accordingly occupied and garrisoned, and on June 22nd Edwardes and Van Cortlandt entered it with the rest of the State troops. On June 26th the allied forces marched to Sikandarabad, where a small force of the enemy was stationed, but it sued for terms and the place was occupied without opposition. Next day the troops reached Adhiwála and on the 27th Súrajkund. Here, on the 28th, Lieut. Lake joined the State force as Political Agent, after visiting the Nawáb at Ahmadpur on the 26th.[3] On June 29th the allies reached Káyánpur and on July 1st Arbi. At noon Múlráj marched out of Multán on the Faiz Bágh to attack them, but after an obstinate contest he was driven back and compelled to retreat

(1) *Vide* Murad, Vol. IV, 135; also Edwardes, Vol. II, 466.
(2) Murád, Vol. IV, para. 146; Edwardes, Vol. II, p. 332.
(3) Edwardes, Vol. II, p. 366; Murad, Vol. IV, para. 153.

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into the fort, with a few troops who had entrenched themselves behind some trees at Saddo Hisám. The allies in this affair captured 2 guns and 30 prisoners, and the State troops lost Captain Macpherson, 14 men killed and 4 men wounded.[1] The allies then marched into the Hámid Sháh Bágh on July 2nd. On the 26th the rebels closed the Wali Muhammad canal in order to cut off their supply of water, but the Baháwalpur troops and a part of Edwardes' forces dug *moháuas* or outlets and let in water from the Chenáb into a *nullah* which passed near their camp. On September 1st Lake and Edwardes moved, from Surajkund to Bágh Katta Bairági and, on the enemy's opening fire from Jog Máyá, that place was attacked by the Baháwalpur troops under Lake and the enemy driven back on to the Shidi Lál mound, the State troops losing 11 killed and 25 wounded and earning Lake's unqualified praise for their conduct.[2] On September 12th Lake, with the allied forces, attacked Okhára Gopál Dás and defeated the Sikhs who lost 800 men, he himself being wounded in this affair. Desultory fighting then ensued until October 3rd, when Lake gave every Baháwalpur gunner a reward of Rs. 100 for their services in the siege. On October 7th Múlráj and Sher Singh posted 18 guns near Jog Máyá and the allies entrenched in the Wali Muhammad canal and repulsed the sortie. Another attempted attack on Katta Bairági was defeated on the 31st and from November 1st to 5th daily sorties at various points were driven back. On the 6th a courageous onslaught was made on the State troops under Lake with no better success, and their losses from the 1st to the 6th were only 2 killed and 15 wounded. On the 7th General Whish selected 2,000 men, half from the Baháwalpur troops and half from Edwardes' levies, for an attack on the enemy's entrenchment, but 4 companies of sepoys under Van Cortlandt mutinied and attacked Shaikh Imám ud-Dín and a Baháwalpur regiment, and though the mutineers were soon dispersed great confusion was caused. Nevertheless Lake succeeded in destroying the enemy's entrenchment with the aid of the State troops, who lost 5 killed and 38 wounded on that date. Fighting continued round the Fort of Multán till January 20th when Múlráj, despairing of further resistance, surrendered to General Whish. From November 8th to the close of the campaign the State troops had lost 24 killed and 2 wounded. On January 29th Lake presented the Baháwalpur commandant with a gold bracelet, a pearl necklace and a costly sword. Rewards were subsequently presented in January 1851 to 49 officers of the force by Mr. Chamberlain on behalf of the Board of Administration. In recognition of the Nawáb's services Lord Dalhousie bestowed upon him a pension of Rs. 1,00,000 a year for life, in addition to a lump sum of Rs. 8,00,000 for the services of his troops.[3]

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(1) Punjab Blue Book 1747-48, p. 242; Edwardes, Vol. II, p. 377.
(2) Murad, Vol. IV, part. 173.
(3) At the rate of Rs. 1,00,000 a month for the eight months from June 1st, 1848 to January 29th, 1849. Edwardes, Vol. II, 606.

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killed the man with his own sword, which he had snatched from him, but for the prince's intervention. The conspirators carried the prince for three miles on their shoulders and then placing him on a camel carried him to Khánpur where Siráj-ud-Dín, Captain Hole, and Ghulám Muhammad Khán Mallezai, brother of Jamadár Ahmad Khán, joined them. Other Dáúdpotras and minor chiefs of the Lamma also came in.

News of this event reached the Nawáb on the 9th of February and he was advised to set out at once in pursuit of Háji Khán, but disregarding all counsel he contented himself with issuing orders to the officers at Khánpur to capture the prince. But Háji Khán had already appointed a new commander at that place and had already gathered a force of 5,000 men with ample supplies, artillery and ammunition. The Nawáb then placed Fateh Muhammed Khán Ghori in command of his troops, giving Rs. 30,000 to Jamadár 'Muizz-ud-Dín Khán Khákwáni to raise troops and a similar sum to Sarfaráz Khán to win over Háji Khán's adherents. Yet three days later the command of the whole army was given to Muizz-ud-Dín and Fateh Muhammad posted with some troops at Ahmadpur East. Háji Khán now proceeded to send letters to the officers of Sa'ádatyár Khán and won most of them over to his side, only the Thánadar of Ahmadpur East and Munshi Salámat Rai sending the letters addressed to them to the Nawáb and imprisoning the bearers. These letters made the Nawáb suspect that all his officers had been tampered with and he despatched Salámat Rai on a mission to strengthen the Dáúdpotras of the Ubha in their allegiance, but it was too late. Jamadár 'Muizz-ud-Dín, Sher Ali Sháh, Yusaf Ali Sháh, of the army, and the courtiers, Rájan Bakhsh, Sayyid Khuda Bakhsh, Ali Gauhar Khán and Muhammad Razá Khán had sent secret assurances to Háji Khán that if he entered Ahmadpur East he would meet with no opposition.

On the 12th February 1853 the forces of the Nawáb arrived at Goth Channi, where they found a large force under Ahmad Khán Dashti and Bahrám Khan Chándia ready to oppose them. The Nawáb's commanders sent to him soliciting instructions whether they should hazard an action or overawe the enemy by a waiting policy. In reply the Nawáb sent order to Muizz-ud-Dín and Sardar Khan Lakkozai to give every soldier a gratuity and thus encourage them to overcome the enemy, but his orders were not faithfully obeyed, for though Sarfaráz Khan paid the cavalry their gratuities, the infantry received nothing and took an oath to oppose the Nawáb. On the 15th February Faqír Siráj-ud-Dín, Ali Gauhar Khán and Ahmad Khan Chándia with 4,000 men advanced on Goth Channi and began to seduce the Nawáb's forces from their allegiance by promises, with the result that on the 17th of February the disaffected infantry with six guns went over in a body to Háji Khán, while their officers, some of whom were already inclined towards him, dispersed to their homes.

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On the 18th of February Háji Khán having settled the affairs of Khánpur arrived at Chaudhri, the people on his road submitting to him. At sunset on the evening of the 19th he entered Ahmadpur East. The town was illuminated and salutes fired, and here Háji Khan assumed the title of Nawáb Fateh Khan.

On the 20th of February the garrison of Deráwar sent a message to the new Nawáb tendering their submission, and he appointed Faqír Siráj-ud-Din to the command of his forces with orders to occupy Deráwar, the garrison of which joined him on his arrival there. Munshi Chaukas Rai with his family was captured in attempting to leave the fort and on him were found 10,000 *mohars* in gold and jewels and the draft of a treaty which showed that he had intended to go to Lahore and solicit the aid of the British. After the fall of Deráwar Sa'ádatyár Khán was imprisoned at a grain store-house, and his supporters placed in chains. The new Nawáb entered Deráwar on the 22nd of February in triumph and gave Sa'ádatyár Khán his life.

NAWAB FATEH MUHAMMAD KHAN OR FATEH KHAN, THE EIGHTH NAWAB.

Date of Accession—11th Jamadi-ul-awwal, 1269 Hijri (23rd February 1853).

1853-58 A. D.

Although the Sáhibzádá Háji Khán had adopted the title of Nawáb Fateh or Fateh Muhammad Khan at Ahmadpur yet the ceremonies of accession were not formally celebrated till the 23rd February 1853 in Deráwar Fort. The deposed Nawáb was removed from the *bhándá* (grain store-house) and kept in confinement in a comfortable residence. Nawáb Sa'adatyár Khan sent the crown and jewels which he had in his possession to Nawáb Fateh Khán, but the latter with great generosity not only returned them but also sent him many valuable presents, and deputed a large number of servants to attend him assuring him that no change would be made in his treatment, except that he would remain in custody.

The Nawáb also released his other brothers and treated them with kindness. He issued orders recalling the servants dismissed or deported by Nawáb Sa'adatyár Khán and appointed the following persons to high offices :—

Faqír Siráj-ud-Dín	Wazír of the State.
Faqír Sháh Nawáz-ud-Dín ...	General of the Army.
Aqa Iqbál	Colonel in the Army.
Áqil Muhammad Khán Achráni	Commander of the Army.
Muhammad Yár Khán Achráni ...	Bakhshi of the Army.
Fazl Muhammad Kahiri ...	Manager of the Tosha Khana.
Qabil Muhammad	Officer in charge of the Abdár Khána (Kitchens and Drinks).
Maulavi Muzaffar-ud-Dín ...	Parwáná Nawís.
Qází-ul-Quzát	Maulavi Jamíl-ud-Dín.
Qází of Ahmadpur and Baháwalpur	Qází Mahmúd-ud-Dín.

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Jamadars	Sardár Khán Achrání, Muhammad Arif. Asad Khán, and Alla Bacháya Khán.
Manager of private affairs ...	Nibáhú Rám.
Adálatis (Judges)	(1) Maulavi Faiz Muhammad. (2) Qázi Ahsánulláh. (3) Maulavi Wali Muhammad.

Gifts.

On the 14th of Jamádi-ul-awwal the Nawáb distributed rewards among the officers and nobles by whose aid he had acceded to the throne. Some two *lakhs* of rupees were thus spent. He ordered the continuance of the allowance of some of the Dáúdpotras and nobles which had been resumed by Nawáb Sa'ádatyár Khan and thereby conciliated his servants and chiefs. Thinking, however, that if Munshi Chaukas Rai remained alive it would be politically dangerous, Faqír Siráj-ud-Dín sent him to the Fort of Islámgrah and secretly instructed his escort to murder him on the way at a suitable opportunity. This order was carried out and the Munshi's body buried under a heap of sand.

Murder of Munshi Chaukas Rai, Wazir.

The arrangements of the British Government as to the deposed Nawáb.

On the 5th of March 1853 Pír Ibrahim Khan, the Native Political Agent, presented the Nawáb with a letter from Sir John Lawrence, Chief Commissioner of the Punjab, requesting that the deposed Nawáb should be sent with his family to Multán. The Nawáb in reply wrote that he had no hesitation in obeying the orders of the British Government, but, as a matter of fact, he had only made good his right to the throne which he had obtained and that he was not the mortal enemy of Sa'ádatyár Khán, and that he did not think it proper to keep the Nawáb in Multán, and that he would not object if the British Government sent the deposed Nawáb to Lahore or Jullundur. On the 15th March 1853 a letter from the Chief Commissioner requested the Nawáb to send his deposed brother with his family to Lahore, adding that the British Government recognised him as the ruler of Baháwalpur, and on the 30th March, Mr. P. M. Edgeworth, Commissioner of Multán, arrived at Baháwalpur. The Nawab then requested that Sa'ádatyár Khán should be handed over to the British Government provided he relinquished his claims and drew up a formal deed of abdication. Accordingly, Sa'ádatyár Khán was brought to Baháwalpur on the 1st April, and Mr. Edgeworth went with Pír Ibrahím Khán to his camp as desired by the Nawáb, and told him that he could be released according to the recommendation of the British Government on the following conditions:—

(1) That he should receive a pension of Rs. 1,600 from the State treasury, and

(2) that he should live at Lahore or Jullundur, whichever place he might select.

The deposed Nawáb accepted these conditions, but requested that his brother and mother should also be allowed to accompany

him. At first Nawáb Fateh Khán objected to this request, but ultimately, on the recommendation of Mr. Edgeworth, assented to it.

The arrangements of the British Government as to the deposed Nawáb.

A public Darbár was again held on the 2nd of April. The Commissioner of Multán repeated the conditions of release to the deposed Nawáb, made over his deed of abdication to Nawáb Fateh Khán after securing thereon the signature of the deposed Nawáb, and took a duplicate with him.(1) On the evening of the same day Sa'adatyár Khán and his family were sent to Multán under an escort of 100 *sowars*. The town of Baháwalpur was illuminated that night and a salute fired. The British Government also sent the new Nawáb a robe of honour.

Murder of Siráj-ud-Din.

The chief actor in the events which had placed Nawáb Fateh Khan on the throne had been Faqír Siráj-ud-Din who had persuaded the Achráni Dáúdpotras and the chiefs of the Lamma that the British Government would not interfere in internal matters regarding the succession to the throne, and he had carried out his plans with such dexterity that not a single life had been lost though the armies of the rival claimants had stood face to face. But his very sagacity made him many enemies, and Aqil Khán, Sardár Khán, Asad Khán and other Achránis and courtiers were jealous of his prosperity and defied his authority. Moreover, though the Faqír had effected the revolution with the aid of the Dáúdpotras, he profoundly mistrusted their fickle and obstinate character, and most of the officers appointed to the army were men on whom he could rely, those stationed in the Fort of Deráwar being relatives of his own. This gave Aqil Khan Achrani his opportunity, and on the evening of May the 10th, 1853, he informed the Nawáb that all the troops in the fort were dependants of Siráj-ud-Dn, that they could not be trusted and should be replaced by Dáúdpotras. With some hesitation the Nawáb ordered 200 Dáúdpotras into the fort. Upon this Siráj-ud-Dín went to the palace and sent the Nawáb a message, saying that if his proceedings were mistrusted he should be permitted to resign. The Nawáb sent him an order to wait till the morning, but the Faqír promptly caused Asad Khán and Alla Bacháya, Achránís, to be arrested that very night at Ahmadpur. He also had their retainers disarmed and summoned the troops at Ahmadpur to Deráwar, where they arrived at sunrise. Upon this the Achránís persuaded the Nawáb that the Faqír was planning his deposition in order to place his brother Abdullah Khán on the throne. Finding the Nawáb ill-disposed to him the Faqír again offered to resign, but was ordered not to depart until the Nawáb had received his installation *khillat* from the British Government. Soon after Sayyid Sarwar Sháh openly insulted him, upon which the Faqír drew his sword and attacked the Sayyid, but the combatants were separated and the matter hushed up. On May 11th the Daúdpotras placed a guard over the Faqír and his brother, Sháh Nawáz-ud-Dín, and three or four days later he was forbidden to pay

(1) The deed of abdication is fully reproduced in Aitchison's Treaties; *vide* Vol, IX.

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History.

defeated by the State troops at Abrah and Punnún Khán, Nazar Muhammad and others escaped by the river and left the State. Their *jágírs* were confiscated. The Sáhibzádás, Gul Muhammad, Mubárak Khán and Abdulla Khán, were executed.

The refugees, however, did not abandon the struggle and conspired with some disloyal officials to attack Allahabad, but they had hardly crossed the river when they were encountered by the State troops. In the action which ensued Ali Gauhar Khán was killed and Nazar Muhammad taken prisoner, whereupon the rebel forces retreated. But in April 1864 Punnún Khán with other rebels of the Dashti and Shar tribes at the head of 600 men attacked Kot Sabzal from Obáura, and, though repulsed on the 10th of that month by the garrison, returned next day to the attack and were only driven off when reinforcements came up from Ahmadpur. The State troops lost 5 killed and 6 wounded in this affair. The Nawáb then offered Rs. 1,000 reward for the apprehension of Punnún Khán, and he was arrested by the Commissioner of Sind in the territory of Mír Ali Murád Khán and handed over to the State in July 1864. He was sent with Lál Bakhsh to Lahore and there detained, a monthly allowance of Rs. 25 being paid to each of them. Lál Bakhsh died soon afterwards, but Punnún Khán was permitted to return to the State in 1866. In November 1864 Nazar Muhammad, Aqil Muhammad and Ali Khán Ronjha tendered their submission and asked to be reinstated in their *jágírs*, but not being satisfied with the Nawáb's order that they must return separately to their homes as a preliminary to any consideration of their case, they formed two strong bands and made night attacks on Allahabad and Khán Bela, released the prisoners from the jails and incorporated them in their force, and levied blackmail from the Kirárs. The State troops met them on the 10th December and killed Ali Khán Ronjha; Nazar Muhammad and Ahmad Khán were taken prisoners and compelled to pass through the town of Ahmadpur East begging alms from every shop, after which they were imprisoned in the fort there. Aqil Khán escaped to the Muzaffargarh District, where he was arrested by order of Mr. Ford, Commissioner of Multán, and placed in security, but the Commissioner also obtained a monthly allowance of Rs. 20 for him from the Nawáb and this he enjoyed till his death.

1864.

The revolt of Mundhu Khán, Bahrám Khán and others.

In August 1865 Bahrám Khán and Mundhú Khán with many Dáúdpotras, Khosas, and Mazáris, created a great disturbance at Allahabad, plundering the villages in its vicinity and prepared to attack Ahmadpur East. The rebels reached Chauhdari on the 8th of August, and the Nawáb sent troops under Sayyid Chirágh Sháh with instructions to pacify them and dissuade them from doing mischief, but they were not inclined to peace. A force was accordingly sent to reinforce the Sayyid, and the State troops met the rebels at Abrah. After a fight, which lasted eight hours, the Sayyid was captured with two guns and the rebels were victorious. When the Nawáb heard this he sent Ghulám Muhammad Cháki and Ali Gauhar

Khán with 6 guns and 400 men, cavalry and infantry, to suppress the rebels. These officers encountered the rebels on 13th August at Goth Channi, and, although the enemy was superior in numbers, he was repulsed by the State forces. CHAP. I, B. History. 1865.

The State troops then advanced from Goth Channi on the morning of the 14th August, but the enemy, who were in ambush in a *nullah*, opened fire on them. The fighting lasted till midday, but the rebels were eventually dispersed. Fourteen of the ring-leaders were beheaded and six sent to the Nawáb with irons on their feet.

Two bands of rebels—one under Bahrám Khán Chándia and the other under Mundhú Khán and Alam Khán Gorgej again opposed the State troops on the evening of the 15th August. The two guns taken from Sayyid Chirágh Sháh were used by the rebels in this affair, but they were speedily repulsed. Bahrám Khán and others concealed themselves for the night in the Tarukri depression, and, though the troops kept watch all night on it, the rebels effected their escape to Allahabad in the latter part of the night. The two guns were found on the battlefield and taken possession of by the State forces.

During these events the Nawáb had imprisoned Mahta Phullu Mal, Kárdár of Allahabad, through whose mismanagement the revolt had broken out.

On the 18th August Ghulám Muhammad Cháki received orders from the Nawáb to proceed to Allahabad to pacify the people and confiscate the property of the rebels.

On the 19th the rebels, who were about 600 in number, crossed the Chenáb by the Bazárán ferry in the Allahabad *iláqa* into British territory; but the officials of the British Government had them disarmed and then only allowed them to enter their territory. They also took Sayyid Chirágh Sháh still their prisoner with them. A few rebels, Bhalle Khán, Kehar Khán and others still remained in the Cholistán, but they were captured by Ghulám Muhammad on the 28th August and sent to the Court of the Nawáb.

On Ghulám Muhammad Cháki's return with the army the Nawáb granted him a valuable *khillat* and rewards to his officers and men according to rank. Ghulám Muhammad Cháki appointed Wazír.

In recognition of his services he was also appointed Wazír on the 27th September.

The British Government declined to surrender the rebels who had taken refuge in its territory after this rebellion.

Pír Abbás Khán, Native Political Agent, retired in 1282 Hijri, and Sayyid Murád Sháh, the author of the Táríkh-i-Murád, Extra Assistant Commissioner of Multán, was appointed to succeed him on the 10th October 1865. Sayyid Murád Sháh appointed Agent.

CHAP. I. B.

History.

The death of the Nawáb, 1866.

On the night of Monday, the 7th of Zíq'ad 1282 Hijri (the 25th March 1866), the Nawáb was well and continued talking on political affairs with his grandfather till midnight, when he received news from the Wazír that some of his courtiers intended to join the rebels.

Excited at this news the Nawáb uttered a few words, declaring that in the morning arrangements regarding these men would be made, and shortly after going into the palace asked for food which was brought him by one Sultáni, a maid servant. On eating this he lost all self-control and soon expired.

Early next morning the State officials, acting on the advice of Sayyid Murád Sháh, arranged for the accession of the Sáhibzáda Sádiq Muhammad Khán, then aged only four-and-a-half years, under the title of Nawáb Sádiq Muhammad Khán IV, on March 17th, 1866 (8th Zíq'ad 1282 H).

NAWAB SIR SADIQ MUHAMMAD KHAN, IV, G.C.S.I., THE TENTH NAWAB.

Nawáb Sir Sádiq Muhammad Khán IV was not installed until 1879, when he attained his majority. In the interim, from 1866 to 1879, the State was superintended by British Officers owing to the events now to be described. The period of British superintendence is known as the Agency.

No sooner, however, had the late Nawáb's bier reached the burial ground at Deráwar than Hakím Sa'adulla and others released Muhammad Jáfar Khán, a brother of Baháwal Khán III, installed him on the throne, and imprisoned all the notables who had accompanied the bier. They also made Muhammad Razá Khán Wazír, Hakím Sa'adulla Khán Mír Munshi, and Sayyid Muhammad Sháh Ghori Commandant of the State forces, with other appointments. In this crisis the Darbárís of Sádiq Muhammad Khán IV appealed to the British Government and despatched troops to seize the usurper. This force found the rebels posted with some guns in the mosque at Deráwar, but soon drove them to retire into the fort and posted its own guns in the mosque. The rebels surrendered after a siege of nine days, and the usurper was taken prisoner. Meanwhile Ghulám Muhammad Cháki, who had been employed under the late Nawáb's orders in chastising the Dáúdpotras of the Lamma, returned to Ahmadpur. There he fell under suspicion and was arrested with the Native Political Agent's assent. The Nawáb's Wazír, Muhammad Nizám Khán, kept him prisoner in the fort at Baháwalgarh and eventually put him to death there. Shortly after this the rebel Dáúdpotras were amnestied and returned to their homes.

After the receipt of the *kharíta* congratulating the Nawáb on his accession, Sayyid Muhammad Sháh and Imám Sháh went to Lahore to solicit the intervention of Government, and Mr. W. Ford, Commissioner of Multán, was deputed to enquire into the position of

CHAP. I, B.
History.
The death of the Nawáb, 1866.

affairs in the State. He arrived at Ahmadpur East on 1st June (1866), and while he was still there the troops planned an émeute in favour of the Sáhibzáda. The Darbár promptly deported him, and when the troops rose, imprisoned Muhammad Nizám Khán, Jamadár Háji Khán and others, and sought to place the Sáhibzáda at their head, they found they had been forestalled, whereupon they released some of their prisoners. Their leader, Imám Bakhsh Khán Me'súfáni, was also arrested and sent in confinement into British territory.

THE AGENCY, 1866-1879.

The Dowager Begam now sent Muhammad Nizám Khán and others to Mr. Ford at Baháwalpur with a second request for intervention. This was acceded to and Mr. Ford was appointed Political Agent of the State on 4th August 1866. The Sáhibzáda, who had been detained in the Lahore Fort as a State prisoner was, at the close of 1867, allowed to reside in the city on condition that he abstained from intrigue with disaffected persons in the State.

Mr. Ford made many reforms, an account of which will be found below in Chapter III under the Department concerned.

The *personnel* of the State administration was weak and was thus described by Colonel Grey :—

"There was no executive staff worthy of the name; no officials were to be found anywhere in the State fit to be trusted with responsible positions. This was reported by Mr. Ford, Commissioner of Multán, as being probably caused by the extreme corruption and jealousy of the Dáúdpotras: any man who excelled was a man to be watched, imprisoned or summarily cut off."(1)

It was, therefore, found necessary to import experienced British officials, and the following Názims were accordingly appointed :—

1. Sayyid Murád Sháh, Native Agent to Tahsíls Khairpur and Baháwalgarh.

2. Mír Muhammad, Tahsildar of Kot Addú, Muzaffargarh, to Tahsils Baháwalpur and Ahmadpur East.

3. Núr Muhammad Khán, Tahsildar of Rájanpur, to Tahsils Khánpur, Allahábád, and Shidáni.

4. Pandit Lálji Parshád, Tahsildar of Montgomery, to Tahsils Kot Samába, Naushahra and Kot Sabzal.

(1) "Ocean Highways" for March 1874.

CHAP. I. B. — History.

The death of the Nawáb, 1866.

Muhammad Nizám Khán remained Wazír and other old officials appointed to various offices under the Darbár. Nevertheless disaffection was not suppressed, and in September 1866 Mr. Ford removed Bandal Sháh Kahíri, Sayyid Sher Sháh and Núr Ahmad, Kárdár of Khánpur, from the Darbár for inciting the troops at Ahmadpur East to revolt. Bandal Sháh was ordered to reside near Kot Sabzal with 100 *bázgírs* and Sayyid Sher Sháh was dismissed. These prompt measures put a stop to all intrigue.[1]

Determined State revenue.

Mr. Ford after enquiry, ascertained the revenue of the State to be 22,70,767 Ahmadpurí rupees, equivalent to 14,55,210 Company's rupees.

Captain Minchin, Political Agent.

On November 1866 Captain C. C. Minchin was appointed Political Superintendent of the State, Mr. Ford returning to the Commissionership of Multán but remaining Chief Political Officer and Agent to the Lieutenant-Governor for the affairs of Baháwalpur. Captain Minchin's orders on all judicial, revenue and administrative matters were final, excepting sentences of death and transportation for life, which required Mr. Ford's confirmation.

Captain Minchin continued the work of reform. The *báráni* waste lands in Kárdári Baháwalgarh (now Kárdári Minchinábád) were leased for cultivation to people from Bikaner, Sirsa, Ludhiána and Ferozepore, the total area thus leased amounting to 166,000 *bighás*, divided into 40 villages. Assessed at one anna per *bigha* it yielded a revenue of 16,888 Ahmadpuri rupees or 10,375 Company's rupees. On the amnesty being proclaimed, the rebels of the late reign returned to their homes and this greatly accelerated the agricultural development of the State. A new head was also made to the Khánwáh in the Allahábád *iláqa* and this canal, which had been closed for years, irrigated an extensive area in the Allahábád tahsil. A new channel was also cut from the river in Baháwalgarh (now Minchinábád) Kárdári into the Hariári depression, efficiently irrigating a length of 15 miles. In July 1868 Mr. J. W. Barns, F. R. G. S., was appointed Superintendent of Irrigation and he excavated the following canals:—

In the Minchinábád Nizámat:—

1. The Fordwáh, in Baháwalgarh Kárdári.
2. Nulláh Parpáta.
3. Daulatwáh.
4. Phát Wachhera.
5. Sotri Chhár Ghanipurwáli.
6. Chhár Ráju Sháhwáli.
7. Greywáh }
8. Murádwáh } Distributaries from the Fordwáh.
9. Katoráwáh }

(1) Baháwalpur Administration Report, 1866-67, pages 9 and 10.

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History.

10. Azimwáh
11. Chúhi
12. Shaikhwáh } Distributaries from the Qáimwáh.
13. Chhalwáh
14. Sádiqwáh
15. Sháhbázwáh } Distributaries from the Ahmadwáh.
16. Godi

In the Nizámats of Khánpur and Naushahra:—

1. The Minchinwáh, including 18 larger branches.
2. Barnswáh.
3. Becketwáh, including 15 larger branches.
4. Sádiqwáh.
5. Máchhiwáh.
6. Hájiwáh, including 10 larger branches.
7. Greywáh, including 10 larger branches.
8. Tolawáh.
9. Thirteen larger branches from the Khánwáh, Ghaniwáh and Pakkawáh.
10. Four larger branches from the Nauranga Nulláh, Baruswáh and Birchwáh.
11. Four larger branches from the Ahmadwáh, Bakhtwáh, Beháriwáh, Sohánwáh and Shakarwáh.

Between 1866 and 1876 the State expended Rs. 17,29,976 on canal excavations and clearances.

Bázgírs and sowárs.

The *bázgírs*(1) and *khud-aspáhs* were mounted orderlies. The former received horses from the State; the latter provided their own. They numbered somewhat over 1,000. As they were no longer required for military or Darbár purposes, they were utilized on various duties in Tahsils and Departments.

In 1867-68 Dr. Deane was appointed Civil Surgeon of the State. In March 1871 Captain (now Colonel) L. J. H. Grey, C.S.I., relieved Colonel Minchin as Political Agent and acted till January 1873. In 1877 custom duties were abolished, Government paying Rs. 80,000 a year as compensation.(2) About the same time several European employés of the State were brought under reduction, effecting a saving of Rs. 2,13,338 per annum, and in November 1879 a Council of six members, *viz.*, Lálji Parshád, Wazír (President); Shaikh Fíroz-ud-dín, Revenue Minister; Rájá Fateh Khán, Commander-in-Chief; Maulvi Shams-ud-dín, Adálati (chief judge); Díwan Jattu Mal, Mashír-i-Mustaufi (accountant-general, or treasury minister); Muhammad Husain, Mashír-i-Tasrifát (comptroller

(1) The *bázgírs* (from the Persian *báz giraftan*) were *sowárs* who, after completing their service returned their horses to the State stable. They were formerly in the service of Nawáb Muhammad Khán of Mankera. When that State was annexed by Mahárája Ranjít Singh, the *bázgírs* sought refuge in Baháwalpur and were employed by Muhammad Baháwal Khán III. They were recruited generally from respectable families on whom the ruler could rely.

(2) Aitchison's Treaties, IX.

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of household expenditure) were appointed. It was maintained by Government until the Nawáb attained the age of 21, and in 1878-79 was composed of the following members :—

Shaikh Muhammad Fíroz-ud-dín, Wazír; Mirza Agha Muhammad, Mashír-i-Mál (Revenue Minister); Rájá Fateh Khán, Commander-in-Chief; Díwán Jattu Mal, Mashír-i-Mustaufi; Muhammad Husain Khán, Mashír-i-Tasrifát; Bábu Shambu Dás, Public Works and Canals Minister; Maulvi Shams-ud-dín, Adálati.

Kábul campaign.

The State took an active share in the first Kábul campaign, especially in assisting the Quetta column. More than 20,000 camels were procured and offered to the Commissariat Department for which also large stocks of provisions were purchased. Bullocks and ponies were forwarded in considerable numbers to Rájanpur; 2,800 swords were furnished at the request of the Commissioner of Multán to the camp followers in the army. His Highness personally superintended all arrangements in the most energetic manner. The services of 500 foot and 100 horse were offered to the Government of India and accepted by His Excellency the Viceroy. These did not form part of the general brigade under General Watson, but were stationed at Dera Ghází Khan, where they did excellent service in strengthening frontier posts, which had been necessarily diminished owing to the withdrawal of Punjab Frontier Force for the Kábul columns; and their admirable conduct and discipline were highly praised by His Excellency the Commander-in-Chief.(1) In recognition of these services the Nawáb received the G. C. S. I. on the occasion of Lord Ripon's visit to Baháwalpur in November 1880.

The Nawáb was installed on 28th November 1879 by Sir Robert Egerton. Shaikh Firoz-ud-dín, Wazír, having died in June 1880, the Nawáb himself carried on his duties until March 1881 when Muhammad Nawáz Sháh was appointed, but he only held office till January 1882, when Muhammad Mahdi Khán, E. A. C., was lent to the State for employment in that post. In January 1883 however he resigned, and the office remained vacant until Mirza Agha Muhammad Khán became Wazír in August 1883, and held the post till December 1888. For six months the Council carried on the duties of the *wazárat* and in July 1889 Mír Ibráhím Ali, E. A. C., Mashír-i-Mál, became Wazír only to resign in March 1890. In June Shaikh Muhammad Nasír-ud-din, E. A. C., another official lent by Government became Wazír, but he was recalled in 1891 and Mír Ibráhím Ali again deputed for the office in February 1892. His second term of office lasted till February 1898 when Mirza Jindwáde Khán succeeded him and retained office till the end of March 1903.

(1) Punjab Administration Report for 1878-79, Chapter I, page 15, and Baháwalpur Administration Report, paragraph 4.

Section C.—Population.

CHAP. I, C.
Population.

General characteristics of the people.

The following remarks on the general character of the Baháwalpur people are extracted from the late Colonel Minchin's manuscript:—

"The isolated position of the Baháwalpur State which lies apart from the great lines of communication with India has tended to preserve the inhabitants in their primitive manners and customs and to this must be added the fact of its lying on the bank of a series of changeable rivers, the Sutlej, Chenáb and Indus, which has prevented any large towns being built, the population being always in a state of uncertainty as to whether they can retain a fixed residence anywhere within the influence of the rivers. The few towns that have sprung up are comparatively of recent date, none of them being more than a century old. The deserts, from the date of the drying up of the Hakra River, have added another barrier. We, therefore, see in the present residents a better picture of what their ancestors in remote periods must have been than amongst races subjected to the civilising influences of trade, contact with foreign races or the life of a native court.

The people are to a certain extent nomads, having different haunts for the varying seasons. Their wealth consists in cattle, and when driven away from the rivers by floods they migrate to the deserts where succulent grain is always procurable after rain. The women rarely accompany them, many of them remaining in the villages in their houses or on scaffolds called *macháns* built to keep them out of the water and afford a little shelter from the sun. In consequence of the absence of the men with the cattle the household affairs are entirely managed by the women, and the produce of the cattle, milk, butter and *ghi*, is made over to them, as well as the cloth they spin beyond what is required for home use. They make their own bargains with the *banias* and provide from the profits whatever is required for the wants of the household."

"The people," continues Colonel Minchin, "preserve the use of bows and arrows,(1) especially in hunting, but the arrows have no points and the game, partridges, hares and quail, are struck with the side of the arrow and stunned. Another curious use of bows and arrows is retained (and is evidently of Scythic origin) in the ordeal by water, whereby a person accused of any heinous offence may clear himself of the charge by consenting to remain under water holding a pole fixed in the well or stream, while an arrow is shot from the side of the well and brought back by a friend of the accused. If he can remain under water until the arrow is brought back he is innocent or not guilty."

"It is a practice of everyday occurrence when a theft is committed for all the members of the household to be obliged to pass a particular spot in the dark and throw down a handful of dirt, when the opportunity is taken to restore the stolen property; if any doubt of the possibility of retaining it safely remains, no further enquiry is made and the matter drops. The belief in vampires, a Bulgarian legend as I believed, but which must be a Scythic tradition, is also in force, as two cases were reported to me in the 20 years I resided in western Punjab. With the exception

(1) This is still true of the Lamma, where blunt arrows are still used, in secret, for killing game. But since 1880 game-laws have been in force. The ordeal by water is said not to have been in use in the Dáúdpotra times, though it used to be practised in Dájal and Harrand of Dera Ghází Khan. Ordeal by red-hot iron (*bhábheli*) used also to be in use in the Indus valley generally, and especially in those part across the Indus.

CHAP. I, C.
Population.
The village.

to cook bread for their households. If this is not done, the *máchhan* and her husband at once get ready to leave the village. But in the cold weather the *máchhan* need not be employed.

Parda is rarely observed in the villages, except by the sacred tribes, such as the Sayyids, Qoraishis, Bodlas, and Chishtis, and by wealthy landowners, to whose families water is supplied by *máchhans.* Other women, Muhammadan and Hindu, draw water for themselves from the village well, which is in or near its site. In the hot season, when the canals and channels are full of inundation water (*seú páni*), that water is freely used by all classes though it is not free from impurities.

Growth of population. *Table 6 of Part B.*

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901 :—

The population in 1871 was 438,699 (241,072 males and 197,627 females) and the density 29·2 per square mile. The increase in the decade 1871-81 was 30·7 per cent. Making every allowance for imperfect enumeration in 1871 it is clear that this decade was one of great expansion. Under the British Agency (1866—1879) the canal system was greatly extended and internal dissensions put down. The result was a considerable influx of population from the adjacent territories.

In the 1881—91 decade these causes continued to operate under the efficient rule of Nawáb Sir Sádiq Muhammad Khán, IV.

In the 1891—1901 decade the increase was 10·9 per cent. This was due to the colonisation of large areas in the Kárdárís of Sádíqábád and Khánpur under that Nawáb, to the freedom of the State from epidemics in the decade and to the immigration of considerable numbers of the poorer classes from Bikanír, Jaisalmír and Jodhpur in the famine of 1896-97, as well as to mild assessments and general tranquillity.

The increase in population has not been by any means uniform in the different Kárdárís as the marginal table shows. There has been a universal increase in all the Kárdárís since 1881, Sádiqábád showing the largest increase (41 per cent.); the Kárdárís of Minchinábád, Baháwalpur and Ahmadpur also show remarkable advances.

Kárdárí.	Total population.			Percentage of increase.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the State	573,494	650,042	720,877	13·4	10·9
Minchinábád ...	77,265	91,285	99,030	18·14	8·48
Khairpur ...	68,369	74,732	81,871	9·3	9·55
Baháwalpur ...	75,819	90,031	91,954	18·7	2·13
Ahmadpur ...	96,383	105,505	123,015	9·47	16·59
Khánpur ...	143,515	158,072	166,637	10·14	5·41
Sádiqábád ...	112,143	130,417	158,370	16·29	21·4
Actual increase on previous census.	134,795	76,548	70,835	...	...

CHAP. I, C.
Population.

The following table shows the effect of migration on the population of the Baháwalpur State according to the Census of 1901 :—

Migration. *Tables 8 & 9 of Part B.*

	Persons.	Males.	Females.
Immigrants—			
(*i*) from within the Punjab and North-West Frontier Province	40,754	24,762	15,992
(*ii*) " the rest of India	38,476	21,079	17,397
(*iii*) " " Asia	491	448	43
(*iv*) " other countries	14	8	6
Total immigrants	79,735	46,297	33,438
Emigrants—			
(*i*) to within the Punjab and North-West Frontier Province	28,172	15,481	12,691
(*ii*) to the rest of India	5,322	3,129	2,193
Total emigrants	33,494	18,610	14,884
Excess of immigrants over emigrants ...	46,241	27,687	18,554

The bulk of the immigration is from the Districts, States and Provinces in India given in the table below. There is also a considerable volume of immigration from the countries outside India as shown :—

	Total Immigrants.	Number of males in 1,000 immigrants.		Total Immigrants.	Number of males in 1,000 immigrants.
Muzaffargarh ...	1,405	626	Bombay, including Sindh	4,843	523
Hissár ...	1,621	543	Rájpútána ...	32,487	545
Lahore ...	1,698	622	Yaghistan and Afghanistan ...	469	910
Dera Gházi Khan ...	3,648	617	Arabia ...	17	1,000
Ferozepore ...	5,955	581	United Kingdom ...	13	538
Multan ...	7,739	602			
Montgomery ...	9,857	567			

The emigration is mainly to the Districts, States and Provinces noted in the table below :—

	Males.	Females.		Males.	Females.
Montgomery ...	3,146	2,870	Dera Gházi Khan ...	2,087	1,325
Chenáb Colony ...	578	468	Bombay, including Sindh ...	1,987	1,378
Multan ...	4,672	3,877	Rájpútána ...	1,027	757
Muzaffargarh ...	1,995	1,812			

Nett gain from (+) or loss to (—).	
Hissár	+ 1,246
Ferozepore	+ 2,380
Montgomery	+ 3,841
Lahore	+ 1,451
Chenáb Colony	— 1,034
Muzaffargarh	— 2,402
Bombay and Sindh ...	+ 1,478
Rájpútána	+ 30,703

The State thus gains 46,241 souls by migration, and its nett interchange of population with the Districts, States and Provinces *in India*, which mainly affect its population, are noted in the margin.

CHAP. I, C.

Population.

Comparison with the figures of 1891 shows that Baháwalpur gained, by intra-Provincial migration alone, 12,582 souls in 1901, or 5,518 fewer than in 1891.

Gain or loss by intra-Provincial migration.

	1901.	1891.
Total ...	+ 12,582	+ 18,100
Chenáb Colony ...	— 1,034	...
Muzaffargarh ...	— 2,402	— 1,753

Migration.

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

Gain by intra-Imperial migration.

	1901.
Total	45,736

Ages.
Table 10 of ***Part B.***

The following statement shows the age distribution of 10,000 persons :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1 ...	122	115	237	50 and under 55 ...	262	193	455
1 and under 2 ...	132	129	261	55 " " 60 ...	67	46	113
2 " " 3 ...	153	149	302	60 " " 65 ...	181	150	331
3 " " 4 ...	164	161	325	65 " " 70 ...	24	24	48
4 " " 5 ...	187	163	350	70 " " 75 ...	47	41	88
5 " " 10 ...	827	672	1,499	75 " " 80 ...	15	7	22
10 " " 15 ...	627	451	1,078	80 " " 85 ...	35	29	64
15 " " 20 ...	411	319	730	85 " " 90 ...	4	3	7
20 " " 25 ...	420	398	818	90 " " 95 ...	7	5	12
25 " " 30 ...	461	397	858	95 " " 100 ...	2	1	3
30 " " 35 ...	512	429	941	100 " " 105 ...	2	2	4
35 " " 40 ...	287	211	498	105 " " 110 ...	1	...	1
40 " " 45 ...	380	309	689	110 and over	1	...	1
45 " " 50 ...	158	106	264				

Muhammadans generally, it is said, live to a greater age than Hindús. The Joiya, Wattu and Baloch tribes and the Abbási Dáudpotras are particularly long-lived.

Vital statistics.
Tables 12 and 13 of Part B.

Births and deaths are not registered in rural areas in the State, but in the towns of Baháwalpur and Ahmadpur they are recorded, and since 1901 or 1902 they have been registered in all the municipal towns, including Jánnpur and Kot Samába.

Diseases.

Diseases are in the main climatic and have been touched upon under Climate on p. 21 above.

In the absence of vital statistics there are no data for infant mortality in this State.

Ceremonies during pregnancy and after birth.

The Muhammadans of the Ubha do not as a rule observe any ceremony during a first conception, but villagers observe the *kanji* rite, though only very rarely.

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In accouchment the mother is made to lie down on a quilt spread on the floor. Her head is kept towards the north and her feet to the south. She is also told to keep her face towards the

Qibla or Mecca, so that if she die during labour in child-birth she may do so in the posture in which the dead of the Muhammadans are placed in the grave. With the exception of near female relations and the midwife nobody is allowed to go to the mother. A woman in a state of impurity, or one whose children do not live, is not allowed to see her, until after the eighth day. Like Hindús the Muhammadans also tell the mother that she has given birth to a girl.

If the child is a girl, the parents give some gram in an old black *hándí* (an old used pot) to the midwife; but if the child is a boy they give her a rupee, and the relations present also give her money, called the *wel*, according to their means.

Whether it be the hot or cold season the mother remains in confinement for one week. If in sound health she is bathed on the eighth day, provided that it is a Friday, or a Monday, which was the day on which the Prophet was born.

Báng (or the call to prayer).—Whatever the sex of the child, the midwife severs the navel-string immediately after birth and it is carefully preserved in a vessel. Afterwards the *mullah* (priest) is sent for to read the *báng* (verses repeated as a call to prayer). This he does in a loud voice in the child's ears. If the child be a girl the *mullah* gets some wheat-flour and *gur*, and if a boy he gets a rupee in addition.

Ghutti.—After the *báng* the oldest and most respected matron in the family gives the infant some milk mixed with sugar, and in some tribes, such as the Joyas, Wattús, Baloches and Dáúdpotrás, water, in which a knife, sword, or any iron implement has been washed, is given to the child, the object in view being that it may grow up hardy and courageous. This ceremony is termed *ghutti*. The mother then puts on new clothes, and bathes a second time on the 21st or 24th day, after the birth. Her cast-off clothes are the perquisite of the midwife.

Wehám.—The parents of the mother give her, on the 8th, 21st or 40th day, when she bathes, the *pinnís* (a mixture of *ghi*, flour, and *gur* made into balls, weighing generally about half a *páo* each), and clothes, called the *trewar* for her and her child, and if it be a boy a *dupatta*, a cap and a *chola* or shirt, but if it be a girl a *ghaghri* or trousers and a *chunní* or sheet are given. If the parents be rich they also give a silver bracelet, or *haslí*, a silver necklet, or a gold *mohar* for the child.

Jhand.—Within the *chilla*, *i.e.*, the forty days, and on the 8th or 21st day after birth the child's head is shaved. The *'aqíqa* is not common among the people of the Ubha, but if observed a feast is also given to relations. Parents generally perform the *jhand* ceremony at home, but when they make a *manotí* or vow they keep a lock (choti) of hair on the child's head and vow to invite a *pír* if the child lives

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to a specified date, or to visit a certain shrine and there perform the *jhand*. A cow is generally given in alms on such an occasion.

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Some people make the child put on a silver *hasli* on the last Wednesday of the month of Safr (the 2nd month of the Muhammadan year), every year until it is 12 years old. Some use the *hamáil* (necklace), adding a rupee to it every year. After the twelfth year the *haslí* or *hamáil* becomes the mother's property.

The above customs also prevail in the Lamma, but there are some differences. Thus on the occasion of a birth (whether the child be a male or female) a goat is sacrificed and the flesh distributed. No contempt is shown for a girl.

The head of a child is also put into a deep cup-shaped earthen vessel in order to make the back part of the skull grow round in form. No age is fixed for the *jhand* observance, but it is usually performed at three or four years of age at different shrines, such as—

(1) Sáhib-us-Siar (near Sammasatta).
(2) Sher Shah Sayyid Jalál Bukhári.
(3) Makhdúm Jahánián.
(4) Fazl-ud-dín Ládlá, at which shrine the child is also swung.
(5) Rájan Qattál (in Uch Sharíf) (see Religious Life).
(6) Hazrat Qibla-i-Alam (in Mahár in the Kárdári of Khairpur East).
(7) Pír Khális (in the *iláqa* of Minchinábád).
(8) Báwa Faríd (at Pákpatan).
(9) Pír Channhar (in the Cholistan near Derawar).
(10) Bahá-ud-dín Zakariya (at Multan).
(11) Jamal Darwesh (at Uch Mogla).
(12) Bandagi Sáhib (at Uch Gíláni)
(13) Shaikh Hakim (at Mau-Mubárak).
(14) Jetha-Bhutta (near Khánpur).

The offerings made at these shrines consist of *atta ghatta* (*i.e.*, flour, sheep, &c.). Before starting to perform the *jhand* ceremony at a shrine it is necessary to keep a fast, which is broken with *lappí* (a mixture of *gur*, *ghi* and wheat) on arriving at the shrine. The barber gets as much silver as the hair weighs.

The '*aqíqa*, if performed, must be within seven days after the birth. The '*aqíqa* is a purely religious observance, in which the head is also shaved, but the difference between it and the *jhand* is that the latter is a kind of *manoti*, and can be performed at any time convenient to, or fixed by, the parents, whereas the former is a religious act

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and must be performed within seven days. At an *'aqíqa* goats are killed and relations feasted, or the flesh distributed raw. When the flesh is cooked the bones are carefully buried.

The *doyn* ceremony is observed among the zamíndárs of Baháwalpur and Ahmadpur. On the 6th or 11th day after birth *chillre* or small loaves, also termed *doyán*, are cooked, dipped in syrup and distributed among the brotherhood.

Circumcision.—Circumcision is termed *sunnat* or *sunnatán* in the Ubha and *tahor* [1] in the Lamma. No age is fixed for the rite, some performing it a few days after birth, but it is generally performed before the age of 12, at the door of a mosque.

In villages the girls sing songs on this occasion, and distribute boiled wheat, called *ghungunián*, mixed with sugar, among the brotherhood. In the Lamma the rite is called *shádi*, cooked rice is distributed, and among the agriculturists the boy's mother remains standing with the Qurán on her head while the operation is being performed, her female friends standing round her while she dips the hem of her *ghagrá* or skirt in a *kunáli* or earthen plate filled with water. The foreskin (or *khol*) is preserved in a secure place: thus in the Ubha it is buried in a pit in the floor dug in the part under the water-pitchers, where the ground is always wet. The father of the boy is given money or sweetmeats by his relations and friends on this occasion.

In the Ubha the barbers, and in the Lamma the *Pirháíns*, are employed for a circumcision.

While a boy is being circumcised those round him tell him to slap the *Pirháín*, who receives from the father as many rupees as the child gives him slaps. The parents, however, usually direct the boy not to slap him as they will have to pay for it.

Rasúlia.—A child who is born naturally circumcised is called a *Rasúlia* (from *rasúl*, prophet), because the Prophet Muhammad was born circumcised. The *Rasúlia* therefore is exempt.

Birth Ceremonies: Hindús.

Pregnancy.

During a first pregnancy two ceremonies are generally observed:—

(1). The *adh-gabh* (or mid-pregnancy).—The parents of the girl send sweetmeats, such as *chúri*, &c., to their daughter in the fourth or fifth month.

(2). *Kanjí* [2]—In the seventh or ninth month the parents of the girl send clothes for her and her husband, with *chúri* and other sweetmeats for herself, and make clothes for the hoped-for child to ensure its being a son. They also give their daughter finger-rings.

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(1) Tahor=purity.
(2) The *kanji* is also observed on a subsequent pregnancy.

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On the other hand, the husband's father performs a third ceremony, the *dew-dhmi.* This consists in lighting a lamp in a corner of the house, preparing an effigy of Ganesh and worshipping ancestors. While worshipping he stands with his face turned to the north or towards the Ganges. He must undo the string of his *cholá* or shirt while prostrating himself, as it is believed that, if he does not do so, the gods will not accept his devotions.

The *Kanjí* ceremony is also observed during a second and any subsequent pregnancy.

Accouchement.

Delivery is effected on the ground; and after the child is born the mother is seated on a mat or cassock (*kirí*) of reeds. During her confinement she is attended by a midwife and her nearest relatives. Special care is taken not to allow a sweeperess, or a woman in a state of impurity, to enter her room, so much that even the voice of any such woman would not be allowed to reach her ears. As a further precaution, a knife, sword, ploughshare, or a piece of iron, is placed under her pillow, and close to the outer wall of the house a pit is dug, or a *kunáli* (earthern vessel) filled with water is placed there. A fire of goat's dung is also kindled at the door, and a bundle of *mendhí* leaves dipped in water is often hung at the outer door, so that the water trickles from them. All these three articles—the iron, fire and water—are believed to be three deities who protect the child against demoniacal influences.

If a mother gives birth to a son the women round her tell her that she has given birth to a girl, the idea being that the joy felt by the mother on hearing of the delivery of a son acts detrimentally on the coming out of the secundines.

On the birth of a boy the kindred are informed through the barber, and the Bráhman is immediately sent for to note the precise time of birth and prepare a horoscope. He ascertains the planet under which the birth took place, and greets the parents if it is auspicious, or, if the reverse, warns them to take measures to avert the evil. In the case of an unlucky birth the following remedies are used to counteract the evil influences of the various planets as noted against each:—

Saturn: seven kinds of grain, or anything black, such as iron or a black buffalo, should be given away in charity.

Mars; articles of a red colour, such as copper, *gur*, cloth dyed red, oil, &c.

The Sun: articles of a reddish colour, such as *ghí*, gold, wheat, a red coloured cow, &c.

The Moon: articles of a white colour, such as silver, rice, a white cow, white cloth, &c.

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Mercury and Venus : articles of a green colour, such as *mung* (a kind of pulse), green cloth, or fruit, such as oranges, &c.

Jupiter : articles of a yellow colour, such as yellow cloth, gram-pulse, yellow sweetmeats (*nukhtí and laddú*), gold, &c.

To avert the evil effects of Ráh (or ascending node) : cocoanuts, *ghí*, sugar (*khnd*) and *másh* (a kind of pulse), and that of Kret or typhon (the descending node) : *smosá* (a kind of sweetmeat) and bluish cloth are given by way of charity.

The above is termed *girah-púj* (or worship of the planets).

Sutak or Chhut.

The family in which a birth has taken place is considered impure (*i.e.*, in *sútak* or *chhút*) for eleven or at most thirteen days, and with the exception of its actual members all others are strictly forbidden to eat anything from the house.

On the thirteenth day all the earthern-ware is broken and the iron and copper utensils purified. Bráhmans are invited and fed. This ceremony is termed *chola* by the Kirárs in general, while the Baniás of Minchinabad call it *dasothan* (from *das*, ten, denoting that the ceremony is observed after ten days have passed).

The name *cholá* is due to the fact that the child is clothed with a *cholá* or shirt on that day.

Chhati.

The mother bathes on the sixth day after birth and again on the *dasothan* or *chola* day.

She is looked after carefully till the *cholá*, and during this period is not allowed to come out of her house, but after that the restriction is removed.

On the night of the *chhati*, or of the *dasothan*, the members of the family, in consultation with the Bráhman, propose a name for the child. The Bráhman ascertains the auspicious moment (*lagan*) and utters one of the 35 letters of the Gurmukhi or Shástri alphabet, and the eldest of the family chooses a name, beginning with the letter uttered by the Bráhman, *e.g.*, if the Bráhman names the letter *khakha*, the name proposed by the elder must be Khilandá Ram, Khem Chand, or some other name beginning with *kh*.

If there be no male elder in the family, the right of naming the child devolves upon the eldest female.

The name of a girl is generally fixed upon by the members of the family themselves without consulting the Bráhman.

A peculiar ceremony is performed on the *chhatí*-day. The mother is seated on a *kiri* of reeds ; and six sticks of reed, to which are affixed iron spikes to represent arrows, are placed so as to point towards her pillow. These sticks are lent by neighbours for use on

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such occasions. The *bahí* (account-book) is placed near her, with a pen and inkstand, or sometimes the *bahí* alone is placed in a *topa* (a measure), opened at a page which shows a large balance due from a debtor. The omen drawn from this is that the child will turn out a great banker or money-lender, and it is also believed that *Bid-Mátá* (the goddess of Fortune) makes in the *bahí* entries of wealth and prosperity for the child. If in the period of 13 days a death occur in a neighbour's house, great care is taken not to let the mother hear the sounds of mourning. Well-to-do Kirárs manage this by beating a drum day and night, while poor people beat trays to drown the sounds.

Some Kirárs do not employ their own Bráhman for the *cholá* ceremony, but visit the temple of Mátá Rání at Kahror, Ádamwáhan (in the Multán District), or Jaja in Khánpur *Kárdárí*, where, after making offerings, they get the child clothed with a *cholá* by the Bráhman of the temple. The offerings consist of money, cocoanuts and *chúri*.

Ghuttí.

Two or three hours after birth the navel-string of the child is severed, and immediately after it is given a dose of *ghuttí* or *janamghuttí* (a mixture of aniseed, sugar, &c.,) which can be had readymade from druggists. It is usually given by a Muhammadan midwife, who serves all Hindús at births, and they do not object to her touching the mixture, the child not being considered a Hindu until the *cholá* ceremony has been performed. Sometimes the maternal or paternal grandmother or other elderly woman gives the *ghuttí*, which is usually mixed with milk from the mother's breast and given to the child in a shell or twist of cotton. It is used in the belief that it averts all the diseases of infancy.

Jhand.

The mother often makes a vow before the child is born to take it to some temple for the *jhand* (or hair-shaving rite). This ceremony is performed from fifteen months to four years of age on the Dasehra or Baisákhí day, but some Kirárs merely ascertain an auspicious hour from a Bráhman and then perform the rite. The whole head is shaved. On this occasion the brotherhood and Bráhmans are fed.

The *bodí* (or lock of hair) is allowed to grow afterwards on the occasion of a relative's marriage.

Women who have made a vow to visit a particular place, such as the Darbár Sáhib (the Golden-temple at Amritsar), the Ganges, or a saint's shrine, go there to perform the *jhand*. Kirárs of the Ubha generally visit the shrine of Báwa Faríd at Pákpattan on this occasion.

Women who have not made any such vow observe the *jhand* rite in an auspicious hour fixed by a Bráhman, in a temple, a *shiwála* or *dharamsála*.

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Sex.
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The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
ALL RELIGIONS	1871	...	...	5,493
	1881	5,495	5,354	5,482
	1891	5,456	5,548	5,463
	1901	5,483	5,487	5,489
CENSUS OF 1901	Muhammadans	5,465	5,487	5,474
	Hindús	5,553	5,468	5,534
	Sikhs	5,947	6,209	5,963

The marginal table shows the number of females under five years of age to every 1,000 males, as returned in the Census of 1901. Thus the proportion of girl children to boys is fairly good. Prior to the establishment of the Agency in 1866 female infanticide was practised by certain tribes, such as the Joiyas, but it is now extinct, though its effects still survive in the general tendency to treat girl children with less care than boys.

Year of life.	All religions.	Hindús.	Muhammadans.	Sikhs.
Under 1 year ...	945·3	939·5	947·7	746·3
1 and under 2 years ...	971·5	913·7	984·2	748·3
2 " " 3 " ...	968·7	938·9	977·6	741·2
3 " " 4 " ...	978·8	983·8	979	888·9
4 " " 5 " ...	872·8	924·6	867·5	684·2

CIVIL CONDITION.

Celibacy.

Celibacy is disliked and avoided, for *chhare sir sare, áp pakende rotian, áp bharende ghare,* "bachelors are unlucky because they must cook their own food and fill their own pitchers." And a bachelor's character is said to be

Chhare gheo de ghare.
Tarapp de berí ute chare.

"Bachelors are like pitchers full of *ghí*; they climb a *berí* tree at a leap." Matrimony is a far more expensive business for the Hindu than it is for the Muhammadan, and the latter are simpler in their religious and ceremonial observances than the former.

Table 14 shows the age distribution of the unmarried, married and widowed of all religions.

In this State the Hindús are given to infant marriage, but Muhammadans usually defer it until the girl has attained puberty; and even if a girl is married at an early age, the *sirmel* ceremony is only held when she has reached that age. Nevertheless, women marry early as compared with men, and very commonly men of full age or even old men are married to young girls. Among Hindús marriage, as a rule, takes place between 4 and 12, and among Muhammadans between 12 and 25.

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Polygamy.

Polyandry is unknown, and polygamy is only practised by the well-to-do zamíndárs, tribal chiefs and public servants, who draw good pay, whether Hindús or Muhammadans. The Hindús of this State are, to a great extent, influenced by Muhammadan customs and ceremonies, and do not consider polygamy objectionable.(3) Some of the Sayyids and Qoraishís, who usually give their daughters in marriage to a near kinsman and have thus a very limited circle of alliances, prefer to give a girl as a second or third wife, within the degrees allowed by Muhammadan law. Some of the Jats and other agricultural tribes out of prejudice against the name of father-in-law do not marry a daughter at an early age, and, even if they marry her early, postpone the observance of the *sirme* ceremony for a long time.

Efforts have been made by officers from time to time to remedy this but without tangible results. Owing to this cases under Section 498 of the Indian Penal Code are often brought in the courts, and, although the offence is compoundable by law, yet taking into consideration the evil consequences of the custom, the authorities of the State have left it to the discretion of the courts to accept a compromise in such cases or not.

Marriage ceremonies. Muhammadans of the Ubha.

The marriage ceremonies in vogue among Muhammadans in the Ubha are as follows:—

Betrothal.

As a rule the men of the family, in person or through a *mirási* or a barber, first settle the preliminaries, and then the boy's father (*putreta*) with a few relations pays a visit to the girl's father (*dheta*), taking with him a silver *hassi*, *kárian*, a *pathi mundrí* (or finger-ring), a *trewar* (*i. e.*, a set of three garments, *viz.*, a petticoat (*ghagra*), a sheet (*chunni*) and a *kurta* with a pair of embroidered shoes (*kannedár* or *bánati*), some *gur* (to be distributed among the girl's relations) and a few rupees (well-to-do zamíndárs give from Rs. 21 to Rs. 40). The *dheta's* relations come out to receive the *putreta's* party, and when the two parties are seated, one of the girl's party says: *niyat khair ákho*, *i. e.*, "pray for the good of the couple."(4) This marriage prayer is called the "*dúá-i fátiha-khair*," or prayer for blessings on the couple. The *dheta* barber now distributes *gur*, presents a *lungi* on behalf of the *dheta* to the *putreta*, and then tries to seize his *chadar* and keep hold of it until he gets a rupee from him. Then all present congratulate the parties, repeating *mubarak, mubarak*! No feast is given on this occasion.

Rotí-kháwan.

After the betrothal and before the marriage the *rotí-khawan* is observed, thus:—The boy taking Rs. 11 with him goes to his father-in-law's house, and drops the money into the dish in which

(3) The number returned as having two or more wives, in the Census of 1901, was Hindús 45 and Muhammadans 677, but the actual numbers are far greater and the Census figures are much below the mark.

(4) *Lit.* 'proclaim the honourable intention.'

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Roti-Kháwan.

food is given him. The girl's parents take these rupees and give him a *lungí*, and sometimes a silver or gold ring as well. The boy remains at their house for one night. The marriage is celebrated not less than six months and not more than four years after this observance.

Pingh jhúta.

At the Id, or the last Wednesday in the month of Safr which follows the *rotí-kháwan*, the boy's father sends the girl shoes, clothes and *pinniín* (a kind of sweetmeat) or *seviyán* (vermicelli), a pair of shoes or sometimes a rupee and some *ghí*. The boy also takes a stout rope and a coloured board (called *pírhi* in the Ubha) to her house and there swings his sister-in-law and other girls of the village (who are also regarded as his sisters-in-law). This ceremony is general among the *Wattú*, Joyá and Kharl tribes.

Jhulka.

The Bákhrís, and a few other tribes in the Ubha observe the *jhulka* ceremony, which is thus described.

Two or three days before the date of the marriage is fixed, the members of the bridegroom's family go with the *sabála* (or best man) to a tank, or a well or canal, and there the latter endeavours to kindle a fire under a pan of water, while the others try to prevent his doing so and throw the water in the pan over each other, and return to their homes with dripping clothes.

The wedding.

The date for the wedding (or *gandh* having) been fixed the boy's father sends Rs. 21 as a *lág* (or due) to the girl's father, and invites his friends and relations by sending them a *maulí* or thread in which knots are tied. The brotherhood or *mel* is next given two feasts, called *rotí*. Before the departure of the marriage-procession the boy's sisters and brother's wives (*bharjáís*) bring pitchers (*gharolís*) filled with water, with which the barber or *máchhi* (the village baker) bathes the *ghot* (or bridegroom) over a basket (*khárá*). After this the barber is paid his due, and the *tambol* or wedding presents are given. The amount of the *tambol* varies from Re. 1 to Rs. 101. Like the Hindús the Joyá and Wattu tribes observe the *jandí* cutting rite. When the marriage party reaches its destination the *dheta's* women receive them with abusive songs or *sithinis*. A lamp placed in a sieve is hung over the gateway of the girl's house and this the bridegroom must break. The girl's *ghagrí* (or petticoat) is also thrown over the boy's head and round his neck. The bride's sisters also crack jokes with the bridegroom. Finally a a few members of the brotherhood and the *Mulláh* read the *nikáh*.

Bharjáís.

Dowry.

The father usually gives the following articles to his daughter :—A silver *jorí* (*jorí* is a small ear-ring with silver pendants), a gold nose-ring (*nath*), a silver *buhatta* or armlet, a *chúr* (of 5 or 7 *tolás*), an iron-grate (*chullh*), a *karchhi* (or iron ladle), a cup, a tray, a fan, a *pitár*, a small *pitár* or basket, a *surme-dání* (or a box for antimony), a quilt (*lef*), a plate, a pillow (*sarhána*), a *muhárá* or curtain of a red colour to keep off mosquitoes, bedding (*vichóonán*),

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a table-cloth (*kandúri*), a couch (*palangh*) and a square stool (*píhrá*).

Dowry.

These articles cost about Rs. 40 or 50. He also gives his son-in-law a *lungí*, a turban (*pag*) and a silver ring (*mundrí*), or (*chháp*), which cost from Rs. 4 to Rs. 10.

Sattowára.

The bride stays six days at her husband's house, returning on the 7th to her parents, where she remains about six weeks. This ceremony is termed *sattowára*.

Parda.

The bride keeps *parda*, *i.e.*, does not show her face to her father-in-law for six or seven days, after which her veil is removed.

The marriage ceremonies in vogue among the Muhammadans of the Lamma are described below :—

Betrothal.

Betrothal is called *mangnán* or *mangewa*. On the date fixed for the betrothal the *putreta* or boy's father's party pay a visit to the *dheta* or girl's father, and this visit must be paid at night and on the 1st, 5th, 7th, 11th, 14th, 17th, 19th, 21st, 25th, 27th, or 29th of the lunar month. The bridegroom accompanies the party which takes a quantity of *patásás* (sugar cakes) with them, and on arriving at the girl's house the *du'á-i-fátiha khair* or *niyat-khair* is observed, the ceremony being begun by the person who arranged the betrothal. After this the parties exchange congratulations and the bridegroom is given a *lungí*. The boy's father usually distributes the *patásás*, while the bride's father entertains them with milk. The bridegroom's party returns home the same night. Subsequently a party of women visit the girl's father on behalf of the bridegroom's father, taking with them *patásás* and a *trewar*, comprising a *bochhan*, in which are tied some coins (varying from annas 4 to Rs. 25), fruit weighing from 2½ *páos*(5) to 5 *sérs*, a bracelet, a set of bangles and a ring (or *pathi-mundrí*), and these ornaments and clothes are put on the bride by the women.

In well-to-do families a woman who makes bangles accompanies the party to the bride's house and puts glass or ivory bangles on her. In other cases the bride is taken next day to a shop and the bangles are bought and put on there. After this the nose of the bride is bored, and as a compensation for the pain she is given 1¼ *chhatáks* or 1¼ *páos* of sugar-candy. Finally the visitors are feasted with *choba* (rice or bread with *ghí* and sugar) by the bride's father, but nothing that has been cut with a knife, such as meat, is given them. This ceremony is termed *nath-súrá*.

Chandránán.

On the first day on which the new moon is seen in the lunar month following the betrothal the bridegroom visits his father-in-law in order to congratulate him on the new moon, and takes his meals in his house. This is termed *chandránán khiwan*. The bridegroom drops from Re. 1 to Rs. 10 according to his means in the plate in

(5) A páo = ¼ of a sér.

which food is given him, and his father-in-law in return gives him a ring. CHAP. I, C. Population.

After the *chandránán* on both the 'Ids, on the '*Ashúra* (the 10th of Muharram), the *Shab-barát* and the last Wednesday in Safr the boy's father sends uncooked food (rice, *ghí*, sugar, &c.) to the bride. Here, again, nothing that has been cut may be sent, and this rule is observed even on the *Baqr-'Id* day (the festival on which sheep, &c., are sacrificed). Chandránán.

The father of the boy, accompanied by his brotherhood and taking with him some *gur* or *patásás*, visits the bride's father, and after consulting him fixes dates for the following ceremonies :— Gandhin-páwan.

(1) the *mendhí kholan dí*, or unplaiting the hair;
(2) the *chíkún-dí*, the day on which *batná* is rubbed on the bodies both of the boy and girl, and on which the *gánás* are tied; and
(3) the *dhoe-dí*, the date of marriage.

These dates are generally fixed at some intervals, thus if the 11th be fixed for the *mendhí*, the 14th and 17th are fixed for the *chíkún* and *dho*, respectively.

From the date of the *chíkún* ceremony till her marriage the bride wears dirty clothes and is said to be in *máyán*, which the bridegroom also observes. The beating of drums, &c., begins from the very date of the *chíkún*. On the day of the *dho* the bridegroom mounts the *khára* (a basket) and breaks some *chhunis* (small earthern covers for pitchers, &c.).

The marriage-procession starts in time to enable it to reach its destination at the time of the *zuhr* (the second prayer, recited between 1 and 3 P.M.), or in the first quarter of the night. Villagers prefer to receive the party at the *zuhr* time, while townspeople prefer the night.

Drums, trumpets, &c., are carried on the back of a camel along with the marriage-procession, and on arriving at the bride's village the bridegroom and his best man (*sabálá* or *sarbálá*) are made to stay apart in a hut (*sahal*) where they remain till the *nikáh*. But this custom is more general in villages than in towns.

The boy's father usually takes with him some fruits; *gur*; *til*, *shakkar* (sesamum and sugar mixed); *haslí* (necklet); ring; *tarore* (an ornament worn on foot); *buhatte* (armlets); *takhtí*, *dawátin*, or *patrián* (square pieces of silver worn round neck); all of silver; *nath* (a gold nose-ring, which, however, is more generally given by the townspeople); and *tarewar*, or *tarear*, three garments, *viz.*, *bochhan* or *dopatta*, *cholá* or *kurta*, and *ghagra* (petticoat) or *suththan* (trousers): a *ghagra* being given by the Jat tribes in general and a *suththan* by the Biloches. Dowry.

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Dowry.

In villages the bride's father generally gives no feast to the bridegroom's party, and in towns too this custom is practised but rarely.

In the morning a *vakíl* (guardian) and two witnesses go to the bride to ask her consent to the contract, and when she gives it the *nikáh* ceremony is performed according to Muhammadan law. The barber or the *mirásí* distributes *til*, *shakkar* or sesamum and sugar among those present.

In villages the bride is taken to her husband's house on the back of a camel, ox or a mare, while in towns she rides in a *rath* (chariot) or on a mare, the custom of using a *dolí* or palanquin not being in vogue in this tract.

Sattowára.

Three or six days after the marriage the bride's mother and relations visit her, and in their presence and that of other women of the brotherhood the couple untie each other's *gánás*. This is termed *gáná-chhoran*. The women of the bride's family distribute *tikre* (a kind of sweetmeat) and those of the bridegroom's *chúrí*, and the women of the brotherhood put *patásás* in the bride's lap. This ceremony is called *gadd*.

The bride is taken back to her parent's house on the 4th night and stays there for an hour or two only. (This custom is more general in towns.) On the morning of the 4th day both bride and bridegroom visit the house of the former's parents and there take their supper, after which they return. This ceremony is termed *sattowára*.

Marriage Ceremonies among Hindús. Betrothal.

Among Kirárs the preliminary arrangements for the betrothal are settled by the women, which done, the fathers and other male relatives of the pair meet in a *dharamsála* or *thákardwára*, where the *dhetá* (bride's father) generally presents a rupee, a cocoanut and a turban or *lungí* to the *putretá*, the bridegroom's father. Upon this the assembly congratulate the two fathers and the betrothal is held to be complete. No presents other than the above are exchanged. The ceremony of betrothal is performed without regard to age, and sometimes children yet unborn are betrothed. Betrothal depends on the parents' consent, and not on the wishes of the pair. Khatrís and Bráhmans likewise perform betrothals in this way. The Bráhmans, however, also observe the ceremony called *kesar-wáli chithi* (a letter sprinkled with saffron) if the bride's father lives at a distance. This consists in sending a letter to the bridegroom's father, accepting the latter's offer of the betrothal, by a Bráhman or sometimes through the post.

Some superstitious connected with betrothal.

Among the Kirárs in general some curious superstitions prevail. Their principle is that betrothal cannot be annulled unless the boy becomes impotent, leper or otherwise incurably diseased. If then the bride or bridegroom falls dangerously ill the ceremony called *mathe-lagdwan*[6] is performed to cancel the betrothal. Thus, if the girl be

[6] (Lit. touching the forehead).

at the point of death the boy goes to her and standing by her death-bed gives her some sweets, saying '*hán káki mithái ghin,*" 'dear sister, take this sweetmeat,' and she must reply '*liá bhiráwá,* 'brother give it me.' If the boy be sick the girl performs the same ceremony. This cancels the betrothal contract, but if the sick child recover and the parents of the couple agree to the renewal of the contract fresh betrothal ceremonies are again performed by the parties in the ordinary fashion. The *mathe lagáwan* must be done at the house of the sick child; but his or her parents would not allow this, as it would bring calamity on their family, so they do their utmost to prevent it. If they knowingly permit it no other Kirár will contract an alliance with them. Consequently guards are posted at the door of the sick child's house to prevent the intruder who makes every effort to do so. Both sides resort to violence, so much so that sticks are sometimes used and serious affrays ensue. Disguise is even sometimes resorted to in order to obtain access to the sick child; for instance, in the garb of a sweeper, etc.; but if this too fails, it is sufficient for the betrothed to strike his or her forehead against the wall of the sick child's house. This knocking the wall, which is termed *sawan*, must be performed within four days from the sick child's death, after which it is of no avail. If a child fails to perform the *mathe lagáwan* or *sawan* he or she cannot get a second betrothal, being regarded as ill-starred; but if the ceremony be duly performed, he or she is considered purified, and can freely contract a second betrothal.

Sawan.

Subhá.

After the completion of the betrothal no presents are exchanged by the parties, though Khatrís send some presents for the girl on festive occasions; but in Baháwalpur people usually give clothes, sweetmeats, toys, etc., to a son-in-law or daughter-in-law, and this custom is termed *subhá*. The Bhábrás give ornaments in addition to the abovementioned articles, and call the usage *pasni*.

Marriage ceremonies; Shadi or Biáh.

The Hindús have two distinct forms of marriage :—

(1) The *brahm biáh*, or marriage in which the bride's father, so far from receiving a price gives her as much as he can afford.

(2) The *asur biáh*, or marriage in which the father receives consideration, the amount varying from Rs. 200 to Rs. 500.

The latter is in vogue among the lower, and the former among the higher, classes.

Marriage is forbidden in the months of Chet and Poh, during the *Singh-gat* which occurs every twelve years and usually lasts 13 months, and the 2½ months, every year during which the planet Venus is invisible. No paticular date is fixed to consummate marriage after the betrothal. It depends on the choice of the parents. When an understanding is come to, the *putreta* sends a message to

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the *dhetá* asking him to come and receive *gur*, termed the *bálri dá gur* (or *gur* for the bride). The latter together with a number of his relations visits the bride's house where he takes morning and evening meals. *Kesús* (flowers of the *dhak* tree) are boiled and the yellow water thus obtained is sprinkled over the bridegroom's party after the former meal, and then the bride's father presents four *lungís* and three other clothes (a *lungí*, a *dhotí* and a turban or two *lungís* and a red turban) to the bridegroom's father, and his companions are each given a rupee and a cocoanut.

The *Dakhaná* Aroras call this the *murhe* ceremony and observe it thus :

The bride's father sends, through his *Bhát*, from Rs. 5 to Rs. 25 in cash, and an equal number of cocoanuts: from 5 to 11 seers of *gur:* and the same amount of rice and butter: with turmeric, *jalebís*, a cup, sugar, vegetables, women's clothes (usually one suit) and a cow, to the father of the bridegroom, and these things are shown to his brotherhood, who in return present rice and dried fruits cooked together (termed *giráhi* or *chhannán*).

Next the fathers of the pair consult their Bráhmans who ascertain in concert the *sáh* or *mahúrat* (lucky hour), and prepare two statements, called the *kaj-ganetrá* (marriage programme). These are first plastered with *gur* and then *kangú* (a colour prepared from red turmeric) is sprinkled on them. Pictures of Ganesh(7) are then drawn on them and worshipped.

The *káj-ganetra* gives the times astrologically fixed for the following ceremonies :—

Cháng. The fathers of the pair each invites seven young girls of his brotherhood to his own house.

These girls are called the *sat-suhágans—suhágan* is a young woman whose husband is alive, and the object of this ceremony is that the bride may never become a widow. They grind the flour to be first used on the marriage days as a good omen, the remainder required being obtained elsewhere. When this is done gram is soaked in water and distributed among the people of the village. The father of the bridegroom sees his near kinsmen personally and invites them to the marriage feast. Other relations are sent a clove in token of invitation, but this is usually only sent to those who have to give a *tambol* (present).

Pán-mohla. The parents get the dresses to be worn by the pair on the marriage day dyed in their own homes at a particular moment fixed in the *káj-ganetrá*. This dye is also prepared by the seven *suhágans* who grind the *pán* or dye to powder in a mortar (*mohla*).

(7) The picture of Ganesh is always drawn when beginning any writing, even in writing ordinary letters or the daily *khátá* or *bahi* (account-books) it is not neglected. The figure drawn to represent Ganesh is read thus—'*Sri Ganeshá annamá*,' which means 'O God Ganesh, I bow before thee',

CHAP. I, C. Population. Kúli-átá.

The seven *suhágans* generally grind about half a seer of wheat. and the flour thus made is put into the *kúhli* (an earthen bin to store flour in) on the first *ámawas* that follows, *i.e.*, on the 29th of the lunar month, where it remains till the marriage is over, after which the flour is taken out of the *kúhli*, mixed with a large quantity of other flour, and then baked into bread and eaten by the married couple and other members of the brotherhood.

Nau-Giri or dewa dhami.

The fathers of the pair worship the nine planets.

Jind-rori.

This ceremony is in reality a repetition of the *chúng* and is sometimes called the *chhoti chúng*.

Tel-pána.

Oil is rubbed on the heads of the bride and bridegroom in their respective houses.

Mutak-bándhná.

When *mutak-bándhna* is done the procession marches towards the *dheta's* house, a diadem (*mutak* or *mukat*) of paper or of silver is put on the head of the bridegroom ; but the bridegroom may neither bathe nor put on new garments when going to his father-in-law's house remaining in the dirtiest possible clothes till he reaches the *dheta's*.'

Janj or barát. The marriage procession.

Before the marriage processon sets out the father of the bridegroom gives a feast of *sirá* (prepared of coarsely ground wheat and *gur*) and rice to the residents of the village. The procession usually starts in the day time. When beyond the boundaries of the village the bridegroom cuts a branch from a *jandi* tree, getting a sword from the *chaukidár*. While he is so engaged the Bráhman fastens the corner of the *dopatta* or *chaddar* of his sister or niece to the *chola* or *chaddar* of the bridegroom (*ghot*) and makes him move in a circle, followed by the sister or niece, six or seven times, at a slow pace. This circumbulation is called the *láwán* or *láwen*. The branch of the *jandi* so cut is taken back to the house by the mother and kept safely. When the *ghot* performs the *láwán*, his mother or paternal aunt takes a small basin full of water on her hand, turns it round over her head, in the form of a *sirwárna* (as is done by the courtiers of a native ruler in presenting *nazars* to him at a Darbár) and drinks the water in the basin. This she continues to do until the *láwán* are over. When the procession nears the bride's village some people of her party come out to meet them and indulge in practical jokes and try to lead them astray. When the marriage-party reaches the village, the bride's party give them a reception termed *Rám-sat*. At the door of the *dheta's* house the *khoja*(8) (or *kotána*) erects a *pattal* of reeds to prevent the marriage-party from entering. The bridegroom's father then pays the *khoja* a rupee, and spreads the *pattal* on the ground and the marriage-party and the *ghot* sit on it. The bridegroom's father then sends some clothes and ornaments to the bride's mother and she sends him a set of feminine garments. Meanwhile several girls, with the bridegroom's sister-in-law, if he has one, at their head, visit the bridegroom, and

(8) The Khoja or Kotana is the *Musalli* of the Punjab, *i.e.*, a *Chuhra* or sweeper converted to Islám.

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play at *khodaknás* with him. The *khodaknás* are called *songidáwan-wátrá* in the State, and can be got ready made from an apothecary. The *dáwan-wátras* are sugar-balls, ten in number, of the size of an apple, and they are put in a brass plate by the girls and presented to the *ghot*, who is asked to pick them up, but when he tries to do so they are snatched from his grasp, and, until he picks them all up, he is teased by the girls who often slap him during the game.

After the game is over the *jájak* (or priest) measures the bridegroom, with a *mauli*, thread, from his feet to the *mutak*, and puts the thread in his sister-in-law's tray in which the *khodakna* game was played. This measuring of the *ghot* with the *mauli* thread and placing it in the *sáli's* tray is called *pashkora*, and is regarded as a *rakh* or protector of the *ghot*. It is included in the *káj-ganetrá*. The *dheta's* party then present the *ghot* a cup of milk to drink, which, however, is first sipped by the *kawár*, who puts some of her saliva into it to ensure, it is belived, the perpetual love and adherence of the husband. The *ghot*, aware of the device, throws the milk away. Then he is taken to the threshold of *kawár's* house, where the ceremony of *lassiper*(9) is observed, thus:—

Lassiper.

A large wooden dish is filled with *lassi* (diluted milk), and in it the pair put their right feet, the bridegroom placing his foot over that of the bride, the latter has in her foot a piece of *gur*, which the bridegroom tries to snatch away by force; and during this struggle the sister of the bride and other girls (*sahelián*) throw an old *ghagri* (petticoat) belonging to the *kawár* over his neck and then tie it as if his neck were her waist; the idea being that by so doing the bridegroom will always remain submissive to the bride.

Immediately after the *lassiper* ceremony, or a little before it, the *sabála* (who is always the bridegroom's sister's husband, his sister's son, or if none are available a boy of the family in which a girl related to bridegroom is married), performs the ceremony of *neori* (or rope) thus:—

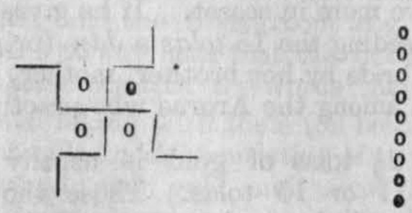
Neori.

A piece of rope is fastened so as to hang from the lintel or upper part of the door (*dahliz*). The *sabála* cuts it with a sword, or a knife (*chhuri*), which he afterwards makes over to the bridegroom's mother-in-law or sister-in-law, to signify that he has thrown down his weapons.

To make fun of the *sabála* the *neori* (or rope) is wrapped round an iron wire which the *sabála* cannot cut, in spite of repeated attempts, while jokes are made by the girls at his lack of strength, and much humour prevails among the matrons standing by. The bride and bridegroom are then allowed to enter the inner chamber and bathed on two separate *khárás*, after which they are made to put on new clothes and seated on two other *khárás*. These clothes are supplied by the bride's father.

(9) *Lassiper* and *neori* are neither included in at the káj-ganetrá nor is any special time fixed for their observance.

The *wedi* :—Now comes the time for the *wedi*, which is a part of the *káj-ganetrá*. The bride and bridegroom are seated facing the Ganges and the Bráhman draws *Ganesh di lakír* (or the lines of Ganesh) thus :—



The *swastika* is to represent Ganesh, with nine small circles opposite it for the nine planets. He places some *chamba* flowers, rice, *gur* and two *takás* (the Baháwalpúri copper coin) in the figure of Ganesh, while in the nine circles he puts the following colours :—

Kangu[10] (also called *rori*, as generally in the Punjab). *Sandhúr* (vermillion). *Gulab* (pink). Powdered *mehndi*, or henna (green). *Hurmachi* (red). *Sirála* (blue-black). Dead black is prohibited. Turmeric (yellow).

This done the Bráhman recites the *wedi*, and while he is so engaged the bride and bridegroom each hold a lamp of kneaded dough in the right hand: the hand of the latter resting on that of the former. This ceremony is called *hath-lewa* or *hath-mel* (taking or joining of the hands). Meanwhile the Bráhman performs the *hawan* or *hom* ceremony, pouring walnuts, barley, *grit* (*ghi*), sesamum, honey and sugar by means of a wooden-ladle, shaped like a human hand, into the fire. When the recitation of the *wedi* is nearly complete, the couple go thrice round the figures of Ganesh and the nine planets. During this circumambulation, which is termed *láwán*, the skirt of the bride is kept fastened to that of the bridegroom, this is called the *pallopalli*. Without the rounds (or *láwán*) the *wedi* is *kachchí*, or incomplete; but when they have been performed the *wedi* becomes *pakki*, or complete and binding. In the course of the *láwán* the Bráhman makes the bride put on seven ivory bangles, other bangles being put on at any time afterwards. When the rounds have been completed the Bráhman separates their hands and makes them join their foreheads. This is the *sir-mel*. Then the couple stand with folded hands and prostrate themselves before the sun, addressing it according to the directions of the Bráhman, thus '*Súraj bhagwán dewtá tún sákhi hain,*' *i.e.* "O Sun god, thou art a witness (to our contract)."

Doli (a palanquin) :—The bride is then put in a palanquin and bidden farewell.

(10) It is the colour with which Bráhmans generally make the caste-marks (*tilaks*) on their foreheads.

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Dowry :—A *dheta* of average income ordinarily gives ornaments worth Rs. 101[11] and one of better means gives 11 *tolas* of gold, but if very rich he may give 15 *tolas* of gold but not more. People usually do not go beyond these limits, though if a man be unusually rich he may give more in secret. If he gives more openly he calls the portion exceeding the 15 *tolas* a *dán* (or gift), and announces it as given to the bride by her brother, mother, etc. This custom only obtains in cities among the Aroras who practise the *brahm-biáh*.

In villages $2\frac{1}{2}$ tolas of gold is usually given, but the rich villagers give 11 or 15 tolas. Those who practise the *asur-biáh* give but very few clothes and ornaments.

There are no such limits fixed for the bridegroom's father : he may give as much as he can afford.

The bride's father usually gives gold ear-rings, silver *takhtián* (a kind of necklace), (*tawiz-tiláí*) and, if his means allow, he gives also a cow and a set of ivory bangles.

The bridegroom's father gives a *chámkáli* of gold (worn round the neck), a *katmálá* (neck ornament), a silver *hasli* (a ring worn round the neck), a pair of *karian* (or foot bangles), *kangan* (bracelet), *gajre* or *paunhchián* (bracelet), a silver necklace, *tore* or hollow *karian*, *charotri* or *chelkián* worn round the waist, gold and silver finger-rings, *chhalle* (or large rings enamelled), and a gold or silver *dáoni* (an ornament worn on the forehead). The above are the usual gifts among people of middling position. Poor people give what they can, while the rich give as much as their means would allow.

Sattowárá :—The bride stays at her husband's home for one day, after which she returns to her parents. This is termed the *sattowárá*; but if any *girah* (or unlucky planet) intervenes her return is delayed.

The ceremonies described above are in vogue among the Kirárs (or the Aroras in general). Some of them are also in vogue among the Khatrís and Bráhmans, but these have some ceremonies peculiar to themselves. Thus the *káj-ganetra* of the Sársut Bráhmans and Khatrís also includes the *sagan-pinni*, a rite which is thus performed :—

Sagan-pinni.

The bridegroom after bathing puts on new clothes and sits in his house. The bride's father and relations bring a pot filled with curd, some trays of *gur*, a vessel containing butter, and a *gadwi* full of reddish yellow water prepared from the grains of *tun*, or from saffron (according to their means). Both the parties then make their respective Bráhmans perform Ganesh-worship, and the

(11) Before 1866 the Baháwal Khani rupee was used; but now the townspeople give 101 rupees of the Government of India. The village Hindús, however, still give ornaments to the value of 101 Baháwal Khanis or nearly 80 rupees of British coinage.

bride's Bráhman sprinkles the coloured water on the bridegroom's party generally, and on the bridegroom in particular, while the bridegroom's Bráhman treats the bride's party in the same way.

The bridegroom's father is now offered some *gur* on behalf of the bride's father, and the bridegroom is given a present in cash, varying from Rs. 5 to any sum that the bride's father can afford. Finally they disperse uttering the words 'Rám, Rám.'

A few women taking with them (on behalf of the bridegroom's father) a present called *gadd*, consisting of almonds, sugar, weighing in all about a maund; and gold and silver leaves, together with fresh and dried fruits placed in dishes, visit the house of the bride's father. A part of this present is put into the skirt of the bride. The remainder is, however, returned to the bridegroom's father by the *putreta*. In the evening again women of the girl's side bring to the *putreta* a large number of *pinnís*, or balls made of a mixture of wheat flour with the syrup of *gur*, prepared by the special *jájak* of the *dheta's* family. The above is called the *sagan-pinní*. Moreover the ceremony of *sagan-halúfa* (in observing which the bride's father sends 17 to 25 *pakwáns*, sweet bread parched in *ghi*, to the father of the bridegroom) is peculiar to the Khatrís and the Sársuts.

The ceremony of *mutak* is called *ghorí* (lit. a mare) by the Khatrís and the Sársuts. The mare on which the Khatrí or Sársut bridegroom rides is sent by the bride's father.

Noteworthy peculiarities:—Polygamy is not uncommon among the Hindús of the State. They can marry two or three wives actually but generally do so with the object of getting offspring. However rich Hindús, especially those in State employ, are habitual polygamists. Every Hindu male when he thinks of marrying goes to a Bráhman well versed in palmistry, and shows him his hand to find out if he is destined to have one wife or more in his life. If he is fated to have two wives a sham marriage is performed to allay the fears of the girl's father and to fulfil the decrees of heaven, *i.e.*, he is first married to a *matki* (earthen pot), the necessary ceremonies being strictly observed, and then marries his betrothed; this being considered his second marriage.

If one wants to have a third wife because his first two wives are dead or in the event of their being alive his childlessness prompts him to do so, the third marriage is performed thus:

The man is first married to a she-goat or sheep. The ears of the sheep or goat are bored, ear-rings put into them, and the marriage celebrated with all the usual ceremonies and *éclat*. This done, the sheep is carried to a jungle where she is buried alive in the presence of the marriage procession. It is believed that the third marriage is always inauspicious, and that its evil effects can only be averted by this device. This done the third marriage is [per]formed in the ordinary fashion.

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Some people consider that the burying of a living goat is a *páp* or sin; they therefore avoid the goat-marriage and celebrate the fictitious marriage with the *akrí* (a kind of *ak*) bush and then with the third wife.

As a preliminary to the *tambol* ceremony among the Khatrís, the *bhát* stands in the meeting assembled to contribute the *tambol* to the *putreta*, with a cocoanut in the right hand and exclaims: *Akbar Sháh bádsháh de ghar dá nárel, i.e.*, a cocoanut of (or sent by) the house of the Emperor Akbar; and then makes it over to the *putretra.* Again taking another cocoanut in the hand he exclaims: *Toda Mal Tannan de ghar dá nárel, i.e.*, a cocoanut contributed by Todar Mal Tannan, and gives the same to the *putreta* also. The practice is as old as the time of Akbar, when, it is said, both Akbar and Todar Mal sent one cocoanut each to every Khatrí in the country, who celebrated the marriage of his son, the former to please the latter who was his Revenue Minister, and the latter to please his caste people. The royal *tambol* ceased to exist on the death of Akbar, but the Khatrís of this part of the country preserved the custom to perpetuate the memory of this popular potentate.(12)

The Bráhmans in general and the common Kirárs in the *iláqá* of Kot Sabzal (in the Kárdári of Sádiqabád) in particular always arrange to marry their daughters to real brothers of one and the same family, and in such cases marriage processions of bridegrooms (real brothers) visit the house of the father-in-law on one and the same day.

The Puskarnans, however, observe this rule more rigidly than others. The custom of *chhatar* (or large umbrella made of paper placed over the head of the bridegeroom as the procession starts for the *dhetá's*) obtains both in the Ubha and in the Lamma up to the boundary of Muhammadpur Lamma; but it is altogether unknown in the Peshkári of Kot Sabzal, where neither *chhatar* is employed nor are dancing girls engaged, Bhagtís(13) being employed instead of the dancing girls.

Divorce.—A Hindu cannot, in theory, divorce his wife for any misconduct, while a Muhammadan may do so for any cause or even without a cause, and so the Hindu says:—*Aí tillán nál, gaí dillán nál*, meaning " she came at no higher cost than the sesamum (*til*) distributed at the wedding, and was thrown away like a clod of earth. Elopements are of every day occurrence among the peasantry, and are due to girls being married against their will, or to a long interval being allowed to elapse after the betrothal before the actual marriage takes place.

(12) The officials of the *iláqá* had orders from the Revenue Minister in Akbar's reign to present two cocoanuts to each Khatri *putreta*, one on behalf of the Emperor, the other on behalf of himself.

(13) The Bhagtis are of two kinds, namely (1) *Khari-bhagtis* (from *khará*-standing) and (2) *Baithi-bhagtís* (from *baithna*-to sit). The former sing and dance while standing; the latter doing it in a sitting posture. A Bhagti, however, is always a Hindu male who sin— *káfis, dohras*, etc.

LANGUAGE.

The native dialects of the States are—

1. Múltání or Western Punjábí.
2. Punjábí (Jatki or Obhechar).
3. Sindhí.
4. Márwári Ráthí.

(*a*). Multání or Western Punjábí is spoken in the tract lying along the river line from the west of Khairpur to the skirts of Ahmadpur *Lamma* and extending southward to the margin of the Cholistán. It is also known as Baháwalpurí. This and the dialects spoken in the Dera Ghází Khán, Múltán and Muzaffargarh Districts are homogeneous, resembling the dialect spoken in the Sindh Ságar Doáb.

(*b*). The Punjábí (Jatki or Obbechar) spoken in the State, closely resembles the dialect spoken in the Central Punjab, and its jurisdiction extends from Qaimpur (in Khairpur Kárdárí) to the eastern extremity of the State.

(*c*). To the west of Ahmadpur *Lamma* and in the neighbourhood of Kot-Sabzal and Fatehpur-Machka, Sindhí and Baháwalpurí are the common dialects.

(*d*). The dialect of the Cholistan is Marwári Ráthí.

Language.	*Proportion.*	*Language.*	*Proportion.*
Bilochi	29	Western Hindi	25
Pashto	9	Sindhi	355
Lahnda	7,349	Other Indian languages ..	6
Punjabí	1,792	Foreign languages ...	2
Rájasthani	433		

The marginal statement shows the distribution of languages per 10,000 persons according to the census of 1901.

TRIBES, CASTES AND LEADING FAMILIES.

I.—MUHAMMADAN TRIBES.

Sacred Tribes.

The Sádát.

Several branches of the Sayyids are represented in the State, the two most important being the Bukhári and Gíláni Sayyids of Uch.

The Bukhári Sayyids have their centre at Uch Bukhári, but they are found all over the State. Their principal representative is Makhdúm Hamid Muhammad Nau Bahár, Sajjáda-nashín of Uch Bukhári, whose descent has already been described. The centre of the Gíláni Sayyids is at Uch Gíláni, and their principal representatives are Makhdúm Muhammad Hamid Ganj-Baksh, the Sajjáda-nashín of that place, and Makhdúm Ashraf-ud-Dín, *ra'is* of Jamáldi-wali in Sádiqabad Kárdári. The Gardezi Sayyids are represented by a

CHAP. I, C. Population. *The Sádát.*

branch of the famous Gardezi family of Multan, which is settled at Khairpur. Sayyid Muhammad Nawáz Shah, Raís of Khairpur, belongs to this family. The Dur-Jamali Sayyids are represented by four branches of the family. The Shádezai branch left Multan when it was conquered by Ranjít Singh from Nawáb Muzaffar Khán and settled in Ahmadpur, then the capital of the State.

Branch.		*Present representative.*
Adamzai	...	S. Ahmad Shah Háfiz.
Shadezai	...	S. Muhammad Shah.
Mamezai	...	S. Abdulla Shah.
Manozai	...	Abdul Hakim Shah.

A few Hamdáni Sayyids are found in the Khairpur East, &c. Their representative is Sayyid Ahmad Sháh of Khairpur. There are also the family of Mashhaddi Sayyids at Janpur, and two families of Bárá Sayyids at Ahmadpur East, of which place Sayyid Chirágh Shah is *lambardár*.

The Quraishis.

The Quraishis, who number nearly 7,000 souls in this State, are regarded as second only in sanctity to the Sayyids, and are like them addressed as Shah or Shah-Sáin. Their branches are :—

(i). The Abbási or Dáúdpotra,

(ii). Siddiqi, descendants of Abu Bakr, Siddiq,

(iii). Fárúqi, descendants of Umar Fárúq, its second Khalífa,

(iv). Ulawi, descendants of Ali, the son-in-law of the Prophet, and the fourth Khalífa, but not by his wife Fátima, daughter of the Prophet.

There is a Quraishi sept called Núháni in village Chaudhri of Gauspur Peshkári, and another called Mohli-potra whose claim to Quraishi descent is not universally admitted. The Korejas, a sept of the Sammas apparently, also call themselves Quraishis, but they are really Sammas. Notable Quraishi families are those of Shaikh Hakim in Mau Mubárak, and of the Makhdúms of Makhdúmán in Minchinabad Kárdári, already described. Others are :—

(i). The family of Maulavi Shaikh Faríd Háshmi Sanjarpuri, in Kárdári Sádiqabad, branches of which also live in Baháwalpur and Allahabad. This family is descended from Shaikh Táj-ud-Dín Shahíd and Azíz Khatíb, and one of its members, Maulavi Abul Fath Háshami was tutor to Akbar Begam Zeb-un-Nisa, daughter of Muhi-ud-Dín Alamgír.

The family holds *firmáns* of the Emperor Aurangzeb, from whom Maulavi Muhammad Shah, a grandson of Shaikh Faríd, the present Qázi of Sanjarpur, and its principal representative is also descended. It has also *firmáns* of Timur and Muhammad Shah, Kings of Khurasán.

(ii). The Hakimán-i-Yunáni family, which migrated from Delhi and settled in Khairpur East in the time of Baháwal Khán II. Its chief representative is Hakím

The Quraishis.

Hilál-ud-Dín, who holds considerable landed property in Multan.

(iii). The Ulawi family of Baháwalpur, whose ancestor Maulavi Hifz-ul-Islám came from Lahore in the reign of Baháwal Khán II, and whose leading member Qázi Sad-ud-Dín is Qázi of the city of Baháwalpur.

(iv). The Háshami-Quraishis, who live in Baháwalpur. Their representative is Shaikh Gulám Rasúl.

(v). The Makhdúm-Quraishis of Makhdúmán in Minchinabad Kárdári. They are descended from Shaikh Bahá-ud-Dín Zakariya of Multan. The representative of this family is Makhdúm Núr Shah, *ra'is* and *kursi-nashín*.

The Chishtis.

The Chishtis are also by descent Quraish, though also believed to be of Mughal origin, being descended from Báwa Faríd-ud-Dín Shakar-Ganj. They hold large areas of land in Minchinabad Kárdári, including several villages,(1) and it is said that Pír Ali Muhammad of Minchinabad pays the whole of the revenue on his extensive estate by the sale of the *ghi* from his buffaloes alone.

There is in Peshkári Rahím Yár Khán a sept of the Chishtis called Kahal,(2) so called because its ancestor was born near some *káhi*, a kind of weed, on the bank of the Indus where a band of Chishtis were encamped. The Kahals intermarry with the Chishtis of Uch and Goth-Channi and are scrupulous in the observance of daily prayers and fasts.

The Khaggas and Bodlas are also believed to be Quraishis by descent, and are here, as elsewhere, endowed with power to cure hydrophobia. The Bodlas in this State claim to be descended from Shaikh Alam, Dín whose shrine is at Jamsher in Tahsil Chúnián of the Lahore District.

The Kahíris.

The Kahíris are a quasi-sacred tribe, descended from Umar Shah, a theosophistical *faqír*, after whose death the members of the

	Village.		*Owner.*
(1)	Pír-Sikandar	...	Pír Ali Gauhar.
(2)	Mominabad	...	Pír Ali Muhammad.
(3)	Wari-Píran	...	Pír Qamr-ud-Dín.
(4)	Mohári	...	Ghulám Rasul Chishti.
(5)	Shadi-wála	...	Qáda and Iláhi Bakhsh, Chishti.

(2) The Kahals are distinct from the Kehals, another tribe which lives in the Sádiqabad Kárdári. The Kehals eat tortoises, crocodiles, &c., in consequence of which Muhammadans look down upon them. They are a wild tribe and cannot explain why they eat these animals, but some Muhammadans, who have a kinder opinion of them, defend them by saying that they are the followers of the Imám Sháfai, according to whom the eating of any sort of aquatic animal is allowable.

They are believed to be able to cure hydrophobia by blowing upon the patient, and the latter also use the following *kalám* or charm.

Bismillah awwal nám Khudá, dúsrá nám Muhammad Rasúl Ullah, tísrá nám Chár Yár, Kalám Khudá dí hudda Bádshah Dastgír, Kará Sultan Ahmad Kabír chhitta giddar kuttá......lare barkat Pír Makhdúm Jaháni yán nál khair á jáwe.

By the name of God, the first name is God's, the second name of Muhammad, the Prophet of God, the third of his four friends (Caliphs). The word is of God, with the permission of Bádsháh Dastgír (*i.e.*, Shaikh Abdul Kádir Jíláni) and of Sultán Sayyid Ahmad Kabír, may the person bitten by a mad dog or jackal recover by the blessings of Makhdúm Jahániyán.

CHAP. I, C.
Population.
The Kahíris.

tribe began to be called Shah, a title attached to their names. They were like the Mahrs, dependents of the Dáúdpotra with whom they fought against the Kalhoras at Shikárpur, and they then accompanied their patrons to this State. Thus they are Sindhís by origin. In the reign of Sir Sadiq Muhammad Khán IV, a Kahíri named Bandal Shah, acquired considerable influence in the Darbár, but he was eventually expelled from the State.

Secular Tribes.

THE DÁÚDPOTRAS.

The Dáúdpotra septs trace their descent from Muhammad Khán II, Abbási, 10th in descent from Dáúd Khán I. Muhammad Khán II had three sons:—

(1) Fìroz Khán or Piruj Khán,

(2) Árib Khán (or Arab Khán), ancestor of the Arbáni sept.

(3) Ísab Khán, ancestor of the Isbáni or Hisbáni sept.

The descendants of Piruj Khán are known by the name of Pirjánis, Fírozánis or Pir Pirjánis and the *gaddi* of the State has always been held by them.

A brief history of these three families is given below :—

The Pirjánis.—The history of the eldest branch of this family is that of the State itself, but some of the 'Pirjáni Kháns' of the cadet branches merit special notice. Such are :—

(1) Ahmad Khán Pirjáni, the great-grandson of Piruj Khán, and the brother'sson of Nawáb Mubárak Khán I, who founded Ahmadpur East in 1162 H.

(2) Ali Murád Khán,(1) grandson of Bakhkhar Khán III, the son of Piruj Khán, who built Taranda Ali Murád Khán in 1162 H.

(3) Fázil Khán, the second grandson of Bakhkhar Khán III, who founded Fázilpur and constructed the Fázil-wáh (in Sádiqábád Kárdári).

(4) Samába Khán, son of Ali Murád Khán, who founded Kot-Samába.

(5) Sanjar Khán, son of Fázil Khán, who laid the foundation of Sanjarpur.

(6) Gahne Khán, a nephew of Ahmad Khán, the founder of Ahmadpur, who founded Goth Gahne Khán.

(7) Mehrú Khán, who founded Goth Mehrú Khán.

The Shamánís, a sub-division of the Pirjánis, derive their name from Shah Muhammad Khán. The Pirjánis and Shamánís of Goth Mehrú are closely allied. The Shamánís are found in Taranda

(1) Ali Murád Khán was known by the titles of *Sakhi* (the generous) and *Khán-i-Alá* (the exalted Khán.) The latter title was conferred on him by the Emperor of Delhi, when the Baháwalpur State was split up into petty principalities.

Mundhu Khán in the Peshkári of Khánpur. The leading member of the family is Mundhu Khán, *lambardár*, who is a great land-holder, and was a school-fellow of the late Nawáb Sir Sádiq Muhammad Khán IV.

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Population.

The Arbánis.

The Arbánis.—The following are the septs descended from Arab Khán :—

(1) The Músánis or Musánis, descendants of Músá Khán, son of Arab Khán, who founded Mauza Nalla Musáni in the Khán Bela Peshkári. A branch of this sept, the Kandáni, held Mauza Kandani in the same Peshkári.

(2) The Ruknáni or Rukráni, descendants of Rukn Khán, grandson of Arab Khán.

(3) The Rahmáni or Ramáni, son of Rahm Khán, also a grandson of Arab Khán.

(4) The Jambráni, descended from Jambar Khán, another son of Arab Khán.

(5) The Bhinbráni, descendants of Bhinbar Khán, a relation of Jambar Khán.[1]

The following are the chief representatives of the Arbáni sub-divisions:— (1) Qáim Khán, Rais or Qáim-Rais, a relative of Arab Khán in the 4th degree, who founded Qáimpur (formerly Goth Qáim Rais) in 1160 H. (1747 A.D.) and also constructed the Qáimwáh Canal. (2) Karam Khán, his son, who rebuilt the fort of Phúlra in 1166 H., 1752 A.D. (3) Wadera Yár Muhammad Khán (son of the above and maternal grandfather of Nawáb Muhammad Baháwal Khán (II), who quited Qáimpur and settled in the Alláhábád *iláqa*. He had two sons, Hayát Khán, who founded Goth Hayát Khán, and Kabír Khán, who built Haveli Kabír Khán and Duphli Kabír Khán. In the time of Nawáb Muhammad Baháwal Khán IV, Ahmad Khán, a grandson of Wadera Yár Muhammad Khán, conspired with Nazar Muhammad Isbáni and others and rebelled, and in consequence his *jágír* was confiscated. One of his sons named Ghaus Bakhsh is now an agriculturist in the Fíroza *iláqa*. His second son, of Haveli Kabír Khán in the Alláhábád Peshkári, receives a pension of Rs. 13 per mensem from the State. (4) Súmar Khán, a grandson of Wadera Yár Muhammad Khán, founded Goth Súmar Khán, where Nabi Bakhsh Khán Arbáni, one of his descendants still resides. He owns but little land and is employed as a *sowár* in the body of the "Dáúdpotras" at the Daulat Khána.[2]

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(1) Jambar Khán does not appear as a son of Arab Khán in the Táríkh-i-Múrád, but Khudá Bakhsh, Bhinbráni, *rais* of Beli now claims that he was a son, though tradition says that the Bhinbránis of Beli are by origin Kehránis.

(2) There is a body of horsemen called the "Dáúdpotrás," who are kept to watch the Daulat Khána, or the palace of His Highness. These horsemen are not always Dáúdpotrás.

CHAP. I, C.
Population.
The Isbánis.

The Isbánis.—The centre of the Isbánis was in the vicinity of Alláhábád and Giddarwála. They have no sub-divisions. In the time of Nawáb Muhammad Baháwal Khán IV, Nazar Muhammad Khán, the Isbáni chief, was *jagírdár* of the Giddarwála *iláqa*, the income of which was about Rs. 2,00,000 per year. His *jágír* was confiscated for opposition to the Nawáb and he himself thrown into prison. The representatives of the Isbánis are: (1) Hamza Khán, *lambardár* of Giddarwála and a *zamindár* of average means, and (2) Qádir Bakhsh Khán, a grandson of Nazar Muhammad Khán, Isbáni, who is in straitened circumstances.

The pedigree table given below shows the descent of the three Dáúdpotra clans :—

MUHAMMAD KHAN II.

- Arab Khán (ancestor of the Arbáni).
  - Jambar Khán (ancestor of the Jamrandí or Jambraní).
    - Bhinbar Khán (four generations down, ancestor of the Bhinbráni).
  - Monger Khán.
    - Rahm Khán (ancestor of the Rahmáni or Ramáni).
  - Músa Khán, ancestor of the Músani, who have sub-division called the Kandáni.
    - Rukan (ancestor of the Ruknáni or Rukráni).
- Piruj Khán (the ancestor of the Pirjáni).
- Isab Khán (the ancestor of the Isbáni).

Other Dáúdpotras.

Other Dáúdpotra sub-division.—The legend runs that Amír Channi Khán, father of Dáúd Khán I, was a keen sportsman and that once a man by name Sara Mahr, told him of a lake on the banks of which game was to be found at night. So one night Amír Channi Khán visited the lake but no game appeared till mid-night. In the latter part of the night he saw something black in the water, at which he fired, but when he went into the water after it, he found he had wounded a man. Being filled with grief Channi Khán asked him who he was. The man was on the point of death and could only say that he had three sons and a daughter whom he confided to the Amír's care. Channi Khán entrusted the eldest son to Sara Mahr, renamed the second son Kehr, and the youngest Hasan, and took both into his service, while their sister became his wife. Kehr (whose descendants are known as Kehránis) had two sons, Ali Khán and Achar (from whom the Achránis, who owned Khán Bela, derive their name). The best known names among the Achránis are :— (1) Asad Khán or Hasad Khán, (2) Khuda Bakhsh Khán, and (3) Dín Muhammad Khán. Hasad Khán was a leading member of the party which rescued Nawáb Fateh Khán II from the fort of Nawán Kot, defeated Saádat Yár Khán and restored the Nawáb to his throne. He is the only survivor of this old family, and receives a pension of Rs. 15 per mensem from the State.

Khuda Bakhsh Khán and Dín Muhammad Khán serve as *sowárs* in the body of the "Dáúdpotrás" in the Daulat Khána.

Ali Khán, son of Kehr, had four sons, *viz.*,—

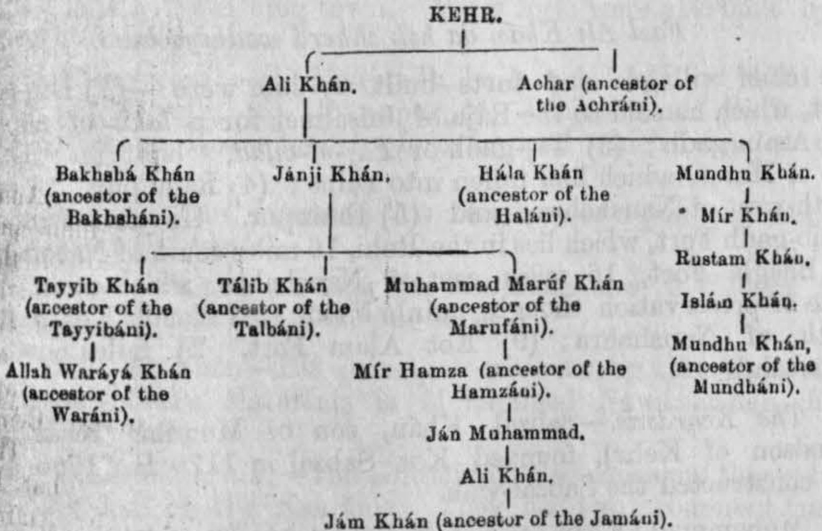
(1) Bakhsha Khán (from whom the Bakshánis derive their name).

(2) Jánji Khán.

(3) Hála Khán (after whom the Halánís are named).

(4) Mundhu Khán, whose descendants go by the name of Kehránis. One of his descendants, Mundhu Khán, however, is the ancestor of Mundhánis. The Tayyibánis derive their name from Tayyib Khán, son of Jánji Khán; the Waránis from Alla Waráya Khán, son of Tayyib Khán; the Murúfánis from Marúf Khán, the second son of Jánji Khán; and the Talbánis from Tálib Khán, the third son.

The pedigree table given below will fully explain these relations :—



Thus there are seven branches of the Kehránis, namely, (1) Achráni, (2) Bakhsháni, (3) Haláni, (4) Mundháni, (5) Tayyibáni (of which Waráni is a sub-division), (6) Talbáni, (7) Marúfáni (which has two sub-divisions, namely, (i) Jamáni, and (ii) Hamzáni).

Of these seven the following five are called Panj-páre.[1]:— (1) Marúfáni, (2) Jamáni, (3) Bakhsháni, (4) Mundháni and (5) Tayyibáni, and in all disputes the Panj-páres formed one party and combined against the other tribes. A brief account of a few of the Kehráni sub-divisions and their leading men is given below.

(1) Pára=fold.

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Population.
The Bakhshánis.

The Bakhshánis.—The Bakhshánis are found in Khairpur East, and Goth Bakhshá, now called Khánqáh Sharíf after the *khánqáh* (shrine) of Sáhib-us-Sair, was founded by them. There are a few survivors of the family in Goth Bakhshá in receipt of *kasúrs* (allowance) from the State. The representative of this sub-division is Qádir Bakhsh Khán of Khairpur who holds an *inám* of 500 *bigáhs*.

The Hálánis.

The Hálánis.—Sultán Khán, son of Hálá Khán, a member of the Haláni Dáúdpotrás, founded Sultánpur, and his grandson, Bahádur Khán, founded Bahádurpur in 1164 H. or 1748 A.D., in which his vaulted mausoleum stands.

Kabír Khán, son of Sultán Khán, constructed the Kabír-wáh, now known as the Kabíra Canal. He also demolished the old Phulwadda and founded a new village, which he named Naushahra.

Fazl Ali Khán Haláni, son of Kabír Khán, became a well-known man in his time. His prosperity reached its zenith towards the close of the 12th century, and he built many forts and villages. Whenever a son was born to any one among his subjects the people used to say—

Fazl Ali Khán da hik chherá wadhiyá he

The chief villages and forts built by him were:—(1) Dín-gadh Fort, which he sold to the Rája of Jaisalmer for a *lakh* of rupees; (2) Amín-gadh; (3) Táj-gadh or *Táj-ul-bilad*,(1) built on the old site of Hurar, which had fallen into ruins; (4) Rájanpur, 16 miles north-west of Naushahra; and (5) Ihsánpur. He also built (6) Sáhib-gadh Fort, which lies in the Rohi, 16 miles south of Naushahra; (7) Bhágla Fort, 16 miles east of Naushahra, which is in a fair state of preservation though uninhabited; (8) Kandh Kot, 8 miles south of Naushahra; (9) Kot Alam Fort, 2½ miles north of Naushahra.

The Kehránis.

The Kehránis.—Sabzal Khán, son of Mundhu Khán (the grandson of Kehr), founded Kot Sabzal in 1170 H. (1756 A.D.) and constructed the Sabzal-wáh.

Muhammad Khán, a grandson of Mundhu Khán, founded Muhammadpur Lamma in 1164 H. (1750 A.D.) and constructed the Muhammad-wáh, and Ahmad Khán, a great-grandson of Mundhu Khán, founded Ahmadpur Lamma, which is a very flourishing town. Of Sabzal Khán's descendants, Sabzal Khán is the present leader of the Kehránis. He gets a pension of Rs. 20 per month from the State. Wadera Bakhtiár Khán, a descendant of Muhammad Khán (founder of Muhammadpur Lamma) is regarded as the leader of his brotherhood.

The Mundhánis.

The Mundhánis.—The Mundháni Dáúdpotrás derive their name from Mundhu Khán. From tradition and the genealogical tables

(1) Táj-ul-bilad, literally crown of cities.

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Population.

produced by the Dáúdpotrás of Kot Sabzal it would appear that the founder of Garhi Ikhtiár Khán was Ikhtiár Khán, a brother of Sabzal Khán, but this is not the case. As a fact the old name of the place was Garhi Shádi Khán, and it was founded by Shádi Khán, an adherent of the Kalhora State, during the ascendency of Khudá Yár Khán Kilhora, surnamed Sháh Quli Khán. After his death, Háji Ikhtiár Khán Mundháni (at that time settled in Mauza Gonhdhi) and seeing the decline of the Kalhoras took possession of Garhi Shádi Khán and re-named it Garhi Ikhtiár Khán.(1)

The genealogy of the Mundhánis is thus given:—

"Ikhtiár Khán (founder of Garhi Ikhtiár Khán), son of Abdullah Khán, son of Háji Khán, son of Mundhu Khán (who gave the Mundhánis his name), son of Islám Khán, son of Rustam Khán, son of Miran Khán, son of Mundhu Khán, son of Ali Khán, son of Kehr."

The Marúfánis.—The common ancestor of this sept, Muhammad Marúf Khán, conquered Kathála and the surrounding country from the Joyas and in 1154 H. (1741 A.D.) founded Khairpur East now a flourishing town. Many forts were also built by him and his descendants.

The Marúfánis.

These were:—(1) Maujgadh, built in 1157 H. or 1744 A.D., (2) Marúf-gadh, (3) Rukanpur, (4) Jahánpur, and (5) Zorkot, so called because it was built by force on land which belonged to the Wági tribe.

Marúf Khán extended his territory to a point 25 miles from Wallhar southwards.

The leading man among the Marúfánis now is Wadera Khudá Bakhsh Khán, Rais of Khairpur East.

The Jamánis.—The principal man among the Jamáni subdivision of the Marúfánis is Muhammad Nawáz Khan, Rais of Khairpur East.

The Jamánis.

The Ghumránis:—The Ghumránis also consider themselves a sub-division of the Kehránis. They had two prominent families, the Kháns of Hasilpur and the Kháns of Goth Channi.

The Ghumránis.

None of the present members of either family can give his descent from Kehr, but in the Táríkh-i-Murád, the genealogy of the Ghumránis stands thus—

NUR MUHAMMAD.

|

Ghumman Khán (from whom the Ghumránis derive their name),

and Fateh Muhammad Khán, Rais of Goth Channi, who meets Ghumman Khán in the 12th generation, was alive when the Táríkh-i-Murád was written. But neither the Táríkh-i-Murád nor any other history of the Abbási dynasty shows Ghumman Khán, or his father Núr Muhammad as a lineal descent of Kehr. Even

(1) Táríkh-i-Murád, Volume II, p. 332.

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if it be conceded that Núr Muhammad was the son of Jánji Khán (son of Ali Khán, son of Kehr) this would partly be consistent as Jánji Khán's son Núr Muhammad Khán had only one son Khudá Bakhsh, who had two sons, both of whom died childless; which means that the line of Núr Muhammad Khán, son of Jánji Khán, became extinct at the very outset. (*Vide* Tárikh-i-Murád, Volume II, page 45). Hence the unanimous opinion of the real Dáúdpotrás that the Ghumránis are of an ambiguous origin is admissable. All the respectable Pirjáni and Kehráni Dáúdpotrás say that the Ghumránis are the descendants of one Ghumman, *mohána*, who was a boatman of the fore-fathers of the Dáúdpotrás. In their opinion the Ghumránis do not deserve to be called Kehránis, while to call them real Dáúdpotrás is an absurdity.

Miscellaneous sub-divisions of septs of the Dáúdpotrás.—Besides the above-mentioned there are many other sub-divisions which also claim Dáúdpotra descent.

The Daultánis.

(1). *The Daultánis.*—These Dáúdpotrás trace their descent from Daulat Khán, son of Dáúd Khán II. A ruined mound near Dera Bakha Railway Station is said by the Daulatánis to have been a fort, named Daulat Gadh, and which belonged to them about a century ago. But other Dáúdpotrás do not admit the Abbási origin of the Daulatánis. The present chief of this sept is Jamadár Gul Muhammad Khán, maternal-uncle of the late Nawáb Sir Sádiq Muhammad Khán IV. He holds a large area in *jagir*—six entire villages and parts of several others, the total area amounting to nearly 70,000 *bighas*. This *jagír* has been granted to him in *inám* for life.

He was lately Commander-in-Chief of the State forces and *ex-officio* member of the State Council.

The Ratánis.

(2). *The Ratánis* are found in small numbers in the Khánpur Kárdári. The leading member of the sept is Shahbáz Khán of Báhin-wála.

The Sidqánis.

(3). *The Sidqánis.*—Mauza Kotla Qáim Khán (in the Kárdári of Khairpur East) was founded by the Sidqánis.

The Jalánis.

(4). *The Jalánis.*—The Jalánis derive their name from one Jalál Khán, who founded the village Jaláni, in the Kárdári of Khairpur East.

The Mamdánis.

(5). *The Mamdánis* are a sub-division of the Ghumránis and reside in the Hasilpur and Janpur *iláqas*.

The Arsánis.

(6). *The Arsánis* are found in the *ilaqá* of Khairpur East. *Mauza* Arsáni was founded by this family. They are also called the Asránís, and so their village.

The Fatánis.

(7). *The Fatánis* are found in the *iláqas* of Ahmadpur East, Alláhábád and Khairpur East. The villages of Fatáni and Umar-Fatáni in the latter *iláqa* are the monuments of this sept.

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Population.

The Nohánis. (8). *The Nohánis* are considered a sub-division of the Kehránis. The ruins of a fort in Mának Naushahra in the Uch *iláqa* are believed to mark the site of their original settlement. The Nohánis are numerous in the Kot Sabzal *iláqa*, where it is said the villages of Gidarwála, Nándnian, Kander, Sawel, Míránpur, Mubárak-Bhar and Jámpur were founded by them.

The Lorhias. (9). *The Lorhias* are found in the Allahabad *ilaqá* and Chakla *tháne*.

The Karánis. (10). *The Karánis.*—Karáni, a village in the Baháwalpur Kárdári, was founded by the Karánis. Some say that they are descendants of Kero, a descendant from Kehr; others that Karáni is a corruption of Kehráni.

The Ronjhas. (11). *The Ronjhas or Ronjhes.*—The Ronjhas are in fact a sept of the Sammas. The Ronjhas of *Mauza* Goth Lal (in the Khánwáh Peshkári) and those of the Khánpur Kárdári are called Dáúdpotrás, but the neighbouring tribes do not admit their claims. Ranúhja and Ronjha are two different forms of the same word.

The Hasnánis. (12). *The Hasnánis* are considered a sub-division of the Kehránis, and are found in *Mauza* Bullanwáli (in the Goth Channi Peshkári). They are cultivators.

The Chandránis. (13). *The Chandránis* are found in the Khánpur and Baháwalpur Kárdáris. *Mauza* Chandráni (in the Khánwah *iláqa*) was founded by them. Their representative is Rahim Bakhsh, *lambardár* of Chandaráni. They intermarry with the Músáni Dáúdpotrás who are Arbánis and hence the presumption is that they are Arbánis by origin.

The Dastánis. (14). *The Dastánis* are found in the *iláqa* of Khairpur East. Goth Kamal was founded by Kamal Khán Dastáni.

The Yaránis. (15). *The Yaránis.*[1]—Bunga-Yaráni in the Khairpur *iláqa* was founded by them.

The Jhandánis. (16). *The Jhandánis* are found in *Mauza* Jhanáni (in the Kárdári of Khairpur East) which was founded by Jhande Khán. They are also found here and there in the Lamma.

The Jindránis. (17). *The Jindránis.*—*Mauza* Jindráni (in the Kárdári of Khairpur East) was founded by Jinde Khán, the ancestor of this sept. They are found in small numbers in the Kárdáris of Khairpur East and Khánpur.

The Karnánis. (18). *The Karnánis* are found in small numbers in the Baháwalpur Kárdári.

The Mutlánis. (19). *The Mutlánis* are said to be descendents of one Mutrib Khán and are found in the Núrpur Peshkári.

The Gulánis. (20). *The Gulánis* are found in the *iláqa* of Khairpur East and the Khánpur and Baháwalpur Kárdáris. Shahbáz Khán, *zaildár* of Guláni, is the leading member of the sept.

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(1) Yaráni is also the name of a sub-division of the Ghalejas.

CHAP. I, C.
Population.

The Bhúndánis.

(21). *The Bhúndánis* are settled in small numbers in the Kárdári of Khairpur East.

The Hasbánis.

(22). *The Hasbánis* are a small sept found in the Kárdár of Khairpur East.

The Siryánis. Khidánis and Hashmániz.

(23). *The Siryánis and* (24) *Khidánis* are found in small numbers in the Kardári of Baháwalpur.

(25). *The Hashmánis* are found here and there in the Lamma.

Some so-called Dáúdpotrás.

The Wisránis.

(26). *The Wisránis.*—The Arbáni and Isbáni Dáúdpotrás do not consider the Wisránis real Dáúdpotrás. The reason assigned by the former for this is that four families of the Abra tribe migrated from Wísarwáh in Sindh and settled in Giddarwála in the time of Nawáb Muhammad Baháwal Khán II. The Abras gave a daughter in marriage to Baláwal Khán, Pirjáni, of Jungh Baláwal, a second to a member of the family of Sumar Khán Arbáni, and a third to Jind Wadda Khán Isbáni (father of Nazar Muhammad Khán, Rais of the Isbánis) and asked those to whom they had given wives to admit them among the Dáúdpotrás, so that they might then be entitled to all the privileges as regards *kasúr* and *inám* which the Dáúdpotrás enjoyed. This request was granted and they were called Wisráni Dáúdpotrás from Wísharwáh. They are few in number. Their leading members are Pír Bakhsh and Iláhi Bakhsh, of *Mauza* Mori Musáni, who are cultivators.

The Mulánis.

(27). *The Mulánis* are also considered spurious Dáúdpotrás.

The Thúmras.

(28). *The Thúmras* are found in *Mauza* Karáni. There is a well-known story that once Nawáb Muhammad Baháwal Khán III happened to pass through Karáni. On seeing one Núrú Kharola with his head shaved (a shaven head being generally looked down upon) the Nawáb remarked in Sindhi (which he always spoke) *ho disso thora, i. e.*, look at that bald head, and so they were nick-named Thúmra.

Converted sweepers.

They are really Kharolas [1] by caste.

(29). The Widánis and (30) Kálres.

Kálres, Bhanbhánis and Kat-Báls.

(30). *Kálres.*—The Kálres live in the *iláqas* of Bunga Ramzán Khán and Jannpur.

(31). *The Jhúmris* are found in the Qáimpur *iláqa.*

(32). *The Bhanbhánis.*

(33). *The Kat-Báls* are found in several places, especially in *Mauza* Mahtám in the Núrpur Peshkári, where they pursue agriculture. They are originally Jats of low status (and there is still a sept of Mohánas which is known by this name) but call themselves Dáúdpotrás. They would give their daughters in marriage to any tribe, while other Dáúdpotrás are particularly strict in forming alliances.

(1) Converted sweepers.

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[T]he above tribes are generally both proprietors and cultivators, [th]e majority of them are in straitened circumstances, and live [cu]ltivation, only a small number being well off and owning land.

[B]esides the above there are other tribes who call themselves [...]potrás, such as—

The Rajbánis and others.

(34). The Rajbánis, (35). The Hakrás and (36), The Bahánis.

The Kilhorás.

The Kalhorás or Kilhorás.—The Kalhorás and Abbásis are [desce]nded from one and the same ancestor. Channi Khán Abbási, [...] in descent from Sultán Ahmad II, had two sons, Dáúd Khán [an]d Muhammad Mahdi Khán. The latter had a son, named [...]im, surnamed Kalhora, whose descendants are known by the [na]me of Serais.

A full account of the tribe is given in Captain Goldsmid's [Me]moirs on Shikárpur," and a brief description is also given in [Secti]on F of the Dera Ghási Khán Gazetteer. The Kalhorás of the [...] live by agriculture and labour, none are worthy of mention.

THE BALOCHES.

The Baloches.

The Baloches in Baháwalpur are not organized into *tumans* as [De]ra Ghází Khán, and no one tribe or sept owns any considerable [...] of land. The leading men or Sirdárs among them have little [influ]ence or authority over their tribesmen, while physically the [Baloc]h of Baháwalpur is inferior to his kinsman west of the Indus.

The following Baloch tribes are found in the State :—

The Gopángs.

i. *The Gopángs:* found chiefly in Ahmadpur[1] and Khánpur Kárdárís. They trace their origin to Gobind, a city of Balochistán, and are descendants of Húrán. The Gopángs still regard Sirdár Khair Muhammad in Rájanpur Tahsil as their chief, but in this State Gahne Khán, *zaildár*, and Ahmad Khán, *lambardár*, of Bet Ahmad, in Ahmadpur Kárdári, and Allah Baksh Khán, *zaildár*, of Thull Hamza in the Khán Bela *peshkári* are their leading men.

The Chándias.

ii. *The Chandias:* found chiefly in the Pakka Lárán *iláqa* of Khánpur Kárdári. They were formerly settled among the Mazaris trans-Indus, but owing to a dispute with them migrated to this State, taking service with Nawáb Muhammad Mubárak Khán, who gave them lands in *jágír*, but these they forfeited in the time of the Agency in default of feudal service. They have eight septs in this State, *viz.*,—

(i) Marfáni, (ii) Hamzáni, (iii) Muhammad-Khanáni, (iv) Ali-Khanáni, (v) Gadláni, (vi) Husnáni, (vii) Shamráni, and (viii) Juráni.

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[1] They own Bet Ahmad, Bakhtiári, Kachchi Makhan Bela, and Nur-wála village [...] Kárdári.

CHAP. I, C.
Population.

Panonh Khán, and Núr Muhammad Khán, *kursi-nashíns*, are the chief members of the tribe in this State.

THE AFGHANS.

The Langáhs.

The Langáhs. The Langáhs claim to be Afgháns, and they are so termed by Farishta,(1) but the *mirásís* of the Naich tribe say that their pedigree is as follows :—

RAI WÍWAN, 9th in descent from Rája Karn, Rája of Ting-Toda. — Wad-dhol, Rája of Nainwal. — Punsi Rája of Rohtak.

Langáh. — Naich. — Dahr. — Shajra. — Bhuttá.

And Tod also considered them Rájpúts. The late Colonel Minchin notes that they were once called Mal-Khánis after their chief, Mal Khán, and that as among the earliest converts to Islám they are entitled to be regarded as *sábiqún*. Once rulers of Multan and part of Sindh they are now landowners or tenants in this State. A Langáh sept called Rid is found in the Baháwalpur and Goth-Channi *iláqas*.

The principal acknowledged Pathán tribes found in the State are :—

(1) Saddozai,	(5) Bádozai,	(9) Isab-zaí,
(2) Khakwáni,	(6) Malle-zai	(10) Ghori,
(3) Bábar,	(7) Alí-zai,	(11) Tarín, and
(4) Popalzai,	(8) Khilji,	(12) Bhábhe.

Most of these are immigrants from Dera Ismail Khán and Multan, who have been settled in Ahmadpur East since the time of Muhammad Baháwal Khán III.

The following is an account of the leading Pathán families :—

The Saddozais.

(i) *The Saddozais.* When Ranjít Singh expelled the great Muzaffar Khán, Saddozai, from Multan, his family sought a refuge in Baháwalpur, where they still bear the title of Nawáb, and received handsome allowances from the State. The principal among their descendants are Nawáb Yúsaf Ali Khán, of Baháwalpur, who receives Rs. 30 *per mensem* from the British Government and Rs. 20 from the State, and Nawáb Abd-ur-Rasúl Khán and Ghulám Mustafá Khán of Ahmadpur East. Alláhditta Khán and Abd-ur-Rahmán Khán are the principal Saddozais in Uch Peshkári, where some of the family reside. Many Saddozais are in receipt of State pensions and the following are the amounts :—

(1) The survivors of the late Nawáb Wazír Khán, Rs. 45.
(2) The widow of Nawáb Háshim Ali Khán, Rs. 30.
(3) The sister of Nawáb Muhammad Ali Khán, Rs. 10.
(4) The family of the late Nawáb Jahán Khán, Rs. 10.

(1) Briggs.

CHAP. I, C.
Population.
The Afgháns.

Some members of the Khudakká sub-division of the Saddozai family, Azhdar Ali Khán's sons, have acquired considerable property in the Ahmadpur Kárdári and have in consequence settled in the State. The leading member of the Khudakkás is Abdur Raúf Khán, who pays an annual revenue of Rs. 800 to the State.

The Khákwánis.

The Khákwánis. Various etymologies of this name are given:—

Khakán is the name of a village in Hirát, whence they came: it is also said to be a corruption of Kaghwán, which in ancient times was a district in Khúrásán of which the Khakwánís held the greater part and lastly there is a well-known story, told by Sir H. Edwardes, that the Khakwánís were so called because they afforded an asylum to a *khúk* (pig) against the ruler of their country, who was pursuing the animal. This however may be dismissed as an invention. The tribe claims that its leaders were once Maliks in Khúrásán, and one of them, Shahpal, came from Kákh with Humáyún and settled in Multan. Under Ahmad Sháh Abdáli Wali Muhammad Khán Khakwáni became governor of Multan, but he was supplanted by Shujá Khán Saddozai and put to death by Ahmad Sháh. He left two sons of note Muhammad Lakhi Khán and Ghulám Muhí-ud-Dín Khán, of whom the latter in 1204 H. obtained a *sanad* from Tímúr Sháh for the government of Kháí, but died on his way to Multan from the court. His sons were too young to press their claims at Kábul and their descendants are ordinary *zamíndárs* of Bunga Ihsan Bíbí in Minchinábád Kárdári, where Samundar Khán is headman. Táj Muhammad Khán, grandson of Lakhi Khán, entered the service of the Nawáb of Mankera, and when Ranjít Singh conquered that principality, his son Muizz-ud-Dín entered the Sikh service, but eventually took service under Nawáb Muhammad Baháwal Khán III and was for a long period Kárdár of Khánpur. He rendered good service in the Dáúdpotra force which co-operated with Edwardes in 1849 and his descendants still possess the *sanad* given him by that officer. Of his three sons, Ahmad Khán, Muhammad Usmán Khán and Mahmúd, the latter now dead became Revenue Minister and Member of Council in the State. He owned considerable property in land and was the recognized chief of the Ahmadpuri Khakwánís. Muhammad Asad Khán, *ra'ís* of Chak Phogán, is a grandson of Muizz-ud-Dín's companion Sikandar Khán Khakwáni.

The Bábars.

The Bábars. The Bábar Patháns came from Multan in the reign of Muhammad Baháwal Khán III. Muhammad Akbar Khán, their chief representative, was a Kárdár in the State, three years ago.

The Mallezai.

The Mallezai. When the Sikhs took Multan Sher Muhammad Khán, Mallezai, fell into their hands, ut escaping from Lahore he took service with the Saddozais of Dera Ismail Khán, whence, with 140 Afghán horsemen, he crossed over into Baháwalpur and entered the Nawáb's service. His following included Músá Khán, Khákwáni,

CHAP. I, C. Population. *The Afghâns.*

Nizám Khán, Ján Muhammad Khán, Bádozais, Sádiq Muhammad Khán, Tarín, Abdul Karím Khán, Naurang Khán, Alizais, and others,[1] most of whom have descendants in Ahmadpur.

Sher Muhammad Khán was made Jamadár of the Baháwalpur forces, and his son Ahmad Khán became a *Náib* (assistant Kárdár) and gradually rose to the rank of Madárul Mahám (Minister). He carried on his duties satisfactorily for some time, but eventually rebelled against Nawáb Muhammad Baháwal Khán IV, and having raised force of his relations, etc., fought against the State Army, but was killed in action on the 25th of May 1861.

There is no descendant of Ahmad Khán in the State, but one or two families descended from his collaterals live in Ahmadpur, and their representative Háji Alláh Bakhsh Khán gets a pension of Rs. 14 *per mensem* from the State.

The Ghoris.

The Ghorís. A few Ghorí families are found in Baháwalpur. Maulavi Abdul Majíd of Bahawalpur, a Ghorí, was the son-in-law of Nawáb Wazír-ud-Daula of Tonk. The principal member of this family is Maulavi Fasíh-ud-Dín, Tonki, who pays Rs. 1,400 annually as revenue to the State.

THE RAJPUTS AND JATS.

Certain tribes were returned in the Census of 1901 as Jat which do not appear to be, at least by origin, correctly classed as Jats. Thus the Chishtis are or claim to be by descent Quraishis, the Ghoris are Patháns, the Khosas Baloches, and the Kalhoras Abbásis, while the Sumras, Sammas, Samejas, Dahrs and Kharls might be with equal accuracy classed as Rájpúts. The distinction between Rájpúts and Jats is in truth unknown in this part of the Punjab, and in the following paragraphs the tribes will be described without reference to this distinction.

The Joiyas and Wattús are almost entirely confined to the Ubha, *i.e.*, to Kárdárís Minchinábad and Khairpur East, being rarely found in Kárdári Baháwalpur, while in the other Kárdárís they are virtually non-existent.

In the Lamma the Mahrs, Máchhís, Cháchars, Tarelís, Sammas and Kobhars are numerous, the remaining tribes being found comparatively in small numbers. Two sayings are prevalent in this tract: one runs *kul chhit-putar-dá Sardár Abra he, i.e.*, of all the petticoat-wearing tribes Abra is chief, because the women of these tribes wear the petticoat. The other praverb is: *kul ghaghe da Sardár Baloch he, i.e.*, the Baloch are the chief of the tribes whose women wear the *ghagha*, or long shirt.

(1) Muizz-ud-Dín, Khákwáni, Ghulám Muhammad Khán, Bábar, and Umar Khán, Popalzai, followed them at different times.

CHAP. I, C.

Population.

The Joiyas.

The Joiyas. The Joiyas are almost certainly the ancient Yaudheyas or warriors of the Jangal Desa or forest land, which now forms the Hariána, Bhatner and Nagaur *ilaqás.*[1] The *mirásis* of the Joiyas have compiled for them a pedigree-table which makes them and the Mahárs Quraishis by origin and descended from Iyás, a descendant of Mahmúd of Ghazni. But the *mirásis* of each sept of the Joiyas give a different pedigree above Iyás, a fact which tends to show that the Joiyas were in their origin a confederation of warrior clans.

The Lakhwera sept and others recount the following tale. They say that Iyás, son of Bakr, came to Chúharhar (now Anúpgarh), the capital of Rája Chúhar Sameja, in the guise of a *faqír*, and married Nal, the Rája's eldest daughter,[2] by whom he became the father of Joiya in 400 H. Joiya was brought up in the house of his mother's father as a Hindu, though his father was a Muhammadan and had married Nal by *nikah* and so Joiya's children, Jabbu, I-sung, Bi-sung, Ni-sung, and Sáhan-Pál, received Hindu names. From the *youngest* (apparently) of these sons is traced the Joiyas' pedigree table :—

(1) Tod's Rájasthán, I, Chapter VII, p. 106.
(2) Pal and Sal being the other two.

CHAP. I, C.
Population.
The Joiyas.

- SAHN-PAL.
  - Jogni-Pasá.
    - Sánwat-Sín.
      - Abe-Sín.
        - Nabe-Sín.
          - Dallá.
          - Sehwal.
            - Hánsra.
              - Sámán (who is said to have founded the ancient town of Samána,(1) now in Patiála).
                - Dakhrá.
                - Pathrá.
                - Winjhul.
                - Hanwant (the ancestor of the Jalwána sept).
                - Jai Sung.
                  - Ghiráj.
                    - Lunán.
                      - Anbar.
                      - Mal.
                      - Gor-Gaj.
                      - Bahrú.
                      - Lakhkho.
                        - Har Pál.
                          - Bánsi.
                            - Ahlú or Aalú.
                              - Bhada.
                                - Sandar.
                                  - Narbut, Tarnawan (ancestors of the Bhaderas, a sept confined to the State in which it owns 8 villages).
                              - Bádsháh.
                                - Shahli.
                                  - Harpál Khán.
                                    - Lakhkho (who gave his name to the Lakhwerás).
                                      - Har Pál.
                                        - Jalál Khán.
                                          - Salím Khán.
                                            - Mahmúd Khán.
                                            - Faríd Khán I (the founder of Shahr Faríd).
                                              - Jamál Muhammad Khan.
                                                - Lál Khán.
                                                  - Faríd Khán II (from whom Nawáb Mubárak Khán wrested the *iláqa* of Shahr Faríd).
                                        - Bansi.
                                          - Dholan
                                            - Allahditta, *Shahid*.
                                  - Daulat (the ancestor of the Daulatánas).
                                  - Ghází Khán (the ancestor of the Ghází-Khanánás).
                                  - Bajida (the ancestor of the Bedánás).
                          - Lassú.
                            - Mangher (the ancestor of the Mangher tribe).
                      - Cháchú.
                      - Tharájá.
                      - Bagrá.
                      - Maddo.
                      - Lanj Dipál.
                      - Jas Dhaal.
                    - Ber (whose descendants live in Sirsa).
                    - Wisul (the ancestor of Bhalloke).
                  - Hiráj.
          - Fath Ráj.
          - Raj-Sín.
        - Koer-Sín.

(1) But local tradition attributes its foundation to the Samanide dynasty of Persia.

Sahn-Pál is said to have coined his own money at Bhatner, a proof that he exercised sovereign power. Lunán, Ber and Wisul were contemporaries of Báwa Faríd-ud-Dín, Shakar-Ganj, who converted them to Islám and blessed Lunán, saying, "*Lunán, dunan, chaunan,*" *i.e.*, "may Lunan's posterity multiply." These three brothers wrested the fortress of Bhatindah from the Slave Kings of Delhi and ruled its territory, with Sirsa and Bhatner, independently.

Lakhkho, son of Lunán, headed a confederation of the Joiyas, Bhattís, Rathors and Waryás against the Víkas, or Bíkas, the founders of Bikaner, whose territory they devastated, until their King, Rája Ajras, gave his daughter Kesar in marriage to Lakhkho, and from that time onwards the Hindu Rájpúts of Bikaner gave daughters to the Muhammadan Joiyas as an established custom up to within the last 50 years, when the practice ceased.

After Lakhkho Salim Khán rose to power in the time of Aurangzeb. He founded a Salemgarh which he gave to Pír Shauq Shah, whence it was called Mari Shauq Shah, and founded a second Salemgarh, which was however destroyed by Aurangzeb's orders, but on its ruins his son Faríd Khán I founded Shahr Faríd. After the downfall of the Mughal Empire the Lakhwera chiefs continued for some time to pay tribute at Multan and Nawáb Wali Muhammad Khán Khakwáni, its Governor, married a Joiya girl, Ihsan Bibi, and thus secured their adherence, which enabled him to find a refuge among the Admera and Saldera Joiyas when the Mahrattas took possession of Multan in 1757 A. D.(1) After this the Joiyas under Faríd Khán II revolted against Salih Muhammad Khán, whom the Mahrattas had appointed Governor of Multan, and plundered his territory, but in 1172 A. D., when Ahmad Shah, Abdáli, had expelled the Mahrattas from Multan, he re-appointed Wali Muhammad Khán to its Governorship and to him the Joiyas submitted. Under the Emperor Zamán Khán, however, the Joiyas again rose in rebellion, and at the instance of the Governor of Multan Nawáb Mubárak Khán of Baháwalpur annexed the territory of Faríd Khán II.

The Joiyas have always received favourable treatment from the Baháwalpur administration. Thus the *chatti* or fines levied from criminals of the Shahr Faríd *ilâqa* were paid over to the Lakhwera *Rais* up to the time of Nawáb Baháwal Khán III. The descendants of Faríd Khán II still hold 5,000 *bigahs* as *inám* and 6,000 as *kasúr*.

The Joiya septs are very numerous, 46 being enumerated as principal septs alone. Of these the more important are the (i) Lakhwera, (ii) Daulatána, (iii) Bhadera, (iv) Nihál-ka, (v) Ghazi-Khanana, (vi) Jalwána, which has a sub-sept called Bhaon, their ancestor having been designated Nekokára-Bhai or the "virtuous brother" by Abdulla Jahánian. Most of the Joiya septs are eponymous, their names ending in -ka and sometimes in -era. These septs

(1) Táríkh-i-Murád, M. S. II, p. 402.

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Population.

give names to numerous villages in the Khairpur and Minchinábad Kárdárís.[1]

The Joiyas.

The Joiyas as a tribe regard Ali Khán, Lakhwera, *ra'is* of Shahr Faríd as their chief, and his influence extends over the Joiyas in Multan. A Joiya who has committed theft will not deny the fact before this chief. Heads of septs are: Sajwara of the Akoke, Lákhá of the Chaweke, Muhammad Ali of the Laleke, Murshi Mahmúd Khán of the Jalwánas, Sikandar Khán of the Bhaderas (who pays Rs. 2,400 as annual revenue) and Mahmúd Khán, *ra'is* of Luddan, of the Daulatánas.

A special custom.—The Lakhwera, Bhadera, Ghazi-Khanana, Daulatána, Kamera and Mangher septs in particular, and a few others, observe the *windik* ceremony. This consists in slaughtering two rams (*ghattas*) and making a *pulao* (with rice cooked in *ghi*) of the flesh. This is given in charity in the name of their ancestor Allahditta, who single-handed resisted a party of 50 Baloches who tried to raid the cattle he was tending in the Cholistán. Allahditta was killed, but his bravery is commemorated in the *windik* and his tomb in the Taj-Sarwar is greatly frequented by the tribe. Lunán's name is also mentioned in the *windik*, because he fell in a fight with Lahr Joiya, a descendant of Jai Sung at Kharbára in Bikaner, where his tomb still exists. The descendants of the Joiyas shown in the pedigree-table from Bansi upwards observe only the *windik* of Lunán, not that of Allahditta.

The Joiyas are brave, but, like the Wattús, addicted to theft. The Lakhwera sept is the highest in the social scale and has a great reputation for courage. The tribe is devoted to horses and buffaloes. No Joiya considers it derogatory to plough with his own hands, but if a man gives up agriculture and takes to trade or handicraft the Joiyas cease to enter into any kind of relationship with him.[2] They numbered 19,122 souls in 1901.

The Mahárs.

The Mahárs.—This is an important tribe which claims descent from Mahár, an elder brother of Joiya,[3] son of Iyás and Ráni Nal, daughter of Rája Chúharhar. The Joiyas while admitting the claim

(1) The following is a list of the remaining Joiya septs:—

Mamdere,	Beg-ke,	Jhande-ke,
Kamere,	Hamánd-ke,	Sanatte-ke,
Bhiráj-ke,	Qáim-ke,	Jhanbere,
Bhikráne,	Billú-ke,	Míhru-ke,
Bedáne,	Jodhe-ke,	Cháwe-ke,
Salyere,	Hasan-ke,	Bhallo-ke,
Taghere,	Mammún-ke,	Pahalwán-ke,
Fatwere,	Bahadur-ke,	Wazir-ke,
Beláne,	Bhúre-ke,	Lále-ke,
Abhrere,	Sábú-ke,	Saldere,
Malere,	Akú-ke,	Admere,
Madere,	Ajere,	Mome-ke.
Adláne,	Yúnis-ke,	Jamlere.
Surere,	Qásim-ke,	

(2) There is a class of barbers in the Ubha who also call themselves *Joyias*, but they are not of the Joiya tribe.

(3) See the *Bágh-o-Bahár aqwám Joiya wa Mahár* by Lakhe Khán Mahár of Montgomery.

to kinship, say that Mahár was the son of a sister of Joiya's mother. Mahár was born in Chúharhar, and Wág, his grandson, became *rája* of Garh-Mathíla and Kot Sánpli. He had a son, Sánwra, whose descendants the Sánwrepotre (or Mahárs simply) are found in Sirsa. Sanwra's brothers drove him out of Garh-Mathíla and so he settled in Sartaní in the Shahr Faríd Peshkári. Jandla and Chhajju-de, now ruined villages near Chak Chopa Mál and Basti Humáyún Siál, were built by his descendants. Mahárán was founded by Fateh Khán, son of Waryá, from whom Daulat Ali Khán, the present Mahár representative, is eighth in descent, during the ascendancy of the Lakhweras to whom the Mahárs used to pay a fourth of their produce by division and they continued to hold it down to the time of Baháwal Khán II. The son of the Khwája Núr Muhammad (Qibla-i-Alam), Mián Núr-us-Samad was however assassinated by Sarwan and Karm, both Mahárs, and Warsál Surera, a Joiya, and after a long time Qázi Muhammad A'qil of Mithankot claimed blood-money in the court of Sádiq Muhammad Khán II who was his *muríd.* The claim was allowed against the assassins' descendants, who were ordered to pay 200 buffaloes or 100 camels to the descendants of the 'martyr' Núr-us-Samad, but as they could not pay this fine the Mahárs had to transfer to them the ownership of a half of Mahárán village instead and since then they have sunk gradually and now only own three wells all told.

CHAP. I, C. Population. *The Mahárs.*

The Wattús. The Wattús, according to their own traditions, came originally from Jaisalmir and settled in the Punjab, advancing as far as Batála (or Watála) which they founded. They then dispersed, along both banks of the Sutlej. Their conversion to Islám was effected in the reign of Firoz Shah Tughlak, after which period they were subjects of the kingdom of Delhi, and suffered greatly at the hands of the Sidhu-Barár Sikhs to whom they remained tributary until Nawáb Muhammad Bahawál Khán II expelled the Sidhu-Barárs from the Wattu territory and annexed it to Baháwalpur. The control of the State over the Wattús was however ineffective, and Hindu Kárdárs appointed to the charge of their territory were often, as the Wattús boasted, assassinated, until Mirán Imám Shah Kárdár brought the tribe under subjection by applying Muhammadan penal code, as for example by inflicting amputation of the hands for theft.[1]

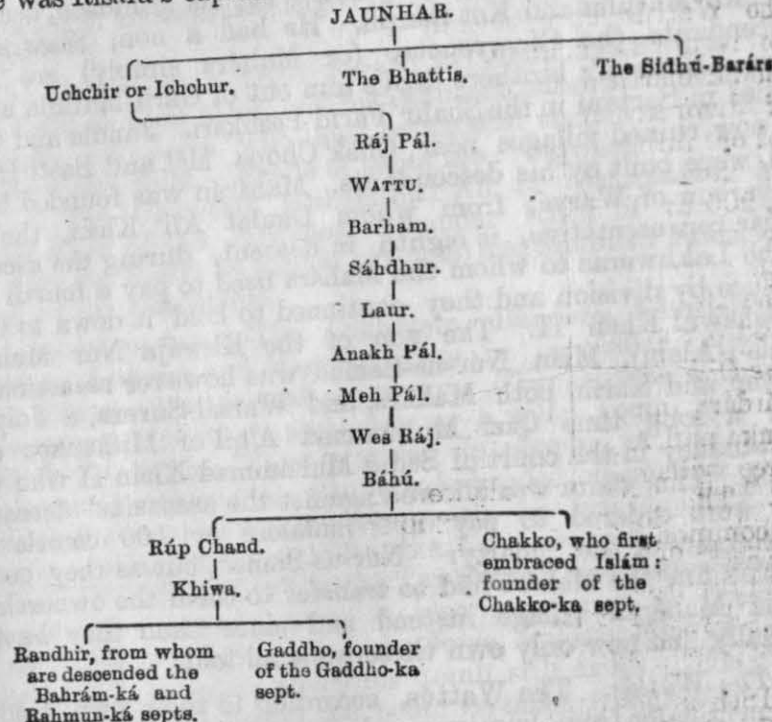
The Wattús.

The Wattu *mirásís* carry their genealogy back to Wattu, 8th in descent from Jaisal, the founder of Jaisalmer, and 26th in descent from Rája Risálú. These *mirásís* also preserve a version of the Legend of Rája Risálú identical with that given in Temple's Legends of the Punjab, but they localize Risálú's capital at Sáhúke in Tahsil Mailsi of the Multan District opposite the village of Rája Shah in this State, and in 1894 the Sutlej eroded some land near Sáhúke and disclosed a platform beneath which a number of skulls are

(1) One Koera Chhina, whose hands had been thus amputated, lived to a great age, and died only 17 years ago.

CHAP. I, C.
Population.
The Wattús.

said to have been found, thus confirming the popular belief that Sáhúke was Risálú's capital. The Wattu genealogy is given below:—



The principal septs of the Wattús are :—

i. Sálim-ke, (i) Qáim-ke, (ii) Amrúke, (iii) Báre-ke.

ii. Sáhrú, with a sub-sept Darweshke. This sept holds Jiwan-Sahrú and Hásil-Sahrú, and their representative is Jiwan Khán of Dona Jíwan, a *kursi nashín darbári.*

iii. Gaddhoke, (i) Ratte-ke, (ii) Báthe-ke, (iii) Dhaddí-ke, (iv) Daddú-ke. Their representatives are Bahádur Khán and Usmán Khán, *kursi nashíns.*

iv. Rahmún-ke }
v. Malle-ke } with several eponymous sub-septs.

vi. Miána. Their representative is Ahmad Bakhsh, Miána, Zaildar of Basti Miána.

vii. Jassoke.

viii. Ahloke.

ix. Shekhú-ke.

x. Chakkoke, whose leading representative is Sirdár Khán of Chakkoka.

xi. Dalelke.

xii. Kálúke.

xiii. Dhírúke.

xiv. Sahnke.

CHAP. I, C.
Population.
The Wattús.

The Wattús have several strongly marked characteristics. Divorce is unknown among them, women of loose character being killed and declared to have absconded. It is considered foolish to talk of divorce. A widow or daughter inherits no share in her husband or father's property but receives maintenance only. A price is never accepted for a daughter, but a Wattu has often to pay Rs. 200 to 500 for a wife. The Wattús only give daughters in marriage to Sayyids, Chishtis and Joiyas, but they take brides from five septs of the Tuhars, and from Chauháns, Chhínás and Bhattis. Like the Joiyas they have no custom of adoption. In 1901 they numbered 5,898 souls.

The Chhínás.

The Chhínás.—The Chhínás are found mostly in the Minchinábád Kárdári, opposite Pákpattan. They have three septs, Táreka, Mahramka and Azamka, which own land and give their names to the three villages of Tara-Chhína, Mahram-Chhína and Azam-Chhína. The other septs are tenants. Their genealogy gives them a common origin with the Wattús:—

UCHCHIR OR ICHCHUR.

Jag-Pál.	Raj-Pál.
Chhina.	Wattu.

Pheru, 18th in descent from Chhína, was converted to Islám by Báwa Faríd-ud-Dín, Shakar-Ganj of Pákpattan. The Chhínás are courageous and hard-working, but they are also professional thieves, though they will not steal from Sayyids, *faqírs* or *mirásís*, dreading the abuse of the latter. Though a small tribe in comparison with the Wattús they will not allow the latter to get the upper hand, and if the Wattús steal one buffalo from the Chhínás, the latter endeavour to retaliate by stealing five from the Wattús. Momanda Chhína is not only the recognised leader of the tribe, but respected by the Joiyas and Wattús alike. The Chhína is very unreliable; and hence the proverb, "*Chhina Kamína,*" *i.e.*, a *Chhina* is a mean fellow.

The Vehás.

The Vehás, or Waihas. The Vehas are found mainly in Kárdári Sádiqábad and the *peshkári* of Allahábád. They trace their origin to Jaisalmir and aver that in the 4th century of the Hijra the Rája of that State gave Hurar, the modern Taj-gadh, in dower to his daughter Húrán, and that the place was named after her. At the close of the 4th century Sayyid Ahmad Billauri took up his abode at a place now called Amingadh close to Hurar which was then ruled by Rája Bhunak Bhátia who became a convert to Islám. The Vehas' folk-etymologies point to a change in their name on conversion, for one derives Veha from *vih,* 20, twenty leading members of the tribe having been converted with Rája Bhunak. Another derives the name from *wáhi* cultivation, because the Rája of Jaisalmir confiscated their lands on their conversion, and the Sayyid told them to take to cultivation. A third fanciful etymology derives Veha from *wah,* because their conversion was

CHAP. I, C. Population.

applauded by the Sayyid's followers. The Vehas of Baháwalpur intermarry with those of Dera Ismail Khán and the Tulamba *iláqa*. Their leading member is Ghulám Sarwar, *zaildár* of Taj-gadh.

The Lars.

The Lars.—The Lars have several septs :—

i. Wagejas, whose leading representative is Hakím Iláhi Bakhsh of Ther in the Khán Bela *iláqa*.	vii. Sab-Rája.
ii. Saníja, in the Feroza *iláqa*.	viii. Jhargá.
iii. Rameja, in Feroza itself.	ix. Shaikh.
iv. Maráli-Dhan, in the Jajja and Naushahra *iláqas*.	x. Gandia.
v. Alúria.	xi. Batta.
vi. Darúrhi.	xii. Lutfia.
	xiii. Ballha.
	xiv. Dammar.
	xv. Bhela.
	xvi. Kásar.

Leading men are Ghulám Muhammad, Maráli-Dhan, *zaildár*, in *peshkári* Naushahra, and Jám Wáhid Bakhsh, *zaildár* of Wáhid Bakhsh in Ahmadpur Lamma.

The Ghallús.

The Ghallús.—The Ghallús are found in large numbers in the Kárdárís of Baháwalpur and Ahmadpur, and more particularly in the *peshkári* of Uch. Their story is that Ghallú, their ancestor, a Hindu Ráth (or Rájpút) was converted by Makhdúm Jahanián whom he accompanied from a place in the east towards the source of the River Sutlej to Uch. He had seven sons, after whom the following sub-divisions of the Ghallús are named :—

(1) Hanbír-potre.	(3) Dipál.	(5) Kurpál.
(2) Ghanún-potre.	(4) Jhánbú.	(6) Kánji.
	(7) Gujj.	

Thatta Ghallúan, a village in the tahsil of Shujabad, where many Ghallús live, was founded by this tribe. The following villages in the State belong to the Ghallús :—Baháwalpur Ghallúan, Alí Wáhan, Sarí Wasti, Bakhkhápur, all in Kárdári Ahmadpur, Makhwára, near Uch, Kot Dádú Ghallú and Kurpálán, both in Kárdári Baháwalpur. The Ghallús are both landowners and agriculturists.

The Guláms (a small tribe whose origin is unknown) were formerly the slaves of the Ghallús ; and even in modern times the former are only found in the villages of the Ghallús, whom they serve as tenants or household servants.

The Girwánhs.

The Girwánhs.—The Girwánhs or Garwánhs are both landowners and agriculturists, and are met with in the Kárdárís of Baháwalpur and Ahmadpur, where they have their own *bastís* and a few villages, *e. g.*,[14] their septs are :—

(1) Attú
(2) Jálap, and
(3) Karer.

(14) Shor Garwánh (in Baháwalpur Kárdári) and Garwánh (in Ahmadpur Kárdári).

CHAP. I, C. Population. The Mahrs.

The Mahrs.—The Mahrs, who have been identified with the Meds of the Arabian historians and others, have several septs:—

i. Channar, ii. Hasnáne, iii. Rukráni, iv. Tagani, v. Laláni, vi. Sherwáni, vii. Máke-Mahr (in the west of Sádiqábád), viii. Matuje, ix. Sukhíje.

Their chief or Khán is Muhammad Bakhsh Khán, Sukhija, *ra'is* of Khángarh in Shikárpur District, and no other Mahr will sit on the same *chárpái* with him. They derive their name from Mihtar, 'prince', but some of them give their genealogy thus:—

MAHR.
|
Dumbar.
|
Saráj.
|
Rákh.
|
Seru.
|
Dipár. — Sahna-pár.
|
Winja.
|
Kirpar.
|
Lúkhá.
|
Dhárá—founder of Dhárá-nagri in Sind.

These names also occur in the genealogies of certain Rájpút tribes, such as the Joiya, Wattu and Sammá.

Sir H. Elliot[15] was of opinion that the root Mahr, Mer or Man could be traced in various place-names in the Punjab, such as Mera, 10 miles west of Kallar Kahar, which would give them a northern origin, but this is not in accord with this fact that the Mahrs and Kahiris were the private attendants of the Abbási Dáúdpotrás when they migrated from Shikárpur to the area of the present State of Baháwalpur.

The Máchhís.

The Máchhís.—The Máchhís or Takránís (Sindhi *takkar* = mountain) are virtually confined to the detached area, lying south of the State, known as Fatehpur-Machhka, and which forms a separate *peshkári*. They have ten septs:—

(i). Takrani or Dagráni, the sept of the chiefs.	(vi). Gulani.
(ii). Laláni.	(vii). Sidqáni.
(iii). Baláni.	(viii). Kiryáni.
(iv). Shahlani.	(ix). Ghúti.
(v). Jumlani or Jumrni.	(x). Jamman.

The Máchhís say they are a branch of the Solgís (Saljukís) and claim to have had their first home in Halab (Aleppo) in Syria,

(15) History of India, I, p. 530.

CHAP. I, C.
Population.
The Máchhís.

and to have migrated thence to the vicinity of Karbala, where they were settled when the Imám Husain was killed there, and they claim to have been followers of that Imám and to have carefully interred his body after his martyrdom, but their enemies say they were enemies of the Imám and that Shimar the Cruel was of their race. From Karbala they migrated along the skirts of the hills in southern Persia and Afghánistán to Kech-Mekrán, thence to Bela Jhal, now held by Sardár (now Nawáb) Kesar Khán, Magassi Baloch, and thence again to Qalát where they remained some time. Finally they settled in Shikárpur. Early in the 18th century they were allies of the Kalhorás against the Dáúdpotrás at the battle of Shikárpur. Massu Khan Máchhi founded Massuwála in the Kashmor *iláqa* of the Jacobabad District and made the Massuwáh Canal, about the same period, but when the Kalhorás took Haidarabad and Shikárpur, they leased the extensive tract of Ubaura to the Dáhrs, who, unable to repel the inroads of the Sahu freebooters of Jaisalmer, called on Sultán Khán, son of Massu Khán, to aid them against the Sahus, in return for lands in Ubaura sufficient to maintain him and his whole tribe. Sultán Khán acceded and was migrating to Ubaura when he heard that the Sahus were besieging the fort of that name, and made a sudden attack on the besiegers. The Dáhrs also sallied forth from the fort and the Sahus thus surrounded were utterly defeated, but the Dáhrs and Máchhís lost as many men as their enemies, and the total loss on both sides was believed to amount to 100,000 men, whence the depression near Ubaura was named Lákhi. In return for this service the Dáhrs gave the Máchhís the tract between Lákhi and Massuwála, both tribes holding as joint lessees of the Kalhorás. But when the Talpur Wazírs usurped the government of the Kalhorás they resumed the lease and wrested all their lands from the Máchhís, except Fatehpur and Machhka, which Sabzal Khán afterwards amalgamated with his own domain of Kot Sabzal. When that State was annexed by Baháwal Khán IV Fatehpur-Machhka became a part of the Baháwalpur State and the Máchhís as a body remained loyal to the Nawáb when the Dáúdpotra Kháns of Kot Sabzal rose in rebellion, only Fath Muhammad Máchhi of Muhammad Murád in the Ahmadpur Lamma *iláqa* siding with the rebel Kháns, in consequence of which his property was confiscated and he fled the State. The Máchhís still boast that they received Rs. 5 for the head of every rebel.

The Máchhi Sardárs are named alternately Sultán Khán and Jahán Khán, and the present Sardár, Jahán Khán, is aged 13, being the ward of Sardár Khán, his paternal grandfather's brother, during his minority. The Máchhís are exceedingly obedient to their chief, who is moreover sole owner of the tribal territory (78,000 *bigahs* in area, paying Rs. 18,900 in revenue) of Fatehpur-Machhka, the tribesmen being his tenants, and the Sardár settles all his disputes as to custom and other domestic matters.

CHAP. I, C. Population.

The Máchhís, like the Baloches, do not cut the hair or shave, nor do they wear black, and all Máchhís usually live in *sahals*, for, however rich a Máchhi may be, he will always have a roof of reeds, not of beams and rafters.

The Cháchars. *The Cháchars.*—The illiterate Cháchars claim to be Mughal and they produce pedigree-tables tracing their descent from Timúr Lang (Tamerlane) whom they connect with Abbás, a cousin of Husain, the son of Ali. But tradition says that the Surar, Subhágo, Sílro and Cháchar tribes were once slaves of Rája Bunga Rai, *rája* of Umrkot, and that Jám Jhakhar redeemed them, and there is a saying :—

Surar, Subhágo, Sílro, chauthi, Chachariá,
Anda ha Jám Jhakhare há báhnán Bunga Ra,

to that effect.

The Cháchars have several septs :—

(i) *Raj-de*, the highest in status ; (ii) *Rahmáni*, whose ancestors were *Khalifas* of Gaus Bahá-ud-Dín Zakariya. Hence they are also called Shaikh-Rahmani and some sanctity still attaches to the sept ; (iii) Nárang, (iv) Jugana, (v) Jhunjha, (vi) Chhutta, (vii) Gureja, (viii) Rukana, (ix) Kalra, (x) Mudda, (xi) Dúwani, (xii) Dohija, (xiii) Gabráni, (xiv) Múría, (xv) Kharyani and (xvi) Zakriani or followers of Gaus Bahá-ud-Dín Zakariya.

The whole tribe, however, are followers of that saint and never become disciples of any but his descendants. The Cháchars own the villages of Hájipur, Sardárgadh, Chak Abbás, Sultánpur, Dukki, Makhan Bela, and Bibipur, which they founded in Naushahra *peshkári*, and Muhammad Yár, grandfather of Ghulám Rasúl of Dukki in the Naushahra *peshkári*, was granted a *jágír* by Baháwal Khán III in lieu of his furnishing 40 musketeers to the State army.

The Sammás. *The Sammás.*—The Sammás are represented in this State by the following septs :—

i. *Abrah* ...
- i. Abreja.
- ii. Khambra.
- iii. Sangi (found in Kárdárís Khánpur and Sádiqábád).
- iv. Jamra.
- v. Abbal.
- vi. Nangana.
- vii. Bappi.

The Abrahs are also called Phal-potras or 'children of the fruit,' because they first introduced agriculture into Sindh. Hence their motto :—

Lakha lakh lutáiyo,
Karan bakhshe kror
Te Abrah bakhshe hal di or

CHAP. I, C. Population. *The Sammás.*

'Lákhá (a Samma *rája*) gives *lakhs*, and Karn *krors* of rupees, in charity, but Abrah gives but what he earns by the plough.'

ii. *Sawenta.*—(i) Sudr. (ii) Silra. (iii) Dandam.

iii. *Nareja*, descended from pure Sammás on both sides.

iv. *Dhareja*, } by Samma fathers, but by mothers of other
v. *Dhári*, } tribes (cf. *dhi*, daughter).

vi. *Warand.*

vii. *Unnar*, descendants of Rája Lákhá. Their leading man is Jám Khán Muhammad Khán of Unnar in Khán Bela *peshkári*.

viii. *Ujjan*, whose leading members are Mián Abdul Kháliq of Wárni and Maulavi Muhammad Isháq of Adhuja in Kot Sabzal.

ix. Sahta.

x. Kala.

xi. Gori.

xii. Lákhá.

xiii. *Ranúhja* or *Runjha*, whose representative is Khuda Bakhsh, *zaildár* of Khairpur Daha in the *iláqa* of Uch. This sept claims to be of the Dáúdpotra tribe. They have a sub-sept called Tarechri,[16] a wild group, cattle-breeders by occupation. According to some, Ranúhja and Runjha are separate septs of the Sammás.

xiv. Káká.

xv. Káhá.

The Khohánras.

The Khohánras.—The Sangi branch of the Sammás has a tradition that in ancient times the Sammás had two grades, one comprising the 30 families of superior or genuine Sammás, the other 13 inferior septs who were *wazírs* of the Sammás. To the latter belonged the Khohánras. No other sept of Sammás has however preserved such a tradition.

The Sumrás.

The Sumrás.—The Sumrás in this State are by no means numerous and are confined to the Lamma. Few own land, and the majority are tenants, while others are blacksmiths, carpenters, boatmen or barbers. After their overthrow by the Sammás tradition says that only those men of the tribe escaped massacre who declared themselves to be artizans or menials, and so many of them were killed that nearly all the women were widowed, and

(16) A mound so named in the Cholistán, near Patn Munara, may once have belonged to this sept.

CHAP. I, C. Population. The Sumras.

hence no Sumra wife to this day wears a nose-ring, for the tribe is still mourning its losses.

The main Sumra septs are:—

i. *Bhattar*, whose leading member is Jám Táj Muhammad of Bhattar,
ii. *Kakkik*,
iii. *Khatri*, found in Kárdári Sádiqábád, are washermen by trade, so that Khatri has become a general term for *dhobi*,
iv. *Bhákhri*,

The Ghalejas.

The Ghalejas are divided into (i) the *khális* or pure Ghalejas, and (ii) sixteen sub-septs, Yaráni, Sáda, Lalla, Luthrá, Kuddan, Jára, Gehnri, Kekri, Láng, Natháni, Chhatáni, Midáni, &c.

The Ghalejas are found in the Lamma, especially in the Kárdári of Khánpur. They claim to be Abbásis by origin, but they appear to be a branch of the Sammás which migrated from Haidarabad Sind and settled in the Lamma in the time of the Náhars, and their ancestor Lál Khán founded Gauspur, naming it after Gaus Bahá-ud-Dín Zakariya of Multán, his religious guide. When this tract passed into the hands of the Abbási Dáúdpotrás, the Nawáb Muhammad Baháwal Khán II assigned a thirteenth of the revenue of Gauspur to Lál Khán's descendants. Kaure Khán Ghaleja accompanied that Nawáb to the siege of Multán in 1848, and received a considerable *jágír* in Gauspur for life.

The recognised chiefs of the Ghalejas are Lál Khán, *lambardár*, and Qádir Dád, *zaildár* of Gauspur, and they receive *nazrána* on a marriage or birth of a son from all the members of the Ghaleja septs.

The Channars.

The Channars.—The Channars, or Channún-de are found chiefly in the Kárdárís of Báháwalpur and Ahmadpur East, where they are cultivators, and in the Rohi, where they are landowners and cattle-breeders. The Channar septs are:—(i) Admáni, (ii) Rám, (iii) Wísal, (iv) Bhojar, and (v) Bharpál.

The Channars are said by some of the tribe to be descended from Pír Channar, but the more general belief is that the Pír never married and that the Channars are descended from his seven brothers, sons of Rai Sandhíla. The Channars are, however, believed to be an offshoot of the Mahrs.[17]

The Junans.

The Junans.—The Junans are descended from Jám Juna,[18] who ruled Sind in the 8th century of the Hijra, and give their name to the State of Junagadh. The Junans of Baháwalpur migrated

(17) See Sec. Religions, p. *supra*.
(18) This must be the Jám Juna, Sammá, who succeeded Unar, the second ruler of the Samma dynasty. Duff, p. 302.

CHAP. I, C.
Population.
The Junans.

from Qasba Jungal in Shikárpur to Kot Sabzal in the 18th century A. D. and were granted lands by Ismail Khán, son of Sabzal Khán. Their present *ra'is* is Salih Muhammad Khán, whose grandfather Jungal Khán constructed the Jungal-wah Canal and founded the village of Dhandi.

The Siáls.

The Siáls.—The Siáls are found both in the Lamma and in the Ubha, but more especially in the former part, the Mughyána, Kamyána, Hasnana, Shaikhana (descendants of Shaikh Ali Bharmi) and Kirtwana sept being strongly represented in the Allahabad *peshkári*. The Siál tradition in Baháwalpur is that Sewa, son of Sangar, Rája of Pánipat and Karnál, was expelled from his country by his brothers, Teu and Gheu, and took refuge with Bába Faríd-ud-Dín Shakar-Ganj, who converted him to Islám in the 7th century of the Hijra, and instructed him to settle in Jhang, where he married a Mekan[19] girl. From his three sons are descended a number of septs :—

i. From Mahni: (i) Muklána, (ii) Sajrána, (iii) Pandyána, (iv) Lakhnána, and (v) Panjwána.

ii. From Bharmi : (i) Sargána, (ii) Kamlána, (iii) Chela, (iv) Alyána, (v) Hiráj, (vi) Thiráj, (vii) Kamyána.

iii. From Koli : (i) Salyána, (ii) Rajyána, (iii) Borána, (iv) Daráj, (v) Sabána, (vi) Khichyána, (vii) Ambrána, (viii) Umrána, (ix) Metkána, (x) Chuchkána (descendants of Chúchak the father of Hir, Ránjha's mistress), (xi) Mughyána, and (xii) Jalál-Khanána.

The Bhattis.

The Bhattis.—This important and interesting tribe has 15 principal clans :—

i. The Bhattis, or pure Bhattis, who are generally landowners or cultivators, though some are weavers and blacksmiths.

ii. *Pahor :* throughout the Lamma.

iii. *Chús*
iv. *Jogi*
v. Jandáni

} in Sádiqábád Kárdári.

These four septs are closely connected, do not give daughters outside the group, and usually intermarry.

vi. *Shaikhrá :* in Goth-Channi *iláqa*. They are descended from Shaikhú, who was converted to Islám by Makhdúm Jahánián, and who used to fill the *sabil* for the ablutions of those who came to pray in his mosque.

vii. *Chakar-Hulle :* a small sept, whose ancestors seven generations ago acquired the name of *Chakar-ullah* or servant of God, found in Khán Bela *peshkári*.

viii. *Lallú :* mostly tenants in Uch *peshkári*.

(19) A Bhatti sept.

ix. *Bhábhe :* a small sept in the *peshkári* of Khairpur East.

x. *Katesar :* also a small sept in this *peshkári*. They rear sheep and live by selling their milk and *ghi*.

xi. *Kulyárs or Kawalyárs :* found in the Kárdárís of Khairpur, Baháwalpur and Ahmadpur. They have an interesting history.

Kulyár was a son of Ráná Ráj Wadhan, who had four other sons, (1) Utterá, (2) Nún, (3) Kánjún, and (4) Határ. The tradition is that the ancestors of Ráj Wadhan lived in ancient times near Ghajní, whence they migrated to Delhi, which after a time they left for Bhatner. In the 7th century H. Ráj Wadhan together with his tribe left Bhatner and settled near Chhanb Kulyár (now in the Lodhrán Tahsíl), which in those days lay on the southern bank of the Sutlej and formed part of the dominions of Rái Bhuttá, the ruler of a city, the greater part of which was destroyed by the Sutlej flowing over it; but parts of its ruins are still to be seen on the right bank of the Ghára (in Tahsíl Lodhrán). Ráná Ráj Wadhan had a beautiful daughter whom Rái Bhuttá desired to marry. The request was refused by Kulyár, the eldest son of Ráj Wadhan; and the result was that a sanguinary battle took place between the parties in which Rái Bhuttá was slain. The tract of the country thus conquered became known by the name of Chhanb Kulyár, which name it still retains. At this time Sher Sháh Sayyid Jalál was living in Uch, and his miracles were the topic of the day. Rána Ráj Wadhan and his sons also went to see the Sayyid at Uch, and no sooner had they seen him than they embraced Islám. Their locks were cut, it is related, by Shaikh Jamál Darwesh Khojandí, at the instance of Sayyid Jalál. Ráj Wadhan spent the remaining days of his life in Uch. Utterá occupied the 'Viáh' (Bias),[20] Nún began to live on the Rávi, Kánjún at the Donárí Márí (?), and Kulyár fixed Chhanb Kulyár as the seat of his residence. Határ was deprived of his share of the inheritance.

The following verse alludes to this event :—

Panj puttar Ráná Ráj Wadhan de,
Panján nind na kíte káí,
Utterá Argan the peton,
Chár jane Bhattení máí,
Hissa na dio Határ kon
Sadd puchchho Kánjún bhái.

"Ráná Ráj Wadhan had five sons, in whom was no fault. Utterá's mother was Argan (a woman who did not belong to the tribe), and the mother of the other four was a Bhatti woman. Give no share to Határ, you may send for Kánjún and inquire this

(20) The tradition is that in those days the Biás flowed separately to the north of Kahror towards Shujabad.

CHAP. I, C. Population. The Bhattis.

from him (and he will quite bear this out)." The Utterás, Núns, Kánjúns, and Határs are found in large numbers in the State; most of them being landowners or agriculturists. The leading member of the Kánjúns is Mullah Jíwan, Náib Tahsildar, now retired, and the representative of the Kulyárs is Malik Núr Mohammad, *lambardár* of Goth-Gahna (Kárdári Baháwalpur).

xii. *Daragh :*

xiii. *Sangrá :* with a famous sept called Wági. In the 8th century of the Hijra the Sangrás migrated from Rájpútána and settled in Kathála, then a large town on the Gurang or Hariari, the ruins of which are still to be seen near Tibba Tánwin-wála. Kathála was at that time held by the Joiyas. The Sangrás when they reached Kathála had never seen sugarcane, so they cut down the fields of it, thinking they contained reeds, and built huts like those of the modern Marechás. The Wágis were converted to Islám by Abdulla Jahánián, at this period, and gathered together all their *janeos* to make a tether for the saint's horse. Hence they became known as Wágis—from *wág*, a tether. They have several sub-septs :—

i. Pherú-de—(i) Sahlon-de, (ii) Sultán-de, (iii) Hákún-de, (iv) Háji-de.

ii. Tole-de—(i) Shádi-de, (ii) Tatári.

xiv. *Mahtam :* the Muhammadan Mahtams claim to be Bhattis and say a *mirási* once ironically called their ancestor 'Mahtam,' or 'chief.' They appear to be distinct from the Hindu Mahtams.

xv. Bhet: confined to Kárdárís Sádiqábád and Khairpur. They claim to have been Bhattis who accompanied Shaikh Hakim from Delhi, but are said by others to be Dhedhs or Menghwals, whom that saint converted. They have four septs :—

(i) Júnasáni or Yúnasáni, (ii) Admáni, (iii) Iliási, (iv) Lákri.

xvi. Markand, xvii. Bokha, xviii. Jhakhkhar, xix. Dhándla, xx. Phanbi, xxi. Birár, xxii. Dadu, xxiii. Kapáhi (cotton-workers and reed-cutters), and xxiv. Káhín, are the remaining Bhatti clans. These nine clans are descended from the same ancestor and intermarry. Some are landowners, others tenants, but some are boatmen, and though Bhattis by origin they are regarded as of low status.

The Khokhars.

The Khokhars.—The Khokhars are found in some numbers in the State, but are less numerous in the Ubbha than in the Lamma. They are usually landowners or cultivators and intermarry among themselves, sometime however giving daughters to Joiyas. There is a well-known sept of Khokhars called Missan, whose original home was Nawábpura in Multán. Their name is said to be derived from *missi* (bread made of gram flour), because they once gave a *mirási* a loaf of it and he in consequence composed a satire on them. They are numerous in Alláhábád *peshkári*.

The Punwárs.—The Punwárs have 15 septs, which are described below :—

i. *Dhándú* : found in *peshkárís* Kot Sabzal, Naushahra, and Kot Samaba.

They are mostly goatherds and live by selling milk. A few hold land.

ii. *Gachchal* : found in the *peshkárís* of Naushahra and Khán Bela.

iii. *Pahna-Rúe* : a small sept.

iv. *Rán* : a small sept, mostly agriculturists, but in Ahmadpur East washermen.

v, vi, and vii

RAI KHANGAR.
Rája Jag-deo.
Rája Mongra.
Baran or Waran.
Jaipál. Kiráru.

The Jaipáls and Kirárus came originally from Marwar. The Wáran had their home at Dhárá-nagri: their leading member is Yár Muhammad, *zaildár* of Dhúr-kot.

viii. *Wasír* : a small sept in Ahmadpur East and Khairpur.

ix. *Tangrá* : also a small sept, some tenants and others proprietors.

x. *Satthus* : tenants and cattle-breeders.

xi. *Butt* : chiefly found in Ahmadpur, but there are also a few in Khairpur *peshkári*. They refuse to give daughters outside the sept and usually intermarry.

xii. *Lakk* : chiefly found in Durpur and Muchran in the *peshkári* of Khairpur East.

xiii. *Labána* : the Muhammadan Labánás claim to be Punwars from Delhi.

xiv. *Parhar*, divided into three sub-septs, (i) Dangar, (ii) Nachna, and (iii) Mahpa. Prominent members of this sept are Rais Faqira, *zaildár* of Madd-Rashid, in the Kárdári of Ahmadpur East, and Rais Muhammad, *zaildár* of Chaudhri in Allahabad *peshkári*. A branch of the Parhars, called Burárna, lives in the Rohi and tends camels.

xv. *Dhuddi* : a widely spread clan found both in the Lamma and Ubbha and comprising several septs, of which the principal are :—

(i) Kadar.	(iii) Chanan.	(v) Pannan.
(ii) Katári.	(iv) „ *pakhiwár*.	(vi) Wáke.

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Population.
The Khokhars.

To these may be added the Buhars, who are akin to the Parhars,[21] and the Dahas, who are *dohtras* or daughters' sons of the latter, Daha, a *faqir*, having married the daughter of a Parhar Rájpút and founded this sept.

The Chauháns.

The Chauháns.—There are three Chauhán clans in the State:—

i. *The Khális Chauhán*, whose leader is Jám Qaim, headman of Kurman Singh, a village in Naushahra *peshkári*. Maulavi Ibrahím, grandfather of Maulavis Muhammad Salím and Sharíf-ullah, received certain assignments in recognition of his services to literature from the State, and these are still held by his descendants.

ii. *Hamshiras:* found mainly in Uch *peshkári*. They claim that Muhammad Husain, their ancestor, was Akbar's foster-brother (*hamshir*), but others say they are Hashmiras not Hamshiras. Qádir Bakhsh Khán of Kotla Shaikhán is their leading man.

iii. *The Khichchi:* they claim to be descended from Khichchi Khán who 700 years ago was ruler of Ajmer, and say their ancestor founded Shergadh in Montgomery District. They are but few in number and are confined to the Kárdári of Khairpur East, where they are carpenters and *khatiks* by trade, though in Multán they are well-to-do landowners.

The Túhars.

The Túhars: found in Kárdárís Minchinábád and Khairpur. They have six septs:—i. Sukhere, ii. Kalloke, iii. Bhane-ke, iv. Hindáne, v. Sango-ke, vi. Chadhrar.

The Dáhrs.

The Dáhrs hold an important position in the State and merit detailed notice. Their descent is traced from Rája Rawan, ruler of Mirpur Mathila near Ghot-ki, who was converted to Islám by Sayyid Jalál and was by him named Amir-ud-Dáhr, or "Ruler of the Age." He had two sons, Mahmúd, whose descendants live in Peshkárís Khánpur and Naushahra, north of Kot Sabzal, and Muhammad, whose descendants are found south-west of that place, about Khairpur Dahrki towards Sindh. Once rulers of part of Sindh the Dáhr power decreased in the time of the Langáh supremacy, and in Akbar's time they were addressed merely as *Zamíndárs*,[22] but the Náhars conceded many privileges to them and these were maintained by the Dáúdpotrás on their rise to power. For instance, $\frac{1}{6}$th or $\frac{1}{8}$th share of the land revenue of Golani used to be paid to the Dáhrs, and 300 bigahs are still held in *inám* by its two *ra'ises*. The leading representative of the Dáhrs is Ghulám Nabi, *lambardár* of Bhutta Wahan, and among the southern Dáhrs, Sawai Khán, *lambardár* of Chak Naushahra in Fatehpur-Machhka *peshkári* is a large landowner, paying Rs. 1,800 a year in land revenue. The Dáhrs are closely connected with the Giláni-Makhdúms of Uch, to whom they have, it is said, given eighteen daughters in marriage from time to time.

(21)

(22) Iláhi Baksh Khán and Pír Baksh Khán, *ra'ises* of Golani, still possess several *sanads* given by Akbar to their ancestors.

CHAP. I, C.

Population.

The Chaudhrís.

The Chaudhrís.—The Chaudhrís are found in the Ghauspur *peshkári*, and give their name to the village of Chaudhri. They have four main septs, Janjáni, Jasráni, Samdáni, and Dhadáni. They say that their original name was Salúki (?) Saljuki.

The Jhunjh.

The Jhunjh.—This tribe claims to be a branch of the Janjuhas, though others say they are Bhattís. They have three septs: Gasúra, Gakhkhar and Tánwari.

The Babbars, Gabbars, Rabbars, and *Jhaggars.*—These four tribes have the following genealogy:—

RAJA KARN.
|
Kamde.
|
Pargo.
|
Janjúhan.
|
Khakh.
|
Babbar. — *Gabbar.* — *Rabbar.* — *Jhaggar.*

The Araíns.

The Araíns.—The *Araíns* are found in considerable numbers in this State as a tribe.

They have the following septs:—

i.	Sahja.	xii.	Sindhi.
ii.	Nadhi.	xiii.	Chaugatta, claiming Mughal origin.
iii.	Thinda.	xiv.	Kamboh.
iv.	Bhutta.	xv.	Dhanjún.
v.	Baghban.	xvi.	Dhot.
vi.	Thekri.	xvii.	Pathan, also Kamboh section.
vii.	Ghabar.	xviii.	Mirok.
viii.	Jindran.	xix.	Jiya Kamboh sections, not Araíns.
ix.	Katuri.		
x.	Khokhar.		
xi.	Bhatti.		

The Araíns do not form an organized tribe and have no recognized chiefs. Bág Ali Araín of Núrpur in Minchinábád Tahsíl pays revenue of 5,000 rupees annually to the State, and is a *kursi-nashín* in Bahawalpur Darbar.

The Buraras.—The Buraras, originally named Hojali, are claimed by some as a Samma sept, but others say they are a separate tribe. Their tradition is that they are descended from a Rája of Girnar near Junagadh, who migrated to Sindh and was converted to Islám. The saint who converted him gave him a *bur* (Ar. for 'cloak'), whence their name.

They have three septs:—

i. Bhojri or Bhojri-potra, the highest in status.

ii. Sathia, and iii. Jokhia.

CHAP. I, C.
Population.
The Jhullans.

The Jhullans.—The genealogy of the Jhullans is as follows :—

RAI GAJUN.
|
Katárá.
|
Tárá.
|
Panunh.
Koreja. — Wichha.
Wichha: Jhullan. — Drigh.

They are agriculturists and their chief is Muhammad Bakhsh, to whom *danor nazr* is paid by the tribe of village Nazr Muhammad Jhullan in the *peshkári* of Ahmadpur Lamma. The Drighs are said to be a clan akin to the Jhullans by some : by others they are said to be a Bhatti sept.

The Thahíms.

The Thahíms.—The Thahíms claim to be Bani Tamím, an Arab clan, by descent. They are cultivators and still mindful of the fact that Sadulla Khán, the Minister of the Emperor Shah Jahán, belonged to their tribe.

The Naich.—The Naich septs are :—

i. Dandra.	v. Malhni.
ii. Náwal.	vi. Muráni.
iii. Tarápa.	vii. Budháni.
iv. Ladhráni.	viii. Hajáni.

The Bhúts.

The Bhúts : found in Sádiqábád Kárdári, where they are land-owners and tenants. The Bhúts however form two distinct group, one being a Baloch, the other a Jat sept, the former being few, and the latter numerous. The Bhút Jats are possibly a branch of the Abrahs, with whom they intermarry ; but they are also said to be a branch of the Bhattís.

The Kharls.

The Khar'ls.—The Khar'ls have the following septs in this State :—

i. Jag-sin, ii. Salar-sin, iii. Gugera, iv. Tughera, v. Mamkhera, vi. Chuharera, vii. Sahi, viii. Bhandára, ix. Ran-sin, x. Jagwera, xi. Fatwera, xii. Jaswera, xiii. Darwesha, xiv. Chahlak, xv. Gaddan, and four small *muhins* or sub-septs Kakla, Jameka, Paropiá, and Miana.

There are two famous religious families of Khar'ls (i), the Sahibzádagán-i-Mahárwi and Mangherwi, the descendants of Khwája Núr Muhammad, the Qibla-i-Alim, and (ii) the Miáns of the Sáhib-us-Sair shrine. Both own vast areas, and Mián Fazl Haq Mangherwi pays Rs. 10,000 a year in land revenue.

The Marals.

The Marals.—Maral, the eponym of the Marals, was a Chauhán who migrated from Delhi and settled in Sindh. He had three sons :—

i. Sáwand (whose descendants are found in the *peshkáris* of Naushahra and Kot Sabzal),

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Population.

ii. Jot (Descendants in the Khánpur *iláqa*),
iii. Bhára (Descendants in Khánpur and Ahmadpur East).

The Marals.

The descendants of all these are called Marals. Their *mirásis* give the following folk-etymology: A certain Chauhán was told by his astrologers that a boy would be born in a Chauhán family who would destroy his kingdom, so he ordered that all the children born to the Chauháns should be killed, but Maral's mother cencealed him in a drum, and the family fled to Sindh. The boy was named Maral, from *marhna*, 'to muffle.'

The Kambohs.

The Kambohs.—The Kambohs are not numerous in the State, but they offer some points of interest. The Hindu Kambohs 150 years ago occupied Jhullan, a village on the right bank of the Sutlej not far from Pákpattan. Being oppressed they migrated and founded Jhullan, a village in Tahsil Minchinábád. Jhullan was a Bodla *faqir*, to whom they paid special reverence and after whom they named their villages, and his descendant Ihsán Ali is still greatly revered by the Hindús. The Kambohs say they originally came from Amritsar and that they and the Arains have a common origin. The Arains, who are scattered all over the State, claim Rájpút origin, and say their old headquarters was Uch, whence they migrated to the Rávi and the Ghaggar.

The Gujars.

The Gujars.—The Gujars are represented by four septs, Nijre, Sari, Panúh and Chhajju, which are confined to Tahsil Sádiqábád. Their *pagband* or representative is Kabir, Chajju, of Pallu Shah in that Tahsil. This office is hereditary, but the *pagband* has no control over his brotherhood and receives no *dan* or contributions from them, but at weddings and funerals he presides over their gatherings.

Some minor tribes.
The Bakhris.

The Bakhris are found in the Shahr Faríd *iláqa*. They claim to be Sumrás by origin, and have Charan bards, which points to a Rájpút origin. They migrated from Bhakhkhar to Multán, where they were converted to Islám by Gaus Bahá-ud-Dín Zakariya, and fearing to return to their Hindu kinsmen settled down in Multán as weavers. Thence they migrated to Núrpur, Pákpattan and other places. Faríd Khán I brought the Bakhris of Shahr Faríd over from Núrpur. They manufacture the *lungís* worn throughout the Ubbha and also exported to Ferozepur, Montgomery and Bikaner.

The Makkals.

The Makkals are found in small numbers throughout the State and are blacksmiths by trade. They say they migrated from Mecca to Sindh in the 1st century of the Hijra.

The Khás-Khelis.

The Khás-Khelis.—These are an offshoot of the Machhis, whose members were in the service of the Abbási Kháns. A Khás-Kheli, Yákúb Muhammad, rose to be Wazír of Baháwal Khán III, but after the death of Baháwal Khán IV, their influence declined and now they have not access to the Darbár.

CHAP. I, C.

Population.

The Arbís.

The Arbís or 'Arbis.—Doubtless Arabs by origin who came to Sindh with the Arab conquerors, they are now landowners and tenants in Ahmadpur East.

The Shikáris.

The Shikáris are found only in Tahsil Sádiqábád. They are only Muhammadans in name, though some observe Muhammadan rites, for they eat food disallowed by the *shará*, even the flesh of dead animals and pork. They make small huts in the environs of towns and live by hunting, protecting crops, labour and occasionally cultivation.

The Lángs.

The Lángs.—The Lángs claim to be one of the four septs of the Polandars, the others being the Dalle, Lile and Kanjur, and say they came from a far land with Sher Shah Sayyid Jalál.

THE LOWER CASTES.

The Mahtams.

The Mahtams.—The Mahtams are scattered all over the State as labourers or tenants, but they also own Bachchianwali, Chak Diyál Singh, and Adlana Dhudhi, and shares in Ratteke and Tara Chhina in Minchinábád Kárdári. Their Guru, Lála Charn Dás, gives the following genealogy of the Mahtams :—

RAJA BHIM SAIN, OF DELHI.
|
Megh-Warn.
|
Gharoka.
|
Máhi, Tat,

and the Mahtams claim descent from Máhi their eponym. This genealogy would give them an eastern not a western origin. The Mahtams are looked down upon by Muhammadans, because they eat pork, and Hindús do not associate with them, possibly because they have imbibed the prejudice of the Muhammadans against them.

The Labánás.

The Labánás.—The Labánás claim to be Rathors, and many were so returned in the census of 1901. They say that a male child was born to a Rathor, and that as the boy had long moustaches it was nick-named Labána, or "cricket." They have the following sections :—

Hypergamous group.	(i)	Ramána	do not intermarry.
	(ii)	Udána	
	(iii)	Gharnot	intermarry.
	(iv)	Chihot	

The first two sections are closely allied and hang together in all matters. The Labánás rarely have recourse to the courts, a *pancháyat* deciding all disputes. Guilty persons are fined and the penalty *(dand)* is spent on a ritual feast (*karáhparshád*) which is eaten by the brotherhood. They are all Sikhs, claiming to have been converted by Guru Govind, and abstain from the flesh of

animals slaughtered in the Muhammadan manner as they consider it *harám*, and at the mere mention of it exclaim "*wah guru, wah guru*," deprecating any allusion to it.

The Dhedhs or Menghwáls.

The Dhedhs.—The Dhedhs or Menghwáls as they prefer to be called, are the people called Chamárs east of the Jamna. They eat the flesh of dead animals and are regarded as outcastes by the Hindús, though they have Hindu names. They have nine exogamous sections:—

(i) Gandel.	(iv) Sapúne.	(vii) Japál.
(ii) Bárú-Pál.	(v) Lílar.	(viii) Lakhále.
(iii) Sáhdal.	(vi) Bahmanián.	(ix) Turke.

The Menghwál marriage ceremonies resemble those of the Aroras, and Brahmans serve them as *parohits*, accepting uncooked food from them but not food cooked by them. Marriage is usually effected by exchange. The Menghwáls venerate the shrine of Raham-Dhani or Raham Shah in the Runeja *iláqa* of Bikaner. By occupation the Menghwáls are generally weavers, manufacturing blankets *(bhura, lokar* and *bhaggal)*. They dislike cultivation. Their huts are made of reeds, shaped like a dome and very narrow, so that it is said that when a Dhedh sleeps in his hut he puts his feet outside. The Thoris (Naiks) resemble the Dhedhs.

The Jhabels, Mohánas and Mallahs.

The Jhabels, Mohánas and Mallahs.—These three groups form one tribe, the *mohánas* or fishermen, and the *mallahs* or boatmen constituting groups within the tribe. The Mohánas claim to be "Mahesar" Rájpúts and have the following nine septs:—

(i) Ichhchhe, of whom some are agriculturists, others boatmen,
(ii) Manchhari, who are boatmen and fishermen,
(iii) Balhárá,
(iv) Niháyá,
(v) Khaurá,
(vi) Hír,
(vii) Hussre,
(viii) Kat-Bál, some of whom pretend to be Dáúdpotrás, and
(ix) Sirre.

The Jhabels are numerous in the State and are agriculturists, owning a certain amount of land. Jamsher of Abádpur, a village founded by the Jhabels, is a leading man in the tribe.

II.—HINDU TRIBES AND CASTES.

The Hindu Castes.

The word Kirár is used as a general term by the Muhammadans of the State to describe Hindús of every caste. The majority of the Bahawalpur Hindus belong to the different sub-castes of Brahmans and the various *gôts* of Aroras. Of these a short account is given below:—

CHAP. I, C.
Population.
The Brahmans.

The Brahmans.—The Brahmans in Baháwalpur are divided into four distinct sub-castes, *viz.*, Sarsut, Párikh, Gaur and Pushkarna.

The Sarsut.

I. *The Sarsut sub-caste.*—This sub-caste is thus organized :—

Brahmans of Khatrís	Hypergamous group 1, comprising the Mohle, Jhangran, Jetli, Kamria and Tikha or 5 *gôts* in all.
Brahmans of Aroras	Hypergamous group 2, comprising the Dhannan-potra, Same-potre, Bhoji-potre, Setpal, and Takht Lallhri *gôts*—5 in all. Hypergamous group 3, comprising the Lallhri, Biás, Kandária, Kath-pála, Wed or Shangru-potre, Malakpure and Bhende *gôts*—7 in all.

Groups in turn take wives from the remaining 52 *gôts* of the Sarsut Brahmans.

Other Sarsuts found in the State are the—

(1) Bhárdiwaj.	(i) Abat. (ii) Ratan. (iii) Dhan-Sultáni. (iv) Panjak.

(2) Sahar.	(8) Dhammin.	(14) Phirande.
(3) Panj.	(9) Rábare.	(15) Joisi.
(4) Naur.	(10) Gendar.	(16) Gangahar.
(5) Káhl.	(11) Chorâwan.	(17) Hansrai.
(6) Konare.	(12) Datte.	(18) Khetopotre.
(7) Kákú.	(13) Gun-raj.	

The Sarsuts minister as *parohits* to the Khatrís and Hindús in all their social and religious ceremonies, receiving fixed dues, so that Hindús say : *Marnon mung, te parnon sira, i.e.*, '*parohits* get *mung* or pulse at a funeral, and *sira*, a poor kind of sweetmeat, at a marriage." The Gosains of Baháwalpur, who are Lallhris by *gôt*, are leading Sarsuts. They are also called Lál-ji-de-potre or descendants of Lálji, and immigrated from Multán in the time of Nawáb Muhammad Baháwal Khán II. These Gosains are also found in the district of Dera Gházi Khán, and in the Lodhrán and Kahror *iláqás*, in which tracts they have numerous followers, or *gursewa*. The present *gaddi-nashín* is Gosain Ghanaya Lál.

The Párikhs.

II. *The Párikh sub-caste.*—This sub-caste has six *gôts* or sections, *viz.*, Pándia, Bora, Parohit, Kathotia, Joshi and Tiwári, whose members are found in the Ubbha, and even there only in small numbers.

The Gaurs.

III. *The Gaur sub-caste.*—Of the countless sections of this sub-caste four, the Kan-Kabajja, Gora, Utkal and Maithul, are found

in Tahsil Minchinábád. These Gaurs are Brahmans of the Banias and came with them to this State from Hissár.

The Pushkarns.

IV. *The Pushkarn sub-caste.*—The Pushkarns or Siri-Malis as they were once called are held to be inferior to the other three sub-castes, and rank as Brahmans because of their skill in astrology. They have the following main groups in this State:—

Group 1. Mareche or Pure (Khális) Pushkarns, comprising 15 *gôts* :—

(1) Ranga.	(6) Wissa.	(11) Kirárú.
(2) Ramde.	(7) Gujje.	(12) Ludhdhar.
(3) Kullhe.	(8) Khidane.	(13) Kabte.
(4) Parohe.	(9) Achárj.	(14) Bhore.
(5) Wias.	(10) Muchchan.	(15) Chhangane.

Group 2. Dasse or half-castes.

Group 3. Sendhu { (i). Mattar. (ii). Wattú.

The Wattú section is the lowest of the Pushkarns, so that it is said "*Brahmanon men Wattú, ghoron men tattú*": "the Wattú is among Brahmans what a pony is among horses."

The Sáwani Brahmans.

The Sáwani Brahmans.—These are outcaste Brahmans who claim to be descended from a Brahman Rishi, but Hindús in general say they are descendants of a Brahman by a sweeper woman; and Khatrís, Aroras and the other Brahmans will not associate with them. They seldom wash, it is said, and lead a wandering life, receiving black gifts on unlucky occasions, such as an eclipse.

The Aroras.

The Aroras.—The Aroras of this State have four main territorial groups, *viz.*, the Utradhi, Dahre, Dakhane and Sindhi, each comprising a large number of *gôts*. The Dakhane or southern group contain 100 *gôts*, the Utradhi and Dahre each over 40, and the Sindhi 32. The Aroras are very numerous in Baháwalpur and have the whole of its trade in their hands, dealing in every commodity, and even selling shoes and vegetables. Some are contractors, bankers or money-lenders, and in the latter capacity they have now acquired a considerable amount of land by mortgage or purchase from Muhammadan owners, though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Aroras than Muhammadans are employed, though the latter are nearly six times as numerous as the former. As several land-owning families have been ruined in their dealings with Aroras, such sayings as *Kirár howi yár, dushman dhár na dhár*, "he who has a Kirár for a friend, needs not an enemy," are current in the State.

CHAP. I. C.
Population.
The Bhátias.

The Bhátias.—The Bhátias claim to be of Yadubansi race, and say that when they left their country round Delhi they split up into two branches, one of which became rulers of Jaisalmer, while the other took to trade. The Bhátias of this State belong to the latter branch. They first settled in the Harrand, but, when the Dáúdpotrás founded the present State, they migrated to the towns of Ahmadpur-Lamma, Kot Sabzal, Khánpur and Baháwalpur. In Ahmadpur-Lamma they have some 250 houses built in six or seven of the large rectangular *hawelis* peculiar to the caste: in Khánpur they have 150 houses: and in Baháwalpur six. The best known sections of the Bhátias in the Baháwalpur State are the following:—

(1) Sij-walla.
(2) Gándhi.
(3) Chachre { (i) Síp. (ii) An-síp.
(4) Wadhoje.
(5) Dhagge.
(6) Bable.
(7) Wanjak:
(8) Ra-rakhe.
(9) Challhar.
(10) Rille.
(11) Wattu.

Of these the Sij-walla stand highest and the Rille lowest, but there are no real social distinctions among the Bhátias, for they say, *dhan di wadiáí, i.e.*, "wealth is greatness." There are also Muhammadan Bhátias, claiming also to be of Yadubansi descent. They were converted to Islám by Musa Pák Shahid and are mostly bangle-makers by occupation.

RELIGIOUS LIFE.

Religions.

Table No. 16, Part B, has been prepared according to the Census of 1901 to give details of the religions of the whole State, while Table No. 7 gives the religions of the urban population. Below are given the numbers of each religion per 10,000 of the total population:—

Religion.	Rural.	Urban.	Total.
Hindús	1,239·9	350·7	1,590·6
Sikhs	104·4	6·3	110·7
Musalmáns	7,686·3	611·04	8,297·34
Christians	·19	·9	1·09

Religious sects of Musalmáns.

The distribution of the different sects of Musalmáns per *mille* of the total Musalmán population is as follows:—

Sect.	*Proportion per* mille.
Sunni	926·2
Shia	3 4
Shatai	·9
Others	69·5

The vast majority of the Muhammadans of the State are thus *Sunni* or *Sunnat Jamáats*. *Shias* are chiefly found in Uch Bukhári, in small numbers in Ahmadpur and Baháwalpur. The *Sháfai* call themselves the *Ahl-i-Hadis*, but they are commonly known to others in the State as *Wahábis*, or *Gair Muqallid*. They are mostly residents of Ahmadpur East. Table No. 15, Part B, shows the leading tribes and castes. CHAP. I, C. Population.

The following are the principal Muhammadan shrines and holy places in the State:— Muhammadan shrines.

In the Musáfirkhána Police circle, Baháwalpur *tahsil*, there are said to be seven tombs, known as the Ali Asháb, but only six of them are visible. Five of these are 9 and the sixth 3 yards long. They are said to be the tombs of the Prophet's companions who were killed here in battle. Their names were—Ali Sáhib (after whom all the tombs are named) Gul, Ahmad, Pir Zakaríya, Mubárak and Langre Sáhib. The tombs are frequented by people suffering from fever or headache, by those who desire off-spring or wives, and by any-one in distress. Even thieves make vows at these tombs that they may escape punishment and many *faqirs* retire to them for *chila-kashi* or seclusion. Burnt bricks of 5, 10, 15 and 30 *sérs* in weight are always kept here and those who make vows take up one of these and promise, if successful, to offer as much sweetmeat as it weighs. It is not known when the large ancient town, the ruins of which still exist, was destroyed, but it is said that it was washed away by the *Kalron wáli chhal* or flood from the Kalran village. Fairs are held at the Ali Asháb and vows offered on every Friday in Jeth and on three Fridays in Hár, *i.e.*, seven times in all during the year, and on each occasion about 500 people collect. Only on these Fridays are vows made at the shrine. If cattle suffer from *galghotu* (farcy), small-pox, enlargement of the spleen, *muhara* or *barchhi* (swelling of the legs) they are kept here during the night and earth from the tomb is thrown on them, the *mujáwars* or guardians being allowed $1\frac{1}{4}$ pice per head as a fee, but if a herd (of goats for example) is left here, the *mujáwar* gets one animal as a fee for the whole. Hindús who are in debt or who have no children offer here the *attá ghatta* or goat and flour sacrifice. When a Hindu goes to the tomb to make an offering, both he and his wife must fast and he cooks a kid's liver and gets the *mujáwar* to recite a *khatam* or prayer over it. After reciting the *khatam*, the *mujáwar* gives the wife a piece of the flesh with which she breaks her fast. The *mujáwars* at these tombs are Thahíms or Ansáris, and the post is hereditary among them. The peasantry of Baháwalpur *tahsil* show them great favour and every cultivator in the vicinity gives the shrine about 18 *sérs* of wheat at the rabi harvest. The State also allows the *mujáwars* 15 *bighas* of land free of revenue as *tel-charágh*. Ali Asháb.

About a mile north of Mau Mubárak in Sadíqábád *tahsil* is the shrine of Kháki Sahába. Only the marks of its enclosure exist, Khákí Sahába.

CHAP. I, C.
Population.
Khâki Sahâba.

but hard by there are other tombs. Kháki Sahába is also acknowledged as one of the Prophet's companions. Vows are generally made at this shrine by barren wives, or by the owners of barren cows or cow-buffaloes. A woman on begetting a son should swing on a tree at the shrine—that being her *manoti* or votive offering; and if a cow or cow-buffalo begets a calf the owner should offer a very large rope to the shrine, fastening it to one of the *jál, beri, jand* or *ukánh* trees, which are so numerous round the shrine.

Adam Sahába.

Four miles west of Rahímyár Khán is the *khánkáh* of Adam Sahába. The people regard him also as a companion of the Prophet. During epidemics many resort to the shrine and stay there for weeks together, the popular belief being that pilgrims to the shrine are preserved from infection.

Uch Sharíf.

Uch Sharíf is unrivalled for the number of its shrines, and it is said that every inch of the ground is occupied by the grave of a saint. There are two families of Sayyids in Uch Sharíf, the Bukhári and Jiláni. The most celebrated shrine of the Bukhári saints is that of the Makhdúm Sher Shah Jalál-ud-din, Surkh-Posh, Bukhári, entitled the Second Adam. He was born at Bukhára, on Monday, the 1st of Ramzán, 595 Hijra. He is also known as Sayyid Jalál or Sher Sháh Sayyid Jalál. His history and pedigree are given *in extenso* in such works as the *Mazhar-i-Jaláli*, the *Akhbár-ul-Akhyár*, the *Rauzat-ul-Ahbáb*, the *M'aárij-ul-Wiláyat*, *Manaqib-i-Qutbi*, *the Siyar-ul-Aqtáb*, *the Siyar-ul-Arifín*, *the Manaqib-ul-Asfiya*, *etc.* These books only exist in manuscript and are generally found in the possession of Bukhári Sayyids. Sayyid Jalál's life is given in brief below:—

Shrines of the Bukhári Makhádim and Uch Sayyids.

Having completed his secular education in his 7th year he performed, even in childhood, several miracles. 1,500 learned men had accepted him before he reached manhood as their spiritual guide. He spent his whole life in travelling and several tribes, such as the Chadhar, Siál, Dahr and Wáran embraced Islám owing to his efforts. He also met Chingiz Khán, the Mughal, and endeavoured to convert him to Islám, but Chingiz Khán ordered him to be burnt alive. The fire, however, turned into a bunch of flowers and on seeing this miracle Chingiz Khán became a Muhammadan under the name of Jahángír Khán. The name of his Capital was likewise changed to Qubbat-ul-Islám. Chingiz gave his daughter in marriage to the Sayyid, who is called the Second Adam, because he at first refused to take Chingiz's daughter to wife, but when he heard a divine voice say that his descendants would spread far and wide and were destined to be Qutbs (saints) of the world, he consented to the marriage. This is no exaggeration as his descendants are exceedingly numerous, and many Sayyid families in the Punjab, Sindh, the United Provinces, Kutch and Hyderabad Deccan, claim descent from him, and trace their origin to Uch Sharíf. He had, however, no issue by his first wife, Zainab,

Shrines of the Bukhári Makhádim and Uch Sayyids.

daughter of Chingiz, but by his second wife, Fátima, the daughter of Sayyid Qásim Husain Bukhári, he had two sons, Sayyid Ali and Sayyid J'afar, whose tombs are at Bukhára. He brought the former's son, Sayyid Bahá-ul-Halím, with him to Sindh. The latter also was a worker of miracles, and his tomb is at Uch. Sayyid Jalál afterwards married Zohra, the daughter of Sayyid Badr-ud-Dín Bákhari, of whom was born Sayyid Muhammad Gaus. On Zohra's death he married the second daughter of Sayyid Badr-ud-Dín, who gave birth to Sayyid Ahmad Kabír, the father of Makhdúm-i-Jahánián. In 642 H. when Nasír-ud-Dín Mahmúd, son of Shams-ud-Dín Iyaltimsh, was ruler of the kingdom of Delhi, Sayyid Jalál reached Uch, which was then called Deogarh, and its people began through him to embrace Islám. The Rája, Deo Singh, its ruler, was greatly incensed at this, and spared no efforts to cause him trouble, but being overawed by the Sayyid's miracles he fled to Marwar. Innumerable miracles are attributed to him. The reverence which he enjoyed may be judged from the fact that rulers used to wait upon him at Uch Sharíf; for example in 642 H. Nasír-ud-Dín Mahmúd, the eldest son of Shams-ud-Dín Iyaltimsh, paid him a visit at Uch. He died in 690 H., in the reign of Giyás-ud-Dín Balban, and was buried at Sonak Bela 3 miles north of Uch, but the Ghára reaching quite close to his grave, his descendants removed his remains to Uch and buried them at the place where the shrine of Hazrat Sadr-ud-Dín Rájan Qattál is now situated. Again in 1027 H. the then Sajjáda-nashín Makhdúm Hámid, son of Mahmúd Nasir-ud-Dín, removed the remains, buried them in the present spot and erected a building over them. In 1261 H. Nawáb Muhammad Baháwal Khán III made some additions to it and built a tank and well, called the Khán Sar, in the compound of the shrine. In 1300 H. Nawáb Sadíq Muhammad Khán IV had it repaired and made some additions. Both Hindús and Muhammadans in and outside the State have a firm faith in this *khánkah* and all kinds of vows are made there. Over the porch of the shrine the following stanza (*rubái*) is written '*Yá Rabb ba rasálat-i-Rasúl-us-Saqalain: Ya Rabb ba gazá kuninda-i-Badro Hunain: Isyán-i-mará do ním kun dar'arasát: Níme ba Hasan bakhsh-o-níme ba Husain.* This means, "O God for the sake of the Prophethood of the Messenger to mankind and genii, and for the sake of the fighter in the battles of Badr and Hunain, make two halves of my sins on the day of judgment, pardon one-half for the sake of the Imám Hasan and the other half for the sake of the Imám Husain."

Shrines of Sayyid Muhammad Gaus and Ahmad Kabír.

Sayyid Muhammad Gaus and Sayyid Ahmad Kabír were sons of Sher Shah Sayyid Jalál. Many writings teem with their miracles and show in what reverence they were held by the people but they did not succeed to the *Khiláfat* (office) of their father. Their tombs are shown at Uch, but it is said they died on their travels and were buried near Karbala in Arabia.

Population.

Shrine of Hazrat Makhdúm Jahánián.

The full name of Makhdúm Jahánián was Sayyid Ahmad Kabír, grandson of Sher Shah Sayyid Jalál. He was born on the Shab-i-barát in 657 H. and owing to his wonderful spiritual powers he succeeded directly to his grandfather Sher Shah Sayyid Jalál in succession to the *Khiláfat*, his father and uncle being passed over. A short sketch of his life and spiritual attainments is given in Farishta's History, Vol. I.[1] He was well versed in philosophy and theology and the whole of his life was spent in travel. He performed 36 pilgrimages to Mecca, of which six were the Hajj-i-Akbar[2] or grand pilgrimages. He received spiritual training from all the saints and theologians of his time. Innumerable miracles are related of him. When he went to Medina, the Sayyids of that sacred city did not believe him to be a Sayyid because he was dark-complexioned. Upon this he asked them to follow him to the tomb of the Prophet, and there said *Assalamo-alaikum yá Jaddi*, 'Peace be with you my ancestor.' A voice from the tomb replied *Wa 'alaik-as-salámu yá waladi, anta minní wa qurratu 'aini* "Peace be with you my son, thou art from me and art the lustre of my eyes." Thereupon people became devoted to him, especially the Sayyids of Medina who gave him the following sacred relics :—the holy sheet of the Prophet, which was spread over the *ahl-i-bait* or family of the Prophet, a sacred turban of the Prophet, a sacred sheet of Hazrat Fatimat-uz-Zahrá, the daughter of the Prophet, and *samsám* and *qamqám*, *i. e.*, the swords of Hasan and Husain (grandsons of the Prophet). These relics are in the possession of the *Makhdúm* Muhammad Hamid Nau-Bahár, the present *sajjáda-nashín*. They are only shown after repeated solicitation and even then only to persons of rank and importance. Among the many tribes which accepted Islám through his exertions the following may be noted :—(1) the *Metlas*: Dáúd Jahánián, one of his leading disciples, was a man of this tribe; his shrines are in the Muzaffargarh District:[3] (2) the *Lárs*: Shaikh Jetha Bhutta, one of his leading disciples, was a member of this tribe; (3) the *Aulaks* or *Aulakhs*; (4) the *Dahas*, a branch of the Parhars; (5) the *Dhándlas*; (6) the *Sanráhas*; (7) the *Khors*; and (8) the *Kharls :* Bhúpá the ancestor of the latter tribe embraced Islám at Uch together with his descendants.[4] Makhdúm Jahánián died at the age of 77. His shrine is visited by every class. On the gateway the following couplet is written :—

'Tárík gasht jumla jahán be jamál-i-Sháh
Tárikh búd haft sad hashtád o panj sál'

Which means—"The beauty of the King (of Saints) disappeared by which a gloom spread over the whole world. The date of his death was 785, *Hijrí*."

(1) See page 415, Tárikh-i-Farishta, Nawalkishor Press.
(2) A Hajj occurring on a Friday is called the Hajj-i-Akbar.
(3) Muzaffargarh Gazetteer, Religious life.
(4) Montgomery Gazetteer, page 31.

Shrine of Makhdúm Rájan Qattál.

The name of this saint is Shaikh Sayyid Sudr-ud-Dín Muhammad, also known as Shah Wiláyat, and his title is Rájan Kattál or Rájúi Qattál. He was born on the 26th *Shabán* 660 H., and the traditions (Mulfúzát) of the Bukhári Sayyids assert that 340,300 men accepted him as their spiritual guide. A detailed account of Rájan Qattál Sáhib will be found in the Wiláyat Náma of Makhdúm Hámid Ganj Bakhsh Sáhib, Kunjgír, and a brief account is also given in the Tárikh-i-Farishta (Volume II). The origin of the name Rájúí Qattál as explained by the author of the Wiláyat Námá is that he was an exterminator of the heathens. He is also called Rájan Kattál (*i.e.*, Rájan, perfect and Kattál, saint). It is said that Makhdúm Jaháníyán and Rájan Qattál when on their way to Delhi one day lay down for a siesta under a tree on which some birds were twittering. Rájan Qattál cast an angry glance at them, whereupon all the birds fell down quite dead. The following is an extract from Farishta about him :—

"Any man on whom he cast an angry look gave up his ghost forthwith. An infidel from among the *Jats* was converted by Makhdúm Jahánián and named Abdulla by him. The convert made great progress in holiness and acquired a high reputation among the *Jats*. One day Abdulla was sitting with Sayyid Sadr-ud-Dín Rajúí Qattál, when for some reason the latter cast an angry look upon the former. Abdulla fell down upon the ground instantly and cried, 'I am burning, I am burning.' Many water-skins were poured over his body but he died immediately."

Further, we are informed that what he foretold always came to pass. Ferozshah Barbak, king of Delhi, was a staunch follower to the Makhdúm. Various kinds of vows are made at this shrine and it is believed any one failing to observe them will suffer from dropsy. There is a wall of *naqqáshi* (glazed faience) in the shrine of Makhdúm Jahánián, which is known as the wall ridden by Rájan Qattál from Delhi to Uch, with a snake in hand which he used as a whip, the marks of the whip being still shown on the wall.(1)

Other Bukhári shrines.

Besides the above there are the shrines of Mahmúd Násir-ud-Dín, Kalán, son of the Makhdúm Jahánián, of Shaikh Sayyid Faizulla, known as Shaikh Sayyid Fazal-ud-Dín, son of Mahmúd Násir-ud-Dín, Kalán, and of Shaikh Sayyid Abd-ul-Malik, brother of Sayyid Fazl-ud-Dín. All these were virtuous and saintly men, and many people visit their tombs. Shaikh Burhán-ud-Dín, Qutab-ul-Alam (also known as Abú Muhammad, or Abdulla) son of Muhammad Násir-ud-Dín, Kalán, and grandson of Makhdúm Jahánián went to Ahmadábad in Kathiawár at the invitation of its ruler and founder, Shah Sultán Ahmad, his disciple, and through him the *Bukhári Sayyids* spread over that part of India. In addition to above the following are

(1) An article appeared in the *Pioneer* of 24th October 1904, in which a correspondent held that the shrine of Makhdúm Rájú Qattál was situated in Mauza in Hyderabad Deccan. State. This may be a similitude of the shrine erected out of respect for the memory of the saint.

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Other Bukhári shrines.

the chief shrines of the Sadát-i-Bukhári :—Muhammad Rájan Bukhári of Buland Rozá (high shrine) at Uch Bilot in the Dera Ismail Khán District: Pír Kul Imám at Uch Imám in Jhang: Sayyid Isa Abd-ul-Wahháb at Uch Sayyid Isa near Dáira Sakhi Dín Panah(1) in Muzaffargarh District: and the shrine of Sayyid Jáafar at Hyderabad in Sindh.

The leading khalifas of the Bukhári Makhdúms.

There have been several leading *khalifás* or deputies of the Bukhári Makhádím who were men of great piety, and their names are also well known: amongst them were the following:—

Shrine of Shaikh Pír Khusro.

1. Pír Khusro was the *khalifa* of the Sayyid Ali, Abul Muwayyad, father of Sher Shah Sayyid Jalál, and he came to Uch before Sayyid Jalál. Islám was then very weak at Uch and no Muhammadan dared to utter the *azán* or call to prayer, but Pír Khusro used to call it standing on a stone and, though the infidels tried to kill him, no one would venture to go near him. This stone was 5 *sers* in weight and the infidels thought that there was a magic force in it which did not let them destroy Pír Khusro, so they tried in vain to make away with it. The stone still lies on the Pír's tomb.

Shrine of Jamál Darwesh.

2. Shaikh Jamál-ud-Dín Khujandi, known as Jamál Darwesh, or Shaikh Jamál Khujandi, was a very powerful saint. As *khalifa* of Baha-ud-Dín Zakariya he performed many miracles. When Makhdúm Jahánián was only 7 years old, his father Ahmad Kabír brought him to Shaikh Jamál Darwesh, who foretold the child's future attainments and said that he would beget innumerable *Qutbs* (saints). His shrine is at Uch Mogla and is visited by many Muhammadans.

Shrine of Pír Mina.

3. Pír Mina's real name was Salih Muhammad. He always lived in the company of Sayyid Jalál, by whom the name Pír Mina was given him. He too is believed to be a worker of miracles and his tomb is visited by numbers of people.

Shrine of Khalifa Fateh Darya.

4. Fateh Darya was a *khalifa* of Makhdúm Jahánián, and like Pír Mina was a worker of miracles. His shrine is also visited by believers.

Shrine of Bandagi Muhammad Gaus at Uch.

The Giláni Sayyids and Makhdúms are the descendants of Bandagi Muhammad Gaus, founder of Uch Giláni, who was a descendant of Shaikh Abdul Qadir Jíláni in the 9th degree. When Halakú Khán invaded Baghdád and massacred its inhabitants the ancestors of Bandagi Sayyid Muhammad Gaus migrated from Baghdád to Halab (Alleppo) and there Bandagi Muhammad was born in 833 H. This is why he is called Alhalabi-ul-Jiláni, or resident of Halab and Jilán. After finishing his secular and spiritual education, he travelled in many countries, as was the habit of the saintly men of that time, and reached Uch Sharíf in the month of Ramazan 887 Hijri, when the river Ghára was

(1) Sakhi Dín Panah never married and therefore this shrine long remained under the control of the *sajjáda-nashíns* of Uch Sharíf, and even now its *mujáwars* hand over a good deal of its income to the Makhdúms of Uch Bukhári.

CHAP. I, C.
Population.
Shrine of Bandagi Muhammad Gaus at Uch.

flowing quite close to Uch and the present Uch Gilláni was its bank. It is said that he had left Baghdád for Sindh under instructions from Shaikh Abdul Qádir Jiláni, who had also told him in a dream that wherever his camel stopped he should fix his flag in the ground and that, if the flag could not be pulled up, he should make that place his residence and there spread the light of Islám. When after halting for the night on the banks of the Ghára, where Uch Giláni now stands, he began to march again with his servants, the camel and the flag would not move, so he knew that it was the place where he was to settle. Here he stopped and built houses which he called Uch Giláni. Many kings and nobles accepted him as their guide, for instance, Sultán Gházi Hasain, governor of Sindh and Sultán Qutb-ud-Dín Langáh, King of Multán. Many *jágírs* were bestowed on him by the rulers of the time, such as the Uch *pargana*, Ghallú Ghára, Bhutta Wahan, and part of Kahror, Lodhrán, and some villages in the District now called Dera Gházi Khan. He compiled and wrote many books, especially poetry. He wrote in verse the enterprises and adventures of Gaus-ul-Azam Abdul Qádir Jiláni, and the work still exists in manuscript in the family. His poetical title (*takhallus*) was Qádiri. Mauláná Maulvi Abd-ur-Rahmán Jámi known as Arif, a poet of world-wide fame, used to send him his verses. Several miracles are ascribed to him. Thus he placed his *miswák* (tooth-brush) in the ground near Ghára and it grew up into a *jál* tree. This tree is still flourishing and its leaves are used as medicine for their diseases by his followers, being regarded as a certain cure for every disease. Bahlol Lodhi, emperor of Delhi, sent 90,000 men against Sultán Husain Langáh to capture Multán, but though Husain had a very small army, he succeeded in gaining the victory by the prayer of Bandagi Gaus. The saint first married Ves Kasáin, the daughter of Qutb-ud-Dín Langáh, ruler of Multán and afterwards Fátima, daughter of Shaikh Sayyid Safi-ud-Dín Haqqáni. He had four sons, Sayyids Abd-ul-Qádir, Sáni, Sayyid Abdulla, Rabbáni, Sayyid Mubárak, Haqqáni, and Sayyid Muhammad, Nuráni. He died on the 7th Rajb-ul-Murajjab, 923 H. at the age of 90. The first dome of his shrine was built by Mukhdúm Hámid Ganj Bakhsh, the fourth *sajjáda-nashín*, in 975 H. and it was enlarged by Makhdúm Sayyid Shams-ud-Dín Muhammad II, the sixth *sajjáda-nashín*, in 1068 H. Two kinds of *Urs* (annual fairs) are observed, the special *Urs* on the 7th Rajb-ul-Murajjab, and an ordinary *Urs* in Chet, simultaneously with that of Sher Shah Sayyid Jalál. In the Bandagi's shrine there is a tomb of Shaikh Abdul Qádir II, his son, and also many tombs of his followers and other pious men. Sayyid Abdul Qádir II and his grandson, Sayyid Hamid Ganj Bakhsh Kalán, are believed to have worked miracles. Shaikh Adbul Qádir III, *sajjáda-nashín*, was a very pious man and his younger brother Jamál-ud-Dín, Ab-ul-Husain (known as Músá Pák Shahíd) was also a man of great spiritual powers.

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Population.

Shrine of Bandagi Muhammad Gaus at Uch.

Shaikh Abd-ul-Haq, the well-known Muhaddis of Delhi, was one of the latter's chief disciples. Akbar, the Mughal emperor, gave Sayyid Abd-ul-Qádir III the title of Makhdum-ul-Mulk or leader of the country, on account of his great sanctity, and to Músá Pák Shahíd, the title of Nawáb. The title Makhdúm is still used by this family. Músá Pák Shahíd was appointed governor of Multán by Akbar, but he deputed his son in his stead and returned to Uch Moghla where he led a life of seclusion. One day, while sitting in his palace, an old woman complained that her property had been looted by robbers. He at once pursued them, but was killed in the fight, and Sayyid Abd-ul-Qádir III buried him in the enclosure of Bandagi Muhammad Gaus Sáhib. His son removed the corpse to Multán where his tomb is still frequented by many believers. His successors are also believed to be workers of miracles. The list of the *sajjáda-nashíns* is given under Uch in Chapter IV. The present *sajjáda-nashín* has the following sacred relics which are only shown on Fridays :—

(1) The foot-print of the Prophet; (2) the handle of a flute, called the *Dasatu-i-Nai*, said to have been given by Giás-ud-Dín to Sayyid Abd-ul-Qádir, Giás-ud-Dín stating that the Prophet had given it to him in a dream as a cure for diseases like pneumonia, and it is still believed to be a cure for such ; (3) Parts of the Qurán Sharíf written by the Imáms Hasan and Husain; (4) the sacred teeth of Khwája Owais Qárni; (5) the sacred gown of Sayyid Abd-ul-Qádir Giláni, this being the very gown (*jubba*) which robbers tried to take by force from Shaikh Abd-ul-Qádir but being struck by the sanctity of the Shaikh, gave up their life of crime; and (6) The turban of Sayyid Abd-ul-Qádir Jiláni.

Jubba Sharíf Shaikh Wáhan.

Shaikh Wáhan, known as the '*ziárát jubba Sharíf*, is situate in the *tahsil* of Khairpur East. Mián Raushan Muhammad Kokarah, (1) the *mutawalli* or *sajjáda-nashín* of this shrine, is the 21st descendant of Shaikh Abdulla Jahánián. The pedigree of Abdulla Jahánián goes back to Muslim, son of Aqil, son of Ali Tálib, son of Abdul Muttalib, and he is the twenty-second in descent from Muslim, son of Aqil. He was the disciple and *khalifa* of the Makhdúm Jahánián Bukhári of Uch. From relics which he had brought from Arabia, Makhdúm Jahánián gave him a *jubba* (robe) of the Prophet and with it a sceptre of his own and a sword of Sher Shah Sayyid Jalál. These three relics are in the possession of Abdulla Jahánián, and every year on the 9th Zilhijj (the date on which pilgrimages are performed) they are publicly exhibited, some fifteen thousand people assembling on the occasion.

(1) The descendants of Abdulla Jahánián are called Kokarah and claim a Quraishi origin, but according to the Tárikh-i-Murád they are Rájpúts by origin and are converted Muslims. The Kokarahs are so called because when Abdulla Jahánián was once living in the company of Makhdúm Jahánián Bukhári the latter called his son Abdulla, but he being absent Abdulla Jahánián presented himself and said "This Abdulla *ná-karah* is present." Mukhdúm Jahánián replied saying "you are not *ná-karah* (worthless) but a *nekokarah* (a virtuous man.)" From that time he and his descendants have been called Nekokarah which by constant use has become Kokarah. The Kokarahs are found in the Jhang and Gujránwála Districts and in this State, and are generally agriculturists.

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Population.
Shrine of Shaikh Hákim Sáhib.

This shrine is situated at Mau-Mubárak in Sadiqabad *tahsil*. The real name of Shaikh Hákim was Shaikh Hamíd-ud-Dín Abulgais, and his title was Hákim. He was sixteenth in descent from Záid-ud-Dín Háras Muhammad Asgar and seventeenth from Ali, and was therefore an Ulavi Quraishi. Shaikh Hákim was Governor of Kich Makran in 605 H. There is a story told about his abandoning the Governorship. It is said that he used to sleep at noon in a garden and a female slave used to superintend the room. Once she lay down on Shaikh Hákim's bed and slept. On finding her there he ordered her to be flogged. Nonait, that being her name, bore her punishment patiently and, bursting into laughter, asked, if this was the punishment for sleeping on that bed for a few moments, what would be the punishment for him on the day of judgment who had been sleeping on it for so many years. These words affected him deeply and in a fit of emotion he tore off his princely garment, betook himself to the jungles, and leaving his worldly dignity for ever, came to his maternal grandfather, Sayyid Ahmad Tokhta[1], at Lahore, where he spent a long period in penances. He also received spiritial training from Shaikh Shaháb-ud-Dín Suhrwardí, Hazrat Bahá-ud-Dín Zakariya of Multán, Shaikh Sadr-ud-Dín, Arif, and Shaikh Rukn-ud-Dín Ab-ul-Fath, and was appointed a *khalifa* by Shaikh Rukn-ud-Dín Ab-ul-Fath. Shaikh Hákim after attaining to great spiritual power at Lahore and Multán, was ordered to preach Islám in the country between Uch and Sakkar. The first place to which he went to perform this duty was Mau, an ancient city. The Malfúzát of Shaikh Hákim show that it was originally a fort, founded by Rai Sahans Kahror in the time of Christ, and was fortified by Rana Kalás. Afterwards, in the reign of Rai Bhoj, Sultán Mahmúd of Ghazni, on his way to Somnáth in Kachh, plundered it and levelled it to the ground. At Mau a Hindu *jogi* embraced Islám at the hands of Shaikh Hákim and the neighbouring tribes followed his example. The Jogi was named Zain-ud-Dín. The present *majáwars* of the shrine are the descendants of the Jogi. Ratan Bhoj, son of Rai Lakhsanj, the Rája of Mau and its neighbourhood, and his brothers Ballo Rai and Hindu Rai and his sons Shamír and Alesher also accepted Islám. After a short time Shaikh Hákim went to Baha-ud-Dín Zakariya, who took him to Delhi. Shams-ud-Dín Iyaltimsh had built a magnificent mosque, at great expense, but when completed it was discovered that it did not face due west, and so he had sent for Baha-ud-Dín Zakariya to Delhi, to correct its defective orientation by a miracle. Baha-ud-Dín Zakariya entrusted this to Shaikh Hákim, who corrected the mistake. Shams-ud-Dín Iyaltimsh asked Shaikh Hákim if he could be of any service to him, on which the latter asked for the hand of his daughter Áisha, known as Pat Ráni. Iyaltimsh, being offended at this, put him in prison, where he remained for some years, but

(1) Sayyid Ahmad was a well-known saint, whose tomb is situated in Mohalla Chhajj Bibrian, Lahore.

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Shrine of Shaikh Hákim Sáhib.

at last seeing his many miracles he was obliged to give him his daughter. He stayed at Delhi after his marriage for a few days and then set out for Lahore with his wife and there presented himself before Sayyid Ahmad Tokhta. At the time of his departure Shams-ud-Dín Iyaltimsh granted him a large portion of the country between Multán and Bhakkar in *jágír*, but it is said that on his arrival at Uch he saw a man lying unconscious from drunkenness and on enquiry learnt that he was Sayyid Badí-ud-Dín to whom a well had been granted in *jágír* by the king. Struck by this, he at once destroyed the royal grant of his *jágír*, observing that, if a single well had caused such wantonness, so large an estate as his would certainly lead to the ruin of his descendants.

Iyaltimsh had given his daughter in dowry seven Hindu artizans as slaves of Shaikh Hákim, *viz.* :—

(1). Katármal, (potter).	(4). Kattá, (baker).
(2). Kakh, (*mirási*).	(5). Has, (shopkeeper).
(3). Vidhá, (barber).	(6). Totan, (boatman), and

(7). Gánge, (bania).

When Shaikh Hákim had crossed the river, he emancipated these slaves who in gratitude accepted Islám. Their descendants are still found in the State. Those who call themselves *maliks* had also come with Shaikh Hákim from Delhi as his door-keepers and their real caste was Palhár or Paryár, a branch of the Ramoth. Aisha, the daughter of Altamash, died at Lahore and was buried in Mohalla Chhail Bibrián quite close to the tomb of Sayyid Ahmad Tokhta. Shaikh Hákim died at Multán on the 12th of Rabí-ul-Awwal, 770 H., but his body was brought to Mau-Mubárak and buried inside the fort. He died at the age of 222 and no other saint of the Suharwardi sect is said to have reached that age. On the shrine of Shaikh Hákim and his successors vows of *atta ghatta*, (flour and sheep), &c., are made and many men sit there in seclusion for a *naurata* or nine nights or a *chaupahra* (four watches). The present *sajjáda-nashín* is Shaikh Ahmad Shah. As a grant towards the expense of *tel charág* (lit. lamp and oil for the shrine) the State has allowed a remission of 2 annas per *bigha* on the revenue of the private estate of the present *sajjáda-nashín*, besides which the shrine has 600 *bighas* of *inám* land in the villages of Tranda, Mau-Mubárak, and Bahúdipur.

Mughal Shah.

This shrine is also situated at Mau-Mubárak. Mughal Shah was the grandson of Shaikh Hákim. Beardless men make vows at this shrine and offer a hen if they grow a beard.

Shrine at Sarwáhi.

Sarwáhi, ancient Sevrái, is believed by General Cunningham to be the *Sodræ* of the Greeks. In the accounts of the conquest of Sindh by Muhammad bin Qásim the name Sevrái does not appear to have been given by any writer. When the Arab power came to

an end, parts of Sindh[1] were seized by different Rájpút tribes. Sarwáhi or Sevrai came into the possession of one Rája Sevráj in the sixth century of the Hijra. In his reign Háji Muhammad Aráqí, Shaikh Táj-ud Din Shahíd, Sultán Muhammad Barkáti and Shaikh Azíz Khatíb, four saints from Arabia, came to Sindh and took Sevrai from Sevráj after a severe contest in which all except Azíz Khatíb were killed. The tombs of Shaikh Táj-ud-Din and Aziz Khatíb are situated on the Sarwáhi mound (now a mass of ruins), and are enclosed by four walls. The remains of the tomb of Sultán Muhammad Barkáti stood for a long time, but are no longer to be seen. The tomb of Háji Muhammad Iráqi lies at the foot of the mound to the south-east. Vows for offspring and the removal of difficulties are made on the tombs of Shaikh Táj-ud-Din and Azíz Khatíb, while on the tomb of Háji Muhammad Aráqi *faqirs* sit in seclusion, and people suffering from various diseases visit it for the recovery of health. The popular belief is that any one going seven times round the tomb, without taking breath, is certain to get what he wants. Though devotees have often constructed domes or roofs over this tomb, they have always fallen down, because Háji Aráqi dislikes them. He was a cousin of Shaikh Abd-ul-Qádir Gilani, and was a great poet.

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Shrines at Sarwáhi.

Close to the north of the mound lies the shrine of Músa Nawáb, a Tíúnán by caste and *khalifa* of Baha-ud-Din Zakariya. He is known as the Nawáb, because he was a grandson of a Nawáb of Kich Makran. He converted the Jhak and Indhrar tribes (of which the latter is represented by Rais Wali Muhammad of Ahmadpur Lamna) to Islám. On every Sunday in Chet a fair is held at this shrine, and horses and camels are sold there. Hindús and Muhammadans shave their children's heads here, the Hindús offering *átta ghatta*, the Muhammadans barren cows. A third of the offerings is given to the *mujáwars* and much of the rest to travellers as food. Mian Muhkam Din, Suhrwardi, the *sajjada-nashin* of the shrine of Háji Ayyúb in Shikárpur District, who has appointed a trustworthy guardian of his own, is also a sharer in part of the offerings.

Shrine of Músa Nawáb.

The shrine of Sultán Sáhib or Sultán Wali Muhammad Gandewále is situated in Naushahra iláqa. Sultán Sáhib, an Awán by caste, was born towards the end of the 11th century of Hijra in Multán and died in 1163 H. He always wore red clothes, carried a bow and arrow in hand and sat in the company of young spinsters, especially those of the Jhullan caste. Once the chief of that tribe endeavoured to murder him, but found that he was quite innocent, and had only adopted the company of females to conceal his piety and avoid becoming famous. He spent his life in celibacy. His *urs* is observed on the 27th of Ramazán. Nearly 3,000 people assemble on this occasion. Music, singing, etc., are strictly

The shrine of Sultán Sáhib.

(1) The ancient cities of Sindh were Sarwáhi, Mathila, (Shikárpur District,) Uch, Mau, Pattan or Patanpur, Bhutta wáhan and Hurar, now Tájgarh, which were founded before the Muhammadan period.

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The shrine of Sultán Sáhib.

prohibited. Hindús shave their children here, and those suffering from headache, paralysis (*jhola*), leprosy and eye diseases perform *nauratas*, *i. e.*, pass nine nights at the shrine: more women than men visit the shrine and offer various kinds of vows there. The present *sajjáda-nashin* is Mián Ghulám Muhammad, who owns considerable lands, and receives large offerings.

The shrine of Gajjan Darwesh.

Gajjan Darwesh was a real brother of Dáud Jahánián (whose tomb is at Rámpur in Muzaffargarh District) and was his *khalifa mujáz*, *i. e.*, had permission from him to make disciples. He was of the Metla [1] tribe, and converted many tribes, such as the Ronjhás, Ghotias, some branches of the Ve[illegible] Mallhe and Mire to Islám and these tribes are specially devoted [illegible] this shrine, which lies two miles south of Khánpur Station. Forty-two *bighas* of land have been assigned to it by the State as *tel charág* (lit. oil and lamp). Cows, goats and *ghattas* (sheep) are sacrificed here, but Hindús generally offer *gur*, rice and flour. It is said that Makhdúm Jahanián gave a pair of scissors to Gajjan Darwesh with which he cut off the lock of the Hindús when converting them to Islám. The present *sajjáda-nashin* is Mián Pír Bakhsh.

The shrine of Shaikh Abd-us-Sattár.

The shrine of Shaikh Abd-us Sattár, son of Shaikh Arf Sáhib of the Pohar caste, originally of Sehwán, or Siwistán, lie near the Basti of Ján Muhammad Lár and a short distance from Garhi Ikthtiyár Khan. He used to go annually from Sehwán to Multán to visit the shrine of Bahá-ud-Dín Zakariya (whose *khalifa* he was). Once in the seventh century of the Hijra, on his way to Multán, he was staying with his attendants at the place where his shrine is situated when, at the request of a helpless woman, he fought some robbers of the Sáhú tribe (who used to come from Jaisalmir and Bikanir to commit robberies in the iláqa), and was killed by them. Nearly a hundred years ago one Usmán came from Kambar in Shikárpur District and erected a *sahl* of reeds over his tomb and he began to dwell there as *mujáwar*, saying he had done so by the order of Shaikh Abd-us-Sattár. Usmán died at the age of 100 years, and Ghulám Muhammad, his son, who succeeded him died at the age of 80. In the time of Ghulám Muhammad, the shrine which had been buried in obscurity some five centuries, acquired great repute among the people and offerings began to be made there. It is still without a roof, being only surrounded by four walls. A fair is held every Chet from the 1st to the 22nd in honor of the shrine, when presents of *chúri*, *atta*, *ghatta* and cooked rice are offered, a fourth being taken by the *mujáwar* and the rest distributed. The present *mujáwar* is Pír Bakhsh, son of Ghulám Muhammad.

The shrine of Haji Sayyid Sadr-ud-Dín.

This shrine is at Tarandah Gorgej in iláqa Goth Channi. Háji Sayyid Sadr-ud-Dín was 23rd in descent from Imám Husain and a contemporary of Sher Sháh Sayyid Jalál. In the 7th century

(1) The Metlas of the State claim to be descended from one Sanáwát, a Hindu of Delhi, who had two sons Rána and Ghamal. The descendants of Rána are called the Metla. They are not Quraishis, as stated on page 93 of Muzaffargarh Gazetteer,

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of the Hijra he came from Multán and settled at Uch. He is also called the Churási Roza Wála Sáhib, *i.e.*, having 84 shrines, because, it is said, there have been 84 saints among his descendants. He often lived among Hindús, many of whom he converted to Islám. The Hindús call him Machhar Náth. Sayyid Sadr-ud-Dín died at Uch, but before his death he gave instructions that his corpse should be locked up in a box and placed on a camel and buried wherever the animal would sit and the present shrine is the place where the camel sat. He converted many Khojas of Sindh to Islám and the shrine was built by them. Vows of different kinds are made here and presents especially of *churi* and *ghatta* are usually offered. Close by is the shrine of Sayyid Giyás-ud-Dín, his son, also built by the Khojas. The present *sajjáda-nashín* is Sayyid Iláhi Bakhsh Sháh who is 23rd in descent from Háji Sayyid Sadr-ud-Dín.

The shrine of Háji Sayyid Sadr-ud-Dín.

Háji Sayyid Sadr-ud-Dín had five sons:—Hasan Kabír-ud-Dín, Zahír-ud-Dín, Giyás-ud-Dín, Rukn-ud-Dín, and Táj-ud-Dín Tarel. The first is also known as Hasan Daryá, and his shrine lies a mile to the east of Uch. He is said to have converted numerous tribes of the Hindús. Once a procession of Hindu pilgrims was going from Sindh to the Ganges, and when it came near Uch Sharíf, Hasan Daryá asked the people where they were going. They replied that they were going to the Ganges. Upon this he said that they could be shown the Ganges and Jamna flowing at the very spot if they only renounced their religion. They replied that it would only be the Panjnad; whereupon the Sayyid asked them to fix some specific mark of identification whereby to distinguish the Ganges and Jamna from the Panjnad, and accordingly signs were fixed and the Sayyid asked to perform the miracle. Next morning both the Ganges and the Jamna were seen flowing parallel to each other, and all the marks of identification agreed upon were discovered in them. Upon this they all embraced Islám. It is recorded that no sooner did he cast a glance upon a Hindu than the latter embraced Islám. A Hindu physician who was a Khoja by caste was employed by Sher Sháh Sayyid Jalál, and once when sick, Hasan Daryá sent for him, but he refused to come, fearing lest he should be converted to Islám by the mere sight of Hasan Daryá. He sent word that he would examine his urine. When he looked at the urine he at once embraced Islám.

The shrine of Hasan Daryá.

Sayyid Abul Khair was 17th in descent from Sayyid Ahmad Billauri, who migrated to Haidarloh, the old name of Jannpur, from Hurar. When Haidarloh was swept away by the Indus, Abul Khair founded the present Jannpur, formerly known as *Jannatpur*. Outside it is the shrine of Sayyid Fateh Ali Sháh, son of Sayyid Abul Khair. The present *sajjáda-nashín* is Sayyid Muhammad Ja'afar Sháh to whom some *kasúr* is allowed by the State. There are two other shrines at Jannpur, one of Sháh Muhammad Núri, the other of his son Sayyid Alam Sháh. The former lived in

The shrine at Jannpur.

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The shrines at Jannpur.

the 11th century of the Hijra. The *mujáwars* of these shrines are butchers and from the very beginning they have been helped by the neighbouring agriculturists with grain, etc. The descendants of the saints, the Sádat-i-Jannpur, take nothing from the income of the shrines as they are wealthy zamíndárs, having received lands at different times from the Naich and Nahar (Lodi) tribes, the Makhdúms of Sítpur and Ghulám Sháh Kalhora, governor of Sindh, owing to their noble descent, and the Nawábs of Baháwalpur have also assigned *jágírs* to them. The ancestor of these Sádát was Sayyid Ahmad Sháh Billauri Alrizwí-ul-Mashhadí, the 14th in descent from the Imám Husain. He came to Hurar (Tájgarh) in the 4th century of the Hijra. Rája Bhunak Bhátia, chief of the Veha tribe, was its ruler and, seeing his miracles, he and his followers accepted Islám.

The shrine of Jetha-Bhuttá.

Pír Pathrá, Muhammad, Yásín, Ghani Muhammad, Jetha, Bhuttá and Ghulám Muhammad were real brothers, said to have been the descendants of Shaikh Shajrá, who was of the Lár tribe and son of Bhuttá, son of Channi, son of Dahra, son of Bhuttá, son of Shajra, son of De, son of Vighia, son of Kánjún, son of Kotla, son of Lár. Jetha, Bhuttá and their five brothers were contemporaries of Muhi-ud-Dín Shaikh Abd-ul-Qádir Jiláni. Ghulám Muhi-ud-Dín was so called, because he was in service of Muhi-ud-Din Gilání at Baghdád. The tombs of Jetha, Bhutta and Ghulám Muhi-ud-Dín lie 2 miles to the east of Khánpur in one shrine, where, it is said, they were martyred. The cause of their death was that a woman who was robbed, made a complaint to the three brothers who tried to take back her property from the robbers. They were killed in the attempt. They died childless, and their successors are the descendants of their elder brother Pír Pathra, whose tomb lies in the jungle 4 miles north-east of Khánpur. He is also called Shaikh Pathra. The tombs of Jetha, Bhutta and Ghulám Muhi-ud-Dín are collectively called Jetha-Bhutta Sáhib, and both Hindús and Muhammadans shave their children there. The Sikhs also have a strong belief in Jetha-Bhutta Sáhib. The State has assigned 500 *bighas* of land as *tel charág* for the shrine. The annual income from offerings, &c., is nearly Rs. 1,200 which is divided among various share-holders thus: 5 shares to Imám Bakhsh, $7\frac{1}{4}$ to Shafi Muhammad, $3\frac{3}{4}$ to Fazal Muhammad, Muhammad Arif and Pír Muhammad. Shafi Muhammad and Imám Bakhsh are regarded as the *sajjáda-nashíns*, and are both equally recognised by the State authorities.

Shrine of Sultán Yakúb.

The shrine of Sultán Yakúb is at Kot Sabzal. He was of Kobhar tribe and only Kobhars revere his shrine. After each harvest they bring new grain to the shrine, recite the *khatam* and feast together.

Chan-ra Pun-ra.

Near Khánpur is the shrine of Chan-ra Pun-ra which is much visited by the people.

The shrine of Khandú Shahíd.

The roofless shrine of Khandú Shahíd lies on the Tamewála mound near Khairpur East. He was a Búhar, (a branch of the Panwars), and the mound shows the site of an old Búhar village, now buried under the sand. A woman of the Veha tribe fell in love with Khandú Búhar and the Vehas killed Khandú in consequence, and hence the title *shahíd* (or martyr). A *pakka* wall surrounds his tomb. The Búhars in particular and other Muhammadan peasants in general have a strong belief in the shrine where they take their suffering cattle and in almost all cases get them cured, they say, by the martyr's blessing.

The shrine of Jamáldi Shahíd at Marot.

Another *shahíd* of the Búhar tribe was Jamál, also called Jamáldi Shahíd, who is buried at Marot. His tomb is visited by Kírárs (Hindús) and Muhammadans who go there to present their offerings after marriage. Hindús generally distribute sugar, and Muhammadans *atta ghatta*. Besides these tombs other Búhar *shahíds* are found at Rahri near Dera Nawáb Sáhib. These are called the Burke Shahíds and their names are:—Dodah, Bángan, Haidar, Chaus, and Míran. These martyrs were contemporaries of Sher Sháh Sayyid Jalál, in whose time a number of Búhars and Náichs accepted Islám, and as both families had long standing feuds, Sher Sháh tried to reconcile them by intermarriages. It was settled that first the Búhars should give a daughter in marriage to the Náichs. The Búhars obeyed, but the Náichs killed the Búhar bridegroom whereupon a great fight ensued in which twenty-two Búhar chiefs were killed; amongst these were the five *shahíds*, whose names to the present time are commemorated by their tribe. Vows are made to their tombs, especially by Búhars.

The shrine of Sálih Muhammad Ujjan.

This shrine is situated in Wární, a village in Sadiqabad *tahsil*. Sálih was a descendant of Adham Godaria, who was a Samma. Hence the Ujjan is a branch of the Sammas. All Muhammadan communities, and the Ujjans in particular, make vows there. The present *sajjáda-nashín* is Mián Abdul Khalíq, great grandson of Sálih Muhammad. He enjoys an *inám* of 500 *bighas* from the State, but he has to pay Rs. 60 annually as *nazrána*.

Mári Shauq Sháh.

Mári Shauq Sháh is situated in the iláqa of Shahr Faríd where are also the tombs of Shauq Iláhí Sáhib and Sáín Bismilla. Shauq Iláhi, Gilání, was a Hasani Sayyid, and *muríd* (follower) of Sayyid Sháh Jamál of Malik Wáhan in Multán in the Qadiriya—Suhrwardiya sect. His *urs* is annually held between the 13th and the 15th of Rajab, when nearly 2,000 people assemble. Hindús and Muhammadans of British territory and of Bikánir and Baháwalpur States make vows and offer presents there. The *sajjáda-nashín* is Sáidq Ali Sháh, who is a celibate. Succession to the *gaddi* falls to an unmarried disciple of the *gaddi-nashin*, no married disciple (*bálka*) being allowed to succeed. Rája Surát Singh, ruler of Bikánir, held Sáín Bismilla Sháh, the disciple of Sayyid Shauq Iláhi Sáhib, in great

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esteem because the Rája once obtained what he had desired by his prayers and he granted him the Dodewála village in perpetual *jágír*. The present *sajjáda-nashín* holds a *sanad* for the *jágír* engraved in Rathi Hindi character on a brass plate which will remain in force as long as the shrine of Sáín Bismilla Sháh exists. The chief Thákars of Bikánir State often visit the shrine. Since the time of Nawáb Muhammad Baháwal Khán III, 7 wells have been granted in *inám* to the shrine, of which 4 are in Mári Shauq Sháh, 2 in Mahár Sharíf and one in Mahta Jhedú. The State also allows Rs. 8 per mensem as *tel charág* to the *sajjáda-nashín*. The agriculturists of the Joiya tribe on either bank of the Sutlej, namely, those in Mailsi Tahsil in Multán District and in Michinabadí *iláqa* in the State give the *sajjáda-nashín* a *ser* of grain per house at the Rabi harvest.

Shrine of Nande Lál.

For the accounts of the shrines of Nande Lál and of Nande Lál Di Kawár, see Chapter IV under Uch.

The shrine of Shaikh Táj-ud-Dín.

Shaikh Táj-ud-Dín Chishti, whose shrine is at Chishtiana village founded by his descendants, was a grandson of Báwá Faríd-ud-Dín Shakar Ganj. The shrine is also called Rauza Táj Sarwar. Various tribes accepted Islám at his hands, such as the Sodhas and Ráths of Bíkáner State. The Rájpúts of Bikáner picked a quarrel with him for having converted their tribesmen, and he went out to fight with them. Having set up a flag on his house, he instructed his females that so long as it stood firm in the ground he should be regarded as safe, but if it fell it would be the signal of his death. In the latter case, they should pray heaven to allow them to be buried alive in the ground. It chanced that the flag fell from the hands of a servant, and the women accordingly prayed to God to bury them in the ground. Their prayer was heard and the ground opened into a wide fissure which they all entered, leaving only their mantles outside. The gap then closed up over them. On the spot a tower was built which still stands; women often visit it to make vows. It is said that one of the females, who was a Bhatti by caste, did not join in the prayers of the rest and fled from the house. Owing to her cowardice the Chishtis swore never to marry a Bhatti woman, and the descendants of Báwá Faríd living in this State always observe the oath. It is said that near the shrine of Táj Sarwar, at the site of the shrine of Khawája Núr Muhammad Sáhib Mahárvi, there were five *jand* trees called the *Panján Pírán de jand*, or *jands* of the five *pírs*, and one of them still flourishes there. Bábá Nának is also said to have sat in seclusion under these trees: on leaving the place he told a Hindu named Mának Rái, who lived in the neighbourhood, that the place was a part of paradise, and the man who would be buried there would be most fortunate. The fortunate man was Khwája Núr Muhammad Sáhib Mahárvi who left a will requesting to be interred there. Qiblá-i-Álam used to come from Mahárán to the shrine of Táj Sarwar every week. The Lakhweras and

The shrine of Shaikh Táj-ud-Dín.

other scions of the Joyas often make vows for begetting children at the Táj Sarwar. The Hindús of *iláqas* Shahr Faríd and Sádiqábád make two kinds of vows at the shrine :—

(1) for the restoration of health, they offer a cover of *khása* or chhintz for the tomb;

(2) for rain they distribute sugar and *ghunghanián* (boiled grain).

Muhammadans after the *istisqá*, or prayers for the rain, sacrifice goats and sheep at Táj Sarwar. The present *sajjáda-nashín* is Diwán Muhammad Bakhsh. The Chishtís of this place are now mere zamíndárs. Shaikh Táj-ud-Dín had many sons, one of whom Shaikh Ahmad went to Hyderabad Deccan, Sir Ásman Jáh, the late Vazír of Hyderabad State, being one of his descendants.

The Baithak Maulá Ali.

A sacred place outside the Marot fort is known as the *baithak Maulá Ali*. Hazrat Ali is believed to have come there and prayed on the long marble platform close by, and this is why the marks of his hand, thighs and feet are seen on the latter. The marks of a horse's feet on it are also visible. There is another white stone which is said to have been butter of camel's milk that was offered to the saint, but it being of bad quality he turned it into stone in anger; since then it is thought that no butter can be made from the milk of *dáchis* (she-camels).

Channar Pír.

There is a mound 4 miles east of fort Deráwar which seems to be a ruin of some building, and is called the tomb of Pír Channar or Channar Pír. Three miles from the tomb is a *thehr* or mound, which was in ancient times a city whose ruler was Rája Sandhíla, father of Channar Pír. It is said that once Sayyid Sher Sháh reached there and enquired if there was any Muhammadan in the town. Sandhíla replied that there was none. He again asked if there was any Muhammadan woman, but still the reply was in the negative. The Sayyid further asked if there was any pregnant woman, and when Sandhíla replied that his wife was so, he reflected a little and said "Appoint a Muhammadan midwife, as the child will be born a saint." Accordingly when the child was born, the Rája threw him on to the mound where his shrine is now situated in the hope that he might die. But a cradle of sandalwood descended from heaven so that in it he might be reared. Seeing this miracle, Sandhíla desired to take the child from the cradle, but could not, and when any one went near the cradle it ascended towards heaven. At last the child grew up and adopted Makhdúm Jahániyán as his Pír. As Channar Pír was brought up in a state of destitution, the *ziyárat* of his tomo is believed to protect children. Channar Pír never married, but he had 7 brothers whose descendants are called the Channars. (1) The road leading to this shrine is very difficult and troublesome. Pilgrims always visit it either in the rainy season, or

(1) See details of the Channar tribe under *Tribes and Castes*.

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Population.
Channar Pír.

at the end of February or sometimes in the beginning of March. Both Hindús and Muhammadans believe in Channar Pír. *Ata ghatta* is offered when children are shaved, and out of this one-fourth is given to the keeper of the tomb. The Channars in presenting their votive offerings sacrifice a she-goat instead of a he-goat (*ghatta*) as men of other tribes do. Hindús and Muhammadans when at Pír Channar's shrine call one another brethren. The *rot* (a big loaf) and *kabáb* (roasted meat) cooked at the shrine are divided by the Muhammadan *mujáwir*, a Channar, among both Hindús and Muhammadans with his own hands, there being no pollution by touch for the Hindú pilgrims on this occasion.

The shrine of Qiblá-i-Álam at Chishtian.

Khwája Núr Muhammad, better known as Qiblá-i-Álam, was a Kharl by caste and a Panwár Rájpút. He appeared at the time of decay of Islám in Bahawalpur. He was born on the 14th of Ramazán 1142 H., in Chautálá village, in *iláqa* Shahr Faríd, and his parents named him Báhbal. They had but small means, and shortly after his birth they settled in Mahárán, where they put him under one Háfiz Muhammad Masúd to learn the Qurán, which he committed to memory. Núr Muhammad afterwards went to Babláná (in Tahsil Pákpattan), Dera Ghází Khán and Lahore to complete his education. Thence he went to Delhi, where he lived for 16 years with Mauláná Fakhr-ud-Dín Muhibb-un-Nabi and after completing both his secular and spiritual studies obtained the *khiláfat* (deputy-ship) from him. His name Núr Muhammad was proposed by his Pir-o-Murshid (spiritual teacher) Mauláná Fakhr. The *Manáqibul Mahbúbain* gives a saying from Mauláná Fakhr, which he used to utter for the Qiblá-i-Álam; *viz., Tan matke man jharna surt balowan hár; Makhan Panjábi legiá, chháchh pio Sainsár*; meaning that the latter has carried away butter from the former and now only whey was left for others and nothing else. Referring to this Nazám-ul-Mulk Nawáb Ghází-ud-Dín Khán, the deposed Vazír of Delhi, used to quote the following verses in Persian:

Sálhá mánd dar harím-i-hazúr;
Gasht mánind-i-ism-i-khud hama núr;
Shaikh dar haqq-i-ú chunín farmúd,
Kín zi má har chi búda ast rabúd.

i.e., he lived for years in the company of the Mauláná Fakhr and became a complete light (of God) as his name indicated. The Shaikh said of him that he took away from him all that he possessed (*i.e.*, spiritual excellence). Innumerable miracles are ascribed to him. He often purified and enlightened benighted souls with a glance. He was able to send his imaginary body (*wajúd-i-zillí*) to various places at one and the same time; for instance he once saved the sinking ship of one of his *muríds* when on a pilgrimage to Mecca and Medína by his imaginary body, while his real body remained at Mahárán. He had promised a *muríd* that he would read his *janáza* (death) prayers, but he chanced to die first and put many of his followers

CHAP. I. C. Population. The shrine of Qiblá-i-Álam at Chishtián.

in doubt about his veracity, but it happened that the Qibla-i-Álam actually appeared and read the *janáza* of the *muríd.* His leading *khalifas* and successors, who influenced and benefited the mass of the Muhammadan population in the Punjab and Sindh, were: (1) Khwája Núr Muhammad, also called Núr Muhammad II of Nárúwála (originally the name of a well) or Hájipur; (2) Qázi Muhammad Aqil of Kot Mithan; (3) Háfiz Muhammad Jamál of Multán; (4) Khwája Muhammad Sulaimán Khán of Sanghar. The *gaddi* of the first is at Hájipur, that of the second at Chachran Sharíf, of the third at Multán and of the fourth at Sanghar (Taunsa Sharíf). The *sajjáda-nashín* of the fourth and last *gaddi*, Khwája Muhammad Músa, is the spiritual leader of Nawáb Muhammad Baháwal Khán V, the present ruler of Baháwalpur. The branches of the *khalifáts* of these four *khalifas* spread abroad, and each has several subordinate *gaddis* in this State, in Sindh and in the Panjab. Besides these four there were numerous *khalifas* of the Qiblá-i-Álam. Below only the names of those *khalifas* are given whose descendants have continued the system of *píri murídi*, or making disciples:—

(1) Háfiz Ghulám Hasan, Bhatti, resident of Chela Wáhan in Tahsíl Khairpur Sharqia.

(2) Muhammad Bakhsh Chishti of Chishtián.

(3) Muhammad Akbar of Ránián in Hissár District.

(4) Makhdúm Sayyid Mahmúd of Sítpur.

(5) Makhdúm Sayyid Naubahár, *sajjáda-nashín* of Uch Sharíf (who gave in *jágír* to Qibla-i-Álam Jilanwáli, which is still held by his descendants).

(6) Makhdúm Muhibb-i-Jahániyán, Bukhárí of Shahr Sultán.

In short, the Muhammadans of this State, Montgomery, Multán, Dera Ghází Khán and some other districts of the Panjab, Baluchistán and Sindh are all related to the Qiblá-i-Álam. He was initiated into the *khiláfat* ceremonies at the age of 42 years, and after preaching for 21 years, passed away on Monday, the 3rd Zilhijj 1205 H. at the age of 63. The date of his death is given by the *taríkh-i-abjad* in the verse :—" *Haif wáwáila jahán be núr gasht,*" *i.e.* Alas! The world has lost its light (and become dark). According to his will he was buried at Chishtián in a piece of land, about which he used to say :—*Azín zamín búe dilhá mi-áyad;* this land smells of the hearts (of saints); and this was the very land[1] about which Bábá Nának had made a prophecy. Eight years after his death Khwája Muhammad Aqil of Kot Mithan built a dome over the tomb and in front of it a small *majlis khána.* The outer walls were built by Háfiz Muhammad Jamál of Multán. The lintel and door of the shrine and the poles of the canopy of the tomb, all of silver, and worth nearly Rs. 11,000, were offered by Nawáb Muhammad Baháwal Khán III. Another version is that

(1) See shrine of Táj Sarwar.

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The shrine of Qiblá-i-Álam at Chishtián.

the *Haryári* at this time flowed close to Mahárán and there was no dry place in its vicinity where a tomb could be built, so he was buried at Chishtián in a dry place where he often used to sit. The present *majlis khána* was built by his descendants a few years ago, by raising a subscription of Rs. 12,000. For the comfort of pilgrims the late Nawáb Sir Sádiq Muhammad Khán IV built quite close to the shrine a magnificent *serái* at the cost of Rs. 26,000. In the enclosure of the shrine are the tombs of Sibgatulla, Lahori, Qári Azízulla, and Khwája Ghulám Hasan Bhatti, who were all leading *khalifas*. Under the very dome of the shrine are the tombs of his sons, Núr-us-Samad, Núr Ahmad and Nur Hasan, of whom the first is also called the *Shahíd Sáhib*, because he was murdered in cold blood while saying his prayers by Sarwan and Karam (Mahárs by caste) in Rabi-ul-Awwal, 1206 H. An *urs* is held annually at this shrine and a great part of the expenses of the celebration is paid by Mián Muhammad Yusuf *sajjáda-nashín*, another portion being defrayed by his brotherhood. One-third of the income of the shrine goes to Mián Fazl-i-Haq, who is a descendant of Núr Hasan, the third son of the Qiblá-i-Álam. He is called the *sajjáda-nashín* Manghervi and Mián Muhammad Yúsuf the *sajjáda-nashín* Mahárvi. The remaining shares are distributed among the descendants of the other two sons of the Qiblá-i-Álam. The *mujáwars* are appointed to keep the shrine clean and to collect the offerings and are paid from the income, of which a regular account is kept. There was a mosque, built by Nawáb Sádiq Muhammad Khán II, inside the shrine. An Arabic Theological School was opened in this mosque by Nawáb Sir Sádiq Muhammad Khán IV, and is still maintained. Its expenses were at first paid from the privy purse of the late Nawáb but, according to the new scheme of educational reform inaugurated by Colonel H. Grey, late Superintendent in the State, in 1899, the entire expenditure of the Theological Schools formerly met from the Nawáb's privy purse was included in the State Educational Budget. As the mosque was not very spacious, Nawáb Ahmadyár Khán, son of Nawáb Ghulám Qádir Khán, Khákwáni, Rais of Multán, levelled it to the ground and built a more spacious one on its site on recommendation of the late Khwája Alla Bakhsh of Taunsa, at a cost of Rs. 20,000. Large *jágírs* granted by the State are enjoyed by the *sajjáda-nashín* and his collaterals.

The shrine of Maulavi Khudá Bakhsh.

This shrine is situated at Khairpur Támewáli. Maulavi Khudá Bakhsh was of the Mallan Hans tribe and disciple of Háfiz Muhammad Jamál Multáni (a *khalifa* of Khwája Núr Muhammad). He settled in Khairpur East from Multán at the invitation of Nawáb Sádiq Muhammad Khán II, who offered him one rupee daily and a *máni* of grain monthly for his expenses, but he only accepted six annas daily, which was his actual expenditure, and would not take more. Besides being a man of sanctity he was a great doctor of theology. It is said that it was the wish of Khwája Núr Muhammad

Sáhib that his burial prayer should be performed by one who had never missed a *mustahabb*[1] during his whole life. Of all the disciples and *khalifas* present at his deathbed no one was considered so qualified as Maulavi Khudá Bakhsh, and accordingly he recited the *janáza* prayers. His shrine was built by Jamadár Abdul Kháliq Khán (a leading dignitary in the Darbár of Muhammad Baháwal Khán III) with the assistance of his other *muríds*. He died childless, and was succeeded in the *khiláfat* by Maulavi Abd-ul-Gaffár, who was a descendant of his great-grandfather, Maulavi Mahmúd. Maulavi Abd-ul-Gaffár was succeeded by his younger brother Maulavi Abd-ur-Razzáq, whose successors (*sajjáda-nashíns*) were as follows:— CHAP. I, C. Population. The shrine of Maulavi Khudá Bakhsh.

(1) Maulavi Abd-ul-Majíd, son of Maulavi Abd-ur-Razzáq III.

(2) Maulavi Abd-ul-Gafúr, son of Maulavi Abd-ul-Majíd, the present *sajjáda-nashín*.

The annual *urs* is held from 28th to 30th Muharram. A sum of Rs. 137 is allowed by the State to the *sajjáda-nashín* at each *urs* (equal to Rs. 200 Baháwal Kháni, which were current in the State before the Agency) and two wells are also granted to the shrine as *inám*. The income is equally divided among all the descendants of the second *sajjáda-nashín*.

The shrine of Bhindiwála Sáhib.

This shrine is a mile from Khairpur Támewáli near the Támewála mound. The name of the saint is Maulavi Núrullah, who was a member of the Urya Bhatti tribe and a *khalifa* of Khwája Núr Muhammad. His *urs* is held on the 29th of Safr every year and is attended by nearly 1,500 persons. She-goats and cows are sacrificed on this occasion. The present *mutwalli*, Háfiz Nazr Muhammad, has been enjoying 1½ wells as *inám* from the State since the reign of Nawáb Fateh Khán.

The shrine of Maulavi Sultan Muhammad.

This shrine is in Khán Bela. Maulavi Sultán Muhammad was an authorised *khalifa* of Khwája Muhammad Aqil Sáhib of Kot Mithan. He died childless, and the management of the shrine is in the hands of Mián Hot of Shidáni. The annual *urs* is performed from the 1st to the 3rd of Rabi-us-Sáni, on which occasion, as on others, goats, sheep, cows and buffaloes are sacrificed. When Maulavi Sultán Mahmúd was alive, he was very fond of *missi* (gram) bread, fowls, and *naswár* (snuff), and so people vow to offer these three things in return for the fulfilment of their wants. The shrine was built by the widow of Maulavi Sultán Muhmúd under the patronage of Muhammad Yaqúb Khás Kheli, once a Vazír of the State.

The shrine of Mián Sharíf Muhammad.

There is another shrine at Khán Bela of Mián Sharíf Muhammad, a *khalifa* of Háji Gul Muhammad of Ahmadpur East. The latter was a disciple and *khalifa* of Khwája Muhammad Aqil.

(1) *Mustahabb* are deeds performed in imitation of the Prophet which are over and above the usual ceremonies of daily prayers, fasts, *ishráq*, and *tahajjud* prayers, &c.

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The shrine of Mián Sharíf Muhammad.

This shrine is also under the management of Mián Hot of Shidáni. The annual *urs* is held on the 14th Jamádi-us-Sáni and is attended by nearly 1,000 persons. The people generally offer *chúri*, *paráthá* and a cover for the tomb in hopes of getting children, &c.

The Pirs of Chháchrán Sharíf.

Khwája Muhammad Áqil, one of the four chief *khalifas* of Khwája Núr Muhammad, was the founder of the *gaddi* at Chácbrán. It is said that one of his ancestors, Málik, son of Yahya, Quraishi, came to Sindh in the reign of *khalifa* Abdul Malik, son of Marwan. After many generations Shaikh Muhammad, known as Kaurah, became famous as a saint, and his descendants became known as the Korejas. Accordingly the family of Cháchrán as well as the entire tribe of the Korejas is Quraishi by origin.(1) Qázi Muhammad Áqil before he became a *khalifa* of the Qiblá-i-Álam, used to be a teacher, and his ancestors always held *jágirs* from the emperors of Delhi, such as Sháh Jahán and Aurangzeb, Timur Sháh, king of Khorasán and others owing to their duties of *qazá*. Numerous tribes entered into *baiát* with Muhammad Áqil as well as many renowned personages of the time, such as the Giláni and Bukhári Makhdúms and many chiefs of the Ghumráni, Arbáni, Achráni, Kehráni, Pirjáni and Haláni septs of the Daudpotras, and the Baloches on either banks of the Indus, such as the Bozdar, Lund, Drishak, Gurcháni and Lagári, &c., and even Nawáb Sádiq Muhammad Khán II of Baháwalpur became his disciple. Many miracles are attributed by the people to Áqil Muhammad. In his old age he had no shadow, his body being so transparent as to transmit the rays of the sun through it; he did not go abroad by daylight or by moonlight to conceal this prodigy. Any cloth could pass through his body, and a *lungi*, which thus went through him, is still kept as a relic by one of his *muríds*. His shrine is at Kot Mithan in Dera Gházi Khán District. He was succeeded by his son Khwája Ahmad Ali, who died on the 9th Shaa'bán, 1213 H., after surviving him only 13 months. He is buried by the side of Khwája Muhammad Áqil. Khwája Ahmad Ali had two sons, Khwájás Khudá Bakhsh, entitled the Mahbúb-i-Ilábi (*lit.* the beloved of God), and Táj Muhammad. The former used to live at Kot Mithan, but when Ranjít Singh conquered Dera Ghází Khán he came to the Baháwalpur State and stayed at a place where Cháchrán is now situate. At first a *sahl* of *kana* reeds was made for his residence, which is preserved up to the present day and much visited by the believers. This new settlement grew into importance day by day and is now a handsome and well built town. As this ground was in the possession of the Cháchar tribe, the village was called Cháchárán. He died on the 12th Zilhijj, 1269 H., and was buried by the side of his

(1) But *Korejas* and *Sahtas* are regarded as an ancient Rájpút tribe of Sindhian origin by many authorities, such as Sir Henry Elliot, Murád, &c., and as such are believed to be branch of the Sammas.

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The Pirs of Cháchrán Sharíf.

ancestors. Mahbúb-i-Iláhi is also believed to be a worker of miracles, and Nawáb Fateh Khán of Baháwalpur was one of his disciples. He had two sons, Khwájas Ghulám Fakhr-ud-Dín and Ghulám Faríd. The former was born in 1234 and died in 1288 Hijra. In 1281 Hijra, when he was *sajjáda-nashín*, an inundation of the Indus destroyed the town of Kot Mithan. Upon this the remains of the saints were taken out and buried at a distance from the bank of the river. The remains of Khwája Muhammad Aqil and Mahbúb-i-Iláhi were buried by Khwája Ghulám Fakhr-ud-Dín; and the remains of Khwája Ahmad Ali and Táj Muhammad were buried in another place close at hand by Khwája Muhammad. Accordingly there are two separate handsome mausoleums at Kot Mithan. Khwája Ghulám Faríd succeeded on the death of his elder brother in 1288 H. As *sajjáda-nashín* he was a spiritual guide of Nawáb Sir Sádiq Muhammad Khán IV. He was very pious and benevolent, and took special interest in the poor, and almost the whole of his income was spent in helping persons of high family reduced to straitened circumstances. He died on the 7th Rabi-us-Sání 1320 H. and was succeeded in the *gaddi* by his only son Mián Muhammad Bakhsh. The village of Waghúán is granted to the *sajjáda-nashíns* in *jágír*, and it yields an income of over Rs. 20,000 annually. The poetical writings (*káfis*) of Khwája Ghulám Faríd are elsewhere described.

Lál Sohanra.

Lál Sohanra was an Ulawi Quarishi and a relation of Shaikh Hákim of Mau Mubárak. He and Mahrán Samma were the *khalifas* of Shaikh Bahá-ud-Dín, Zakariya of Multán, and were commissioned by him to convert the Hindu tribes of the *Dhaddar* (the tract adjoining the Sutlej between Baháwalpur and Khairpur East) to Islám. The town of Lál Sohanra (mentioned in the Ain-i-Akbari as a *Mahál* in the Sirkár of Multán) was founded by this saint. He was a great traveller and in most places in Sindh he built *mábads* (grottos for worship), one of which, known as the *baithak*, is situated at Ránipur, and is much frequented by the believers as an object of adoration. He died a martyr (*shahíd*) while helping a handful of men against a gang of dacoits close to Thatta in Sindh, from which place his descendants brought his remains to Lál Sohanra. The first shrine of Lál Sohanra was situated about a mile northwards from the present Lál Sohanra village. In 1296 H. the shrine and the old village were submerged by the Sutlej and his remains were brought to the present site of his shrine near Tahliwála well. The tomb of Mahrán Samma was also opened on this occasion by his descendants and the remains of that saint buried on the Rohi border about three miles from the present shrine of Lál Sohanra. The *sajjáda-nashín* of Lál Sohanra held about 5,000 *bighas* of *inám* for the shrine; but the *inám* being *tá dawán-i-khánqáh* lapsed with the disappearance of the old shrine under the rules in force in the State. The present *sajjáda-nashín* is Shaikh Husain Sháh, who is 11th in descent from Lál Sohanra.

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The shrine of Pír Abdul Kháliq is in *Kasúrdar*, a village near Shahr Farid. Pír Abdul Kháliq was a Kharl Rájpút and a resident of *Gogera*, a contemporary of *Sáín Bullhe Sháh* of Kasúr and his fast friend. They both travelled in search of a spiritual leader and Abdul Kháliq, when he was in his sixtieth year, saw in a vision and was adopted as a pupil and disciple by Khwája Owais Qarni, a contemporary and disciple of the Prophet. It is related of the saint that he remained always in a state of unconsciousness, except when he heard music, of which he was passionately fond. After preaching for 30 years he died at the age of 90. At first his shrine was at Mohibli (Muhib Ali), District Montgomery, but owing to the encroachment of the river his remains were brought to a village called *Budhi* (Tahsil Mailsi), and from there removed to the present site of the shrine. The present *sajjáda-nashín* is Háji Muhammad Yaqúb, who enjoys a well in *inám* from the State as long as the shrine stands.

Shrine of Sáhib-us-Sair.

This shrine is situated at a distance of 1½ miles from Samasata Railway station. Sáhib-us-Sair (*lit.* great traveller) was a title given to Mohkam Dín, who was a disciple and *Khalifa* of Pír Abdul Kháliq. The latter used to say that only a single rice grain of *faqr* (godliness) was given to the former and he multiplied it into thousands of grains. Many miracles are attributed to him. Nawáb Muhammad Baháwal Khán II had much faith in him, and used to make presents to him. The mosque in the *Tonki* mohalla of Baháwalpur town, which is standing to the present day, was built by him from a *nazar* presented to him by that ruler of the State. He was poisoned by his disciples of Kathiawár Kachh on the 5th *Rabi-us-Sáni*, 1197 Hijra, in order that his shrine might be built among them and so save them the trouble of a distant pilgrimage. He was buried at Durachi Bandar in Kachh, but after a time Mián Ahmad Dín first *sajjáda-nashín* brought his remains secretly to Goth Bakhsa close to Samasata. The offerings made here are generally *chúri*, *ata ghatta* and cows. Women are not allowed to enter the shrine, because the saint passed his whole life in celibacy. The annual *urs* is held on the 5th *Rabi-us-Sáni* (*see* Fairs). Rupees 303 are given on this occasion by the State, and if His Highness the Nawáb visits the *urs* personally a sum of Rs. 156 is given in addition. Besides these sums an *inám* and *kasúr* of Rs. 600 are assigned by the State to the shrine *ta dawám-i-khángah* (as long as the shrine stands). Pír Abdul Kháliq and Sáhib-us-Sair were descended from the same parents.

Religious sects of Hindús. Brahmans.

Among Hindús the *Puskarna* Brahmans are generally the followers of *Gokalya Gosáín*, and *Gokalie* religious leaders are called *Telangis*. The *Puskarna* Brahmans are divided into three branches, *Marwári*, *Sendhu* and *Dassa*, all belonging to the same sect. The *Sársut* Brahmans are generally the followers of *Gunja Máli*, *Lálji Kaládhari*, *Gopálji* and *Gokalya Gosáín*.

Khatris.

The *Khatris* of the State are the *sewaks* (disciples) of *Shámji* and *Gokalya Gosáín*, while

Aroras.

the *Aroras* are either the followers of *Gokalya Gosáín*, *Lálji* and *Gunja Máli*, or else they are *Nanik Panthis*, *Faqirs*, or *Náth Sewaks*. Some of the Náth *Sewaks* belong to the Márgi sect. Their *asthánas* (places of worship) are in subterranean chambers (*marhis*). These Náth Sewak Márgis mostly live in Ahmadpur East and its neighbourhood, Ahmadpur Lamma, and the suburbs of Khán Bela. They are said to have nine or ten *marhis* at Ahmadpur East. They observe two Noratras (festivals lasting eight days and nights) annually, *viz.*, one on *Assuj Sudi Ashtmi* and the other on *Chet Sudi Ashtami*. On this occasion men and women, pure *Márgis* and half *Márgis*, gather together in the *marhis*, and perform religious worship in various sensual ways. The pure *Bám-Márgis* are not burned like other Hindús, but usually are buried in a sitting posture, a stick called *bairágan* being placed under the chin or arms of the corpse to support it. Sometimes, however, their dead bodies are thrown into a river.

Jains.

The Jains are to be found only at Maujgadh, Phúlra, Deráwár, Baháwalpur town and Ahmadpur East. They are divided into three sects in the State, *viz.*,—(1) the *Diganbris* (or the *Bispanthis* and *Terapanthis*), (2) the *Shitanbris*, and (3) the *Dhúndias*, which have more female than male votaries. Of the 84 sects or orders of the Jain priesthood (or the *Samegi Sádhús* and *Jati-Gurús*) only four appear to be represented in this State; these are the *Khrátara*, *Tapá*, *Kanwálo*, and *Launga Gachhas*. The only *Upásara* (monastery) of the *Jati-Gurús* or celibate priests of these orders in the State is at Maujgarh. Pilgrimages are made by the Jains of the State to the *Upásaras* in Bikáner.

Hindu temples.

The principal temples of the Hindús are found at Baháwalpur, Ahmadpur East, Uch Sharíf, Khánpur, Khairpur East and Ahmadpur Lamma. These are consecrated to Maharajji, Lálji, Kaladhári, Sáwal Sháh, Gunja Máli, Narsinghji, Gondhji, Mangaldásji or Gopi Náthji. There are also *asthans* (places for worship) at Fort Deráwar and Hurian near Adamwáhan, dedicated to Matránis and Alúdranis, the well known goddesses, and one consecrated to Gúngíráni at Baháwalpur.

Grants to religious places.

The State allows grants to Hindu and Muhammadan places of worship or reverence in the shape of assignments and partial remission of land revenue called *inám* and *kasúr*. As a rule, a nominal *nazrána* (tribute) is annually realized by the State from the guardians of shrines and the custodians of temples. The total area granted in *inám* and *kasúr* amount to 37,873 *bighas* (a bigha $=\frac{1}{2}$ acre) and the annual *nazrána* charged thereon is Rs. 764. Beside the above, cash grants to Hindu temples and Muhammadan religious and educational institutions are made from the State Treasury. These are of two classes, *viz.*, for religious places inside the State and for similar institutions outside it, the total amount of annual grants for the former being Rs. 5,239 and

CHAP. I. C. — Population. for the latter Rs. 2,258. The outside grants are chiefly given to Muhammadan institutions in Lahore, Amritsar, Sahâranpur, Delhi, Ajmer and Multân.

Grants to religious places.

SUPERSTITIONS AND POPULAR BELIEFS.

Unlucky horses.

The following horses are unlucky :—

(*a*). A horse or mare, with a white spot, small enough to be covered by the thumb, on the forehead. Such a horse is called *tára-pesháni*, or starred on the forehead.

(*b*). A horse or mare with three feet of one colour and the fourth of another. A white blaze on the forehead however counteracts this evil sign. Such an animal is called *arjal*.

(*c*). A horse with a black palate (*siáh kám asp* in Persian).

(*d*). A horse with both hind feet and the off forefoot white. But a white *near* forefoot is a good omen, as in the Persian couplet :—

Do páish sufed-o-yake dast-i-chap,

Buwad láiq-i-sháh-i-áli nasab.

"A horse with two white (hind) feet and a white near forefoot is worthy to be ridden by a king."

(*e*). A horse or mare which is wall-eyed (mánki) or which has an eye like that of a human being, is called *táki*, and is ill-starred.

Birth superstitions.

If a woman does not conceive for a long time and afterwards becomes pregnant, she is made to give birth to her child in a jungle which is afterwards set on fire. This is believed to prevent the evil effects of the birth. A Hindu woman with child is not allowed by her relations to cross a river by boat as that would cause abortion. If a woman does not conceive till 7 years have elapsed after the first delivery it is believed that she had given birth to the child at the same time as a tigress had brought forth her young. If a mare brings forth her offspring in the day time, it is considered unlucky. The remedy adopted to avert the evil effects is that the ear of the young one (colt or filly) is bored or the tip of the ear cut off.

Omens.

To hear a donkey bray behind when one is starting on a journey, or a partridge call on the left, is an omen that the journey will fail in its object. But a partridge calling on the right is lucky. Also it is fortunate to meet a sweeper carrying filth, or a coffin, when setting out on business. It is a good omen to see a bird, called the *malhála*, on the right hand early in the day and on the left later in the day, and *vice versâ*. If a thief, when going to steal, hears a

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pheasant on the left he considers it a bad omen and returns. If a *maina* or a *láli* (also a bird) be heard warbling on the roof, the women reply, *Ata pihá pia he, ja mimhán kon liá.* "The flour is ready ground, go, fetch the guest," *i.e.*, a guest is expected. The bird's note is supposed to be *piho piho*, the imperative of *pihná* (*písná*), to grind. If a man sneezes when starting on a journey, the journey will be unsuccessful. Similarly it is a bad omen for a marriage procession to hear the roar of thunder or meet with a gale of wind on their way to the bride's house. Any additions to a house are made by the Hindús in front of, or in line with, the buildings that exist, not in their rear. A new building at the back of the house is calculated to bring some calamity on the owner's head. A crow on the coping of the house-wall denotes that a relation is coming on a visit, or at least that news from one will soon arrive. On the other, if a woman gets hurt she will put it down to having heard a crow cawing on the coping. A kite sitting on the house is unlucky, so a black *hándi* or scare-crow is usually hung on the loftiest part of the roof.

Lucky and unlucky days.

The following lunar dates are considered unlucky and agriculturists generally do not begin reaping on them:—

3rd, 8th, 13th, 23rd and 28th.

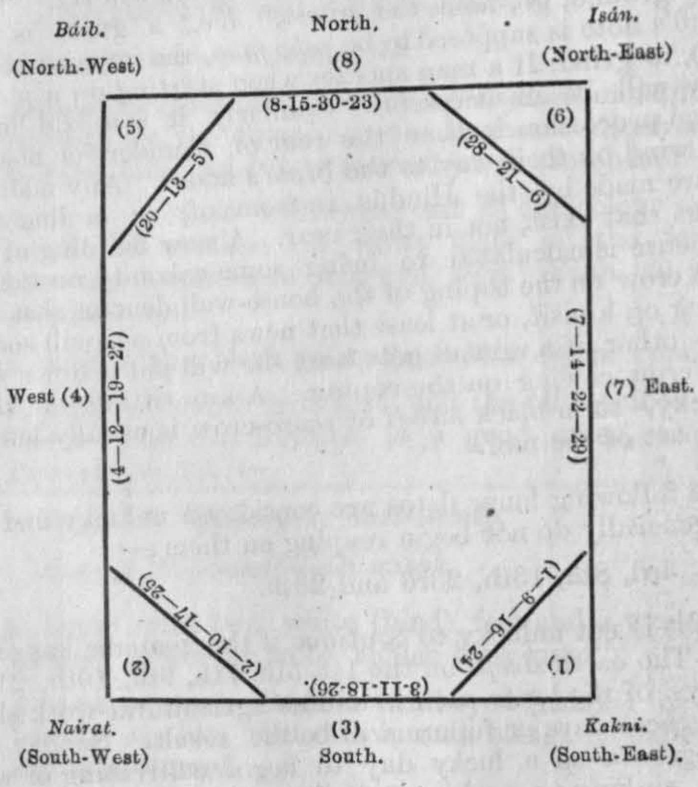
But it is not unlucky to continue if the reaping has once been begun. The earth *sleeps* on the 1st, 5th, 7th, 9th, 10th, 21st, and 24th days of the lunar month and no agricultural work should be begun in these days or failure will be the result. Sunday is commonly regarded as a lucky day to begin cultivating or watering the fields, sinking or wosking a well, or reaping. Hindús stop all field-work on a Tuesday, as it is "the son of the earth," and neither till, plough nor reap on that day. Thieves believe that if they commit theft on a Friday they will be caught. For travelling certain days of the week are inauspicious, and the rules are given in the verse:

Aitwár te roz Juma de lahnde múl na já,
Chhanchhan-wár, Sawár diháre chárhde pair na pá,
Mangal-wár te Budh diháre qutb hargiz na já,
Sun piárá wár Khamis de dakhan múl na já.

"Do not go towards the West on Sundays or Fridays, East on Saturdays or Mondays, North on Tuesdays or Wednesdays, or towards the South on a Thursday." Both Hindús and Muhammadans believe in *Jognián* or the *Chihil-Abdál*. *Chihil-Abdál* are forty saints who live in different directions on the various dates. Their number is invariably forty. If one of them dies, a new saint takes his place. To undertake a journey in any direction on the dates when the saints are in that direction is unlucky. Again,

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agriculturists do not reap a crop facing in the direction in which the saints are. The following figure shows the different dates on which the saints are believed to be in each direction :—



The numbers within brackets inside the square denote dates. The following lines give the dates on which the *Chihil-Abdál* are in the different directions :—

Pahli, nánwin, solán, chawwi, *kakni*, wich pehchán,
Do, dah, satárá, panjhi *Nairat* shak na án,
Tarai, chhabbi, athára, yáran wich *Janube* ján,
Chár, bára, satáwi, unni *Maghrib* shak na án,
Panj, tera, wih, tarai diháre, *Báib* de wich ján,
Chhe, ikki, atháwi sach much wich *Isán* pechhán,
Sat, chauda, unattiri, báwi *Mashraq* gaib rijál,
Ath, pandra, tarih, trewi rehnde wich *Shimál*.

That is, the *Chihil-Abdál* occupy *kakni* on 1st, 9th, 16th and 24th, the *Nairat* on the 2nd, 10th, 17th and 25th, the South (*janub*) on the 3rd, 26th, 18th and 11th, the West (*maghrib*) on the 4th, 12th, 27th and 19th, the *Báib* three dates, *i.e.*, the 5th, 13th and 20th, the *Isán* on the 6th, 21st and 28th, the East (*mashriq*) on the 7th, 14th, 29th and 22nd, and the North (*shimál*) on the 8th, 15th, 30th and 23rd.

CHAP. I, C. Population. Lucky hours.

Certain hours of the days of the week are considered lucky. These are termed *zakki* or *chaugharia-mahúrat*. The following lines give the lucky hours of the various days:—

Zakki, Ait, (or Sunday), Juma, Khamis pahr dháyán pichchhe.
Adhe pahr thín pichchhe Chhanchhan jo koi *zakki* puchche.
Dedh pahr thín pichchhe *zakki* Mangal bujh Sawár.
Awwal sárá ákhar adhá *zakki* hai Budhwár.

That is, the *zakki* hours on Sunday, Friday, and Thursday begin at $2\frac{1}{2}$ *pahrs* after sunrise (a pahr=3 hours); on Saturday, half a *pahr* after sunrise; on Tuesday and Monday $1\frac{1}{2}$ *pahrs* after it; and on Wednesday the whole first *pahr* and half the last *pahr* are *zakki*. The hours other than those mentioned are considered unlucky. Work undertaken in the hours given in the above lines is believed to end satisfactorily and well.

Witchcraft and charms.

If anything goes bad it is believed to be bewitched (bándhna) by an enemy, and those skilled in combating magic are called in to undo the mischief by charms. But a dyer whose indigo has got spoilt retails some gossip or rumour he has heard in a highly exaggerated form, and then his indigo recovers its colour. Many of the diseases of the children such as *Umm-us-sibiyan*(1) (Arab., lit. "the mother of children") are ascribed to demons, and Bhangis and Chúhras are employed to exorcise these, because they are believed to be in some way connected with those castes. Sometimes a vermin, called the *labána*, is tied in a cloth which is wrapped round the neck of a child suffering from convulsions. Diseases of the brain and womb in women are mostly ascribed to demons and genii, such as, *paret, bhút, pasháj, dít, rákhash, dain, churel, dákan, shákan, pari* and *dev*, who also occasionally possess men. Khetr-palji's temple at Uch is a famous place for casting out devils, and the process usually takes a day, but may last a month. Scorpion-bite is cured by proxy. A man goes on behalf of the person bitten to the exorciser and the latter blows a spell on to some water, which the proxy drinks. This cures the sufferer. The spell runs:—

Ismún, Nismún kákar dángiá, oh kákar marjáegá,
An dánge ko páni piláúngá, dángá bach jáegá.

"Ismun, Nismun (these words are the whole secret of the charm), the scorpion bit, but the scorpion will be killed: I will give water to the person who was not bitten, and the person bitten shall be cured."

The following *mantar* is used for the diseases therein specified:

Pár bayai Bantari jis Sawant jayá, Lút, kurát, ghunán-dra, ukh-ái, than thiliá panje hahút!

(1) Infantile Convulsions.

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"Bantari gave birth to Sawant on the other side of the river, whereby ulcers, abscesses, toothache, ophthalmia, and swellings of the breast departed." If the right breast be swollen the left is exorcised, and *vice versâ.*

Cures for hydrophobia.

The Khaggas and Bodlas are believed to be able to cure hydrophobia by blowing upon the patient, and the latter also use the following *kalám* or charm:

> *Bismillah, awal nám-i-Khudá, dúsrá nám Muhammad Rasúl Allah, tisrá nám chár yár, Kalám Khudá dí, huddá Bádsháh Dastgír, kará Sultán Sayyad Ahmad Kabír, chhitta giddar, kutta ....larê, barkat Pír Makhdúm Jaháni yán nál khair â jáwe.*

"I begin first with the name of God, then with the name of Muhammad, the prophet of God, then with the names of the four Khalifas. The word is of God, with the permission of Bádsháh Dastgír (*i.e.*, Shaikh Abdul Kádir Jiláni) and of Sultán Sayyid Ahmad Kabír; may the person bitten by a mad dog or jackal recover by the blessings of Makhdúm Jaháni yán.

Charms for crops and cattle.

If a crop of wheat, gram or maize be attacked by insects (*kungi* or *tela*) a charm (*kalám*) is recited to avert injury, or a camel's bone burnt so that the smoke may drift over the crop, a *kalám* being also read. The following charms are in use:—

> *Kungi, kirá, múlá, bakhrá cháre then bhirá,*
> *Hukm Khudá de nál ái hawá ate gai udá.*

"Kungi, Kirá, Múlá, and Bakhrá are brothers and sisters (of the same family); by the command of God a wind blew and drove them all away." This is spoken over some sand, which is then sprinkled over the crop. The following is recited and blown over the diseased crops:—

> *Kungi, Kirá, Bakhrá tariye bhain bhirá,*
> *Roti be nimáz di gai wá udá.*

"Kungi, Kirá, Bakhrá are all three brothers and sisters; the bread of one who does not pray (*nimáz*) was carried away by the wind." And meanwhile the owner walks round the field, eating fried wheat. If he meets any one while so doing he gives him the wheat, but must not speak to him. When grain has all been threshed out by the cattle the owner digs a trench (*kará*) round it, which he fills with water. No one may enter this circle, which protects the crop from evil spirit. Blight is averted by hanging up a pot attached to a long stick, in a field, the pot being filled with earth from a saint's tomb. In selecting a place for a stack of corn, a pit is first dug and the earth excavated from it put back again. If it exactly fills the pit, the place is unpropitious and another place is chosen. But if some earth remains over after the

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Population.

Charms for crops and cattle.

pit is full the corn is stacked and the grain winnowed there. Many cultivators set up a plough in a heap of corn, and draw a line round it with a knife to prevent genii from eating the grain. If when corn has been winnowed the grain appears less than the husks, it is believed that some evil genius has got into the heap and stolen the grain and a ram or a he-goat is killed and eaten jointly by the farmers to expel it. Such genii assume the shape of ants or other insects, and so, when the husks have been separated from the grain, the ground around the heap is swept and no insect allowed to get into it. When cattle, &c., are diseased, they are commonly taken to the shrine of some saint, and the owner is told in a dream what means will effect a cure: or the *mujáwar* of the shrine hears a voice from the tomb or the cattle get frightened at night and run away, in either of which cases it is expected that they will recover. In the Ubha the following *mantar* is used in cases of foot and mouth disease :—

Suranjít de tre bete Dar, Dathar, Buhárá,
Biwi Bái de páp dubban je ḍhan wich kare pasárá.

"Suranjít had three sons, Dar, Dathar and Buhárá. The sins of Biwi Bái shall sink her down (*i.e.*, she will be annihilated) if she lives at all in this world." In the Lamma this disease is called *muhárá* and to cure it the shrine of Jetha Bhutta is much resorted to. If grass does not agree with the cattle the following *mantar* is recited 7 or 11 times and the *mullah* blows into each animal's ear :—

Kálá paththâ pabbar wannán,
Zimín wich hik salú upanuán,
Ná kar paththá edá mánán;
Main lhi teri zát pichhánin.
Ant nagri, ant gor,
Mare paththá te jíwe dhor.

If a young tree is peculiarly flourishing or vigorous, it is dedicated to a *pír* or even called after his name, and offerings are made to it. Villagers often visit such a tree in small groups. Gradually the tree is supposed to be the saint himself and to distinguish it a flag is fastened to it. The *pír* chosen in such cases is the one most implicitly believed in by the villagers.

The Panjak.

The five days during which the moon remains in Kumbh (Aquarius) and Min (Pisces) are termed *panjak* (from *panj*, 5). Among the Hindús, if a person dies in the *panjak*, the following ceremony is performed :—As many dolls are made of cloth or of the *darabh* or *dabh* grass as there are days remaining in the *panjak*. These are placed in the coffin along with the dead body, and burnt with it. For instance, if a person dies on the 2nd day of the *panjak*, three dolls, and if on the 3rd, two dolls are made,

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Population.
The Panjak.

and burnt with the corpse. The belief is that, if this be not done, as many members of the family will die as there are days left in the *panjak* period. The body of a person dying during a *panjak* is not taken out of the house by the door, but a big hole is made in the wall over the door and through it the body is taken out. The Hindu women wear ornaments on the *panjak* dates, the idea being that they will get as many more ornaments as there remain days before the expiry of the *panjak*.

Some Muhammadans in villages believe in the *panjak*, but according to them, a person dying in the first or last five days of a lunar month is said to have died in the *panjakán*, and the belief is that five or seven members of the family must then die. The following measures are taken to avert this calamity :—

(1). While carrying the coffin they sprinkle mustard-seed on the road to the graveyard.

(2). Blue *pothas* (*potha* are small beads used by girls for decorating dolls) are put into the mouth of the deceased.

(3). A piece of the *ak* plant is buried with the body.

(4). After the body is buried, an iron peg is driven into the ground outside the grave towards the deceased's head.

If a person dies during the *panjak* and his relations, being aware of the *panjak*, omit the above ceremonies at his funeral, and deaths ensue in the family, the relations exhume the body. Ignorant people believe that the deceased will by then have grown long teeth and be seen eating his shroud. Some cut off the head from the corpses, while others think it sufficient to drive a nail into the skull. This superstition is only prevalent among a few Muhammadan Jats in the villages—not among Muhammadans generally.

Council of three unlucky.

For three persons to act together as a council or committee is unlucky. *Trehon janián di majlis khoti*; *i. e.*, a committee consisting of three members is unlucky (lit. counterfeit).

THE CHRISTIAN RELIGION.

The Christian religion.

The number of Christians in the State in 1901 was only 83, of whom 6 were natives and the remainder Europeans and Eurasians. There is a Mission School in Baháwalpur administered by the Church Mission Society, Multán, and a yearly grant-in-aid of Rs. 1,200 is made towards its maintenance by the State.

OCCUPATIONS.

Occupations.

Full particulars of the occupations of the inhabitants of the State will be found in Table XVII, Part B. More than three-fourths of the people (77 per cent.) depend for their livelihood on agriculture, and no other occupation calls for any special remark.

The statement below gives the recognized divisions of time among Hindús and Muhammadans, with a brief account of the duties performed at each of them:— CHAP. I, C. Population. Divisions of time.

Hindús.	Muhammadans.	REMARKS.
1. *Bharbhát-wela.*—(Hindús go to a river or temple.)	*Subh-Kázib* (or false dawn, also called *ashúr-weld*). Muhammadans eat *sahri* (food) before the false dawn during the Ramazán fasts, and some repeat the *tahajjud* prayers. Travellers start on a journey.	Before the true dawn.
2. *Poh-phutdi.*—Hindús go to their shops.	*Para-phutdi.*—Muhammadan *zamíndárs* begin ploughing.	The true dawn. It is called *bhabhák* in the Ubbha.
3. *Wadde-welá*	*Subán* (subha), *namáz-welá* or *fajr*(1).	Morning.
4. *Kánán dehún charhiá.*—When the sun (*dehún*) is as high as the *kánán* or *sirkanda* grass, *i.e.*, 1¾ yards in height.	*Kánán dehún charhiá* ...	Used in the Lamma generally by the villagers.
5. *Do kánen dehún charhiá* ...	*Dokánen dehún charhiá* ...	The time when the sun is two *kánáns* high.
6. *Pahar dehún charhiá* ...	*Pahar dehún charhiá*	One *pahar* (or three hours) after sunrise.
7.	*Sehli dehún charhiá*	*Sehli* means a camel's nose-string, hence the time when the sun is as high as the *length* of a nose-string of the camel.
8. *Chháh-welá*	*Chháh-welá*	Used in the Ubbha. The people eat stale bread with *lassi*.
9. *Kuláhar*	*Kuláhar*	A little before noon.
10. *Peshí*	*Peshín* or *zohar* (*zuhr*) ...	The *zuhr* prayers are said between 1 p.m. and 3 p.m.
11. *Digar-welá*	*Asar-welá*	The *asar* prayers are performed from 4 p.m. tc 5-30 p.m. In summer the *asar* is said before sunset.
12. *Tarkálán-welá.*—Hindús usually say *Tarkálán thigai*(2) *díwa nahin baliá.* Evening (*tarkálán*) has come and the lamp is not yet lighted.	*Senh* or *shám* or *maghrab-welá* or *nimásham*.	Muhammadans perform the *maghrib* prayers. (*maghrib* sunset).
13. *Sanján-welá*	*Kuftán-welá* or *Isha-welá* ...	Muhammadans perform the *isha* (the fifth prayer) in the evening after dark up to 11 o'clock at night.
14. *Bamb-welá*	......	Prior to 1866 there was a lofty tower in the Police Station of Baháwalpur, and on top of this a drum (*bamb*) was beaten at 9 and 11 p.m. and at midnight. After the beat of the drum the sentinels mounted guard. These hours were termed *bamb-welá*, and old people still call them by that name.

(1) *Bai fajar*=to-morrow morning.
(2) *Thi*=*ho*.

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Population.

Divisions of time.

	Hindús.	Muhammadans.	Remarks.
15.	*Pahar rát gai*	*Pahar rát gai*	Three hours after the evening.
16.	*Adh-rát*	*Adhi-rát*	Mid-night.
17.	*Sotá*	*Kunj-chhor-welá*	*Kunj* means trouser-string. Hence *kung-chhor welá* is the time when people undress. *Sotá* is used in the Lamma.
18.	*Pahar rát rahndi.*—Literally when one watch (*pahar*) of the night remains.	*Pahar rát rahndi*	Generally used in villages.

The following phrases also are commonly used.—*Sij jiúndá*, a translation of the Arabic phrase *'Ashshamsu hayyatun'* which denotes the time when the sun has not fully set (*i.e.*, twilight). *Choti te sijj*, when the sun is in its zenith (literally above the top-knot), *i.e.*, noon. *Pachchán*, 'to-night', *e.g.*, *Pachchán-ási*, 'will come to-night' (*ási*=*awegá*). *'Jumarát kadán? Pachchán'* is a proverb which is used when a man is extremely anxious to find out something to make him understand that the thing which he is so eager to know will be revealed soon. (The phrase literally means 'When is *jumarát*'? 'To-night').

FOOD.

Food.

Two [1] regular meals are usually taken, one at noon and the second at *ishá* or after sunset. In the hot weather wheaten bread with whey (*lassi*) is eaten at noon and bread and milk (*khír*) at night. If the supply of wheat holds out bread is made of it all the year round, but if it run short *jawár* or *bájrí* flour is used instead. But little maize (*makki*) is grown in Baháwalpur and there is a prejudice against the bread made of its flour. Bread with *lassi* or *khír* is essentially the staple food of the Jats, especially in the Ubbha. Pulses and vegetables are also eaten now and then, but chiefly in the cold season when turnips, radishes, mustard, &c., are plentiful. Delicacies include *dhoda*[2] *ság*, or *dál*, and these are also eaten by townspeople and persons of the upper classes, the *dhoda* being made of *bájrí* flour. Villagers also eat *dál* or gram and *másh* mixed, pumpkins (*kaddu*, *tori*), and colocynths (*karela*), which all grow in abundance. *Chopri-roti* or bread spread with *ghi* is only eaten by the well-to-do, while the addition of sugar makes a food of surpassing richness :—

Jo kare shakkar te gheo,
Nán kare mán te nán kare peo.

"What sugar and *ghi* can do, can be done by neither mother nor father." Rice is grown in several parts of the Lamma and from it *sáriándá dhoda* or rice-bread is made. Fish too abound in the Khánpur and Sádiqábád iláqas and are much eaten by the Muham-

(1) The leavings of the evening meal are eaten at sunrise next day, with *lassi*, as a breakfast, called *hánjhall* (supporter of the heart), *nihár*, *nírán*, *nirnihár*, or, *chháwela* (teatime) Parched gram also is generally eaten in the afternoon.

(2) *Dhoda* is also eaten with onions (*wasal*, from he Arabic *basal*).

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Population.

Food.

madans, especially in the winter months. A Lamma host will say: "*máni machhi házir he,*" "loaves and fishes are ready," but a host in the Ubbha says, "*dál ság* or *dhoda sáj házir he,*" *i.e.*, "pulse and vegetables or bread and greens are ready". In the Lamma the date (*pind*) is an important article of food, and there is a special name, *khajji-di-fasl*, for the date-harvest. The people remain in the palm-groves for days together during this harvest in the hot season, subsisting on the fresh fruit, and in the winter dry dates are eaten. Meat is only used on festive occasions.

Tobacco, drugs and liquor.

Tobacco is very commonly used, especially by the Jats and other cultivators. By villagers, especially Hindús, dry *kakkar* or *Kandhári* tobacco is used, while townspeople smoke *guráku*, or tobacco mixed with treacle, *ráb*. Snuff is also used in the Lamma. The older villagers eat opium and some 20 per cent. of the people drink *bhang*, but the use of drugs is mainly confined to the wealthier landowners and is rare among the poorer cultivating classes. The Wattús and Joiyas of Minchinábád Tahsil abstain entirely from opium, though across the Sutlej their neighbours in Montgomery are great consumers of the drug. The Muhammadans of all classes abstain from liquor, the use of which is confined to the Hindús.

Cost of living.

The Revenue Officers of the State in consultation with the landholders have made the following estimate for food consumption:

One man in one day consumes :—

Flour ... ⅔ to ¾ *ser*.	*Lassi* or milk ... from 1 to 2 *sers*.
Pulse ... 2 *chhitáks* (or sháraks).	Salt ... 9 *máshas* (or ¾ of a *tolá*).
	Red pepper ... 6 ,, (or ½ *tola*).
Ghi ... ½ *chhiták*.	Vegetables and miscellaneous,

Calculated on this basis the yearly expenditure of a man works out thus—

Article of food.	Required daily.	Required for year.	Rate per rupee, in *sers*.	Total annual expenditure. Rs.	a.	p.
Flour	¾ *sers*	6 *maunds* and 34 *sers*.	18 *sers* per rupee.	15	3	7
Pulse	2 *chhitáks*	1 *maund* and 6 *sers*.	15 *sers*.	3	1	0
Lassi or milk	1 *ser*	9 *maunds* and 5 *sers*.	16 *sers*.	21	9	0
Ghi	½ *chhiták*	11⅜ *sers*.	2 *sers*.	5	11	0
Salt	9 *máshas*	Approximately 3½ *sers*.	9 *sers*.	0	5	0
Red pepper	"	...	2¼ "	0	8	0
Vegetables	...	...	...	0	12	0
Gur, *shakkar*, parched gram, &c. ...	...	...	...	4	0	0
Total	...	...	...	51	1	7

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Cost of living.

This gives a monthly expenditure for a man in average circumstances of Rs. 4-4-1, but a poor man of course spends less, and women and children naturally require less food. Fuel is not included in this estimate as all that is required is obtained without cost, cow-dung being largely used in some parts of the State, for instance, in the Cholistán Tahsíl.

DRESS.

Men's dress.

The head-dress of a Muhammadan in the towns usually consists of a *patka* or turban made of *khásá* or *malmal* (muslin) from 10 to 15 or even 20 yards in length. Indeed it is often said, though with some exaggeration, that turbans two *tháns* or 40 yards in length are worn. The turban is twisted like a rope before it is put on, and this is the fashionable head-dress, the *shamlá* (or tail of the turban) being very short. Some people wear a *chaukanni* or peaked *topi* or *top* (cotton cap) under it, whether it be the hot or cold season. The turban is worn in this manner by the Dáúdpotrás, Baloches, Patháns, Sayyids and Quraishis and by the Joiya, Wattú, Dáhr, Lár and other *Jats*. Ordinary Kirárs wear a cap of linen (*lathá*) *khadar*, muslin or *khása*, but the so-called *Mahtás*, who live in the towns and who are wealthier, have a kind of head-dress called *pagri*, which looks at a distance like a Pársi cap. It is only from 5 to 9 yards in length and is tied in a peculiar way. Muhammadans in villages when buying cloth for a turban are careful to the length, and must purchase an odd number, 9, 11, 13, or 15 yards, of material. In the Lamma, especially in Khánpur and Sádíqábád *iláqas*, the Cháchranwáli *topi*, or hat, is worn by many Muhammadans, mostly by the followers of Khwája Ghulám Faríd, the late Sajjáda-nashín of Cháchran and Pír of the late Nawáb Sir Sádiq Muhammad Khán IV. This hat is made of calico or some richer material thickly quilted with cotton. It is about 15 inches high and shaped like the dome of a mosque. The weight is nearly a *ser*. In the Ahmadpur and Baháwalpur *Tahsíls* the Diláwari or Deráwari *topi* is often worn. It is circular in shape with a flat top and is richly embroidered. But in the hot season Muhammadans in the towns wear caps of *doria*, *jáli*, *tálátain*, muslin or other fine stuffs. These caps are made long so as to confine the hair and fall over in a fold, *chanda*, on one side, and young men wear them with a border of gold or silver lace. In the villages Muhammadans wear hats of cotton, shaped like the Chachráni hat, and a twisted turban. In the Ubbha a young peasant does not wear a *patka* till he is 20 years of age, and until recently a youth was not allowed to wear it unless he had committed a theft and succeeded in escaping detection. In the towns both Muhammdans and Hindús wear the *chola* or *kurta*. Villagers wear nothing but an *angrakha*, here called the *chola*, leaving the chest and abdomen exposed. Hence in the cold season fires are lighted in the *dálán*, in which a square pit is dug and lined with bricks, for warmth in the mornings and evenings.

Women's dress.

Muhammadan women usually wear a *ghagra* (long flowing petticoat), a *chola* (bodice) and a *bochan* or *dopatta* (scarf). In the Ubbha, however, the *majhla* (cloth tied round the waist) and *choli* (small bodice covering the breasts in front only) are more common. In the Lamma, the *suthan* (trousers) is worn by women of Baloch tribes. Hindu women usually wear the *chola*, *ghagra* and *bochan*, or else the *suthan* with a *ghagra* over it. Their clothes are generally of more expensive material than those of Muhammadan women. They wear much more jewellery too, the *Kiraris* of the Lamma being specially remarkable for the size of their *karís* (ankle ornaments), which often weigh several seers. Muhammadan women can afford, as a rule, few ornaments, and these frequently consist merely of silken threads (*tukmas*) and necklaces made of rupees strung together (*duáen* or *hamail*).

Shoes.

In the Ubbha the *kannewáli* shoe, which is made in two parts sewn together under the hollow of the foot, is worn. In the Lamma are several kinds, *e.g.*, *sádi*, *banáti*, *i.e.*, of broadcloth, *Reshami-bútewáli*, *kalábattu-wáli*, and *chau-goshi*. Of these, the *sádi* or plain may be either *ultáwín* or magziwáli (or *zih-wáli*); the second is an embroidered shoe, and may be *chau-goshi* or *derh-beli*; the third is worked with silk thread covered with gold or silver in five patterns,—(1) *Gul-wáli* (or having one flower only), (2) *Sarú-wáli* (or having cypress), (3) *Sat-gulli* (or having 7 flowers), (4) *Derh-beli* (or having 1½ *bel* : *bel* means a creeping plant, here therefore metaphorically means flowers worked on a shoe), and (5) *chau-háshi*.

The hair.

The Baháwalpurís are distinguished, like the people of the South-West Punjab in general, by their long hair called *chúne*, and the Baloches and Máchhis (of Fatehpur-Máchka) consider it a disgrace to cut the hair. Curly hair, *vingre chúne*, is considered a beauty, and the longer it is the more it is prized, especially in the Lamma. Of late the State officials have begun to dislike wearing their hair long, owing to the Nawáb being averse to the old fashion, and not a single *Durbári* can consequently be now seen wearing long hair.

Tel Pana.

The whole body, but more especially the head, is constantly oiled, and there is a class of men who are experts in rubbing oil on the body and make their living in this way. It is thought that in such a dry climate the head must be kept oiled to prevent head-aches, and so the oil is rubbed on to the forehead, into the orifices of the ears, and on the neck and shoulders. In the cold season the body is rubbed with oil in the evening and a bath is taken next morning. In order to get rid of the oil, which permeates the clothes, a kind of yellow ochre, *met* or *Multáni* earth, is used, and the proverb runs :—

Az baráe talb-i-siflá, siflá rá báyad farist,
Khák chún dar sar fitad az khák mi-áyad burún.

"Set a mean person to catch one who is mean, for when dust falls on the head, it only comes off with dust." After bathing

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young men, both Hindús and Muhammadans push the hair back and upwards, in order to make it curl, and scented oil is often used, though in the villages the common mustard oil, *ussún* or *táramíra*, is used with the idea that an oil which does not cause a burning sensation is worthless. Such is the importance attached to the use of oil that a bridegroom has to promise the bride a fixed allowance, called *tel-met*, for her purchases of oil and earth. And when there are illuminations at the capital of the State the Jats steal the oil from the lamps with the remark '*sarkáron tel mile tán jutti wich pá ghinnien*, *i. e.*, if oil can be got from the State it should be taken home somehow, even in one's shoes.

DWELLINGS.

Dwellings: Muhammadans.

The houses of even well-to-do Muhammadans are generally *kacha*, rarely *pakka*. Those belonging to the better classes usually have a *deorhi* or entrance room opening into a walled passage which bars the direct way into the *sahn* or courtyard, thus securing its privacy. Crossing the courtyard the main building is reached. This consists of a verandah, *dalán* or hall, and two *kothis* or apartments, one on each side of the latter. Behind is a yard or open space (*galli*) fenced by a high wall. This yard as a rule faces the south in order to give a free passage into the house of the south wind which generally blows in Baháwalpur. The houses of the poorer Muhammadans in towns are similarly built, except that they are usually made without the *deorhi* and the *galli*. As a rule they are all *kacha* and frequently tumble down on the rare occasions when heavy rain falls in the State. In the villages the houses of Muhammadans are generally merely huts made of *káná* reeds and are called *sahal* or *sahl khassi*.

Dwellings: Hindus.

The Kirar class generally live in *paka* houses of several stories, but the rooms are mostly low, narrow and ill-ventilated. The poorer Hindús nearly always live in *kacha* houses of mud, rarely in reed huts.

Furniture and utensils.

The ordinary furniture of the average houses consists of a *kira* or *parcha* (a piece of matting for sitting on made of *káná* reeds), some *khats* or *manjis* (charpois), *savhars* (quilts), and *gindi* (matting), a *tamálu* or *badhna* (kettle), a *káti* or *chhuri* (knife), a *tong* or *pitár* (a circular basket for holding clothes), a *píngha* (swing) for the children, a *panhgúra* (cradle) and a *ghaloti* (large earthen bin for holding grain). Hindús generally possess as well a *dol* (bucket), a *gágar* (pitcher of brass), a *waltoha* or *waltohi* (a large brass jar), *gadwá* or *gadwi* (a small brass jar) and a *karhái* (an iron pan). In addition the utensils in an ordinary house would comprise a *dhákwán*, a large basin with a cover, one or two bowls, called *chhanna* in the Ubbha and *mungar* in the Lamma, and an iron pan or *tawa*. The earthen-ware would include several pitchers, *dillas*, cooking pots, *hándis*, and a *cháti* or large pitcher used for curdling milk, or for churning. Cows are milked into a *doháwa* or *dola*, in

Furniture and utensils.

which milk is also curdled. In the Lamma this is called a *matti.* Grain is kept in a large jar, or *jhallar*, or a small one, *jhánwala*, and flour in a *matka*, while dough is kneeded in a *kunáli*. Wooden utensils are the *doi* or ladle, *ghará-wanj* or stand for the water pitchers, *madháni* or churning stick, *mandhná* or mortar for grinding pulse, *kanwa* or vessel in which whey (*lassi*) is drunk, *ukli*, mortar, and *mohla*, pestle. The *tangná*, a hanging rack for the earthen-ware, is made of rope. *Amám-dasti* is a small pestle and mortar for spices. All the above articles would cost Rs. 15, or Rs. 30 at the most.

Funeral Ceremonies.

Funeral ceremonies: Muhammadans.

After the funeral the brother or other near kinsman of the deceased gives a supper to the bereaved family, which is called "*kaure watte di roti*," "*mundar chor*," or "*múnh chhor*." In the deceased's house fire is not kindled (for cooking purposes) for three days. On the third day the ceremony of "*Qulkháni*" is performed, *i.e.*, verses of the Qurán are recited for the benefit of the deceased's soul, and a new dress is made and given away in charity in his name. If the deceased was a female some ornaments are also given. On this same day the lawful heir has to put on a *dastár* or turban, and his friends and relations give him one or two rupees each. This is called "*pag* (turban) *da rupia*." Verses of the Qurán are usually recited on the seven subsequent Thursdays. The *chalihá*, the feast given on the 40th day after death for the benefit of the deceased's soul, is customary only in the Ubbha and not in the Lamma. Bread is given daily for 40 days in alms, and every evening a small *khumra* or goblet of *sharbat* and a loaf with *ghi* and sugar on it are sent to the *mullah's* house, but it is essential that they should reach it before sunset. This is called "*sijj-karakka*," and the woman who first cooks it must continue cooking it for the whole 40 days. In the Ubbha the people also observe the *ikíhá*, which is a feast given to the brotherhood on the 21st day after the death.

Funeral ceremonies: Hindus.

If a child of less than six months dies it is buried under a tree, and a cup of water is put beside the grave at its head. A child over six months but under five years of age is buried or thrown into a river. Persons more than five years old are burnt, the bones being thrown into the Ganges and the ashes into running water. Those who cannot afford to go to the Ganges cast both bones and ashes into the Ghárá or Indus. When a man's body is burnt all his sons shave the head, moustaches and eyebrows, and the eldest son performs the *kiryá karm*. The family in which a death has taken place is held to be impure for 13 days, and other Hindús do not eat or drink with any of its members. The impurity extends to all the descendants of the common ancestor for five generations. After the 13 days the members of the family remove this impurity by bathing, by washing their clothes or putting on new ones, and by re-plastering their houses. A person affected by the *bhit* or impurity is called *bhittal*.

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Death superstitions among Hindus.

When a Hindu child dies its mother takes hold of its shroud and pulls it towards her, in order that she may thereby get another child instead of the deceased. After burying a child the relations bring leaves of vegetables (*ság*) and put them in the lap of the mother, with the idea that she may continue fertile and get another child. If a child aged 4 to 6 years who has a younger brother dies, the parents take a red thread, touch the body with it and then fasten it round the leg of the younger boy, and it is not removed until he has passed the age at which his elder brother died. This thread is called *lákh*. When an old man dies leaving grandsons and great-grandsons his relations throw silver flowers (shaped like *chamba* flowers) over his coffin. People take these flowers and put them round the necks of their children, hoping that they by wearing the flowers may live as long as the deceased did. If the husband of a young girl dies his ashes are wrapped in a cloth which is put round the widow's neck in the belief that she will pass the remainder of her life in patience and resignation. If an infant, whose parents are greatly attached to him, dies and another child is subsequently born to them they are careful not to make any show of affection for it. Thus if on the occasion of the deceased child's birth they distributed *gur* or sweetmeats they now distribute onions instead.

AMUSEMENTS AND FESTIVALS.

Amusements and festivals.

Fairs: Muhammadan.

Amusements in the State may be treated under four heads: (1) fairs; (2) sports and games; (3) children's games; and (4) miscellaneous amusements. As regards the first Muhammadans have no fairs except the Urs or semi-religious ceremonies observed at the shrines of deceased *pírs*. A list of these is given below:—

LIST OF THE MUHAMMADAN RELIGIOUS FAIRS OF THE BAHAWALPUR STATE.

1	2	3	4	5	6	7	8
Name of *iláqa.*	Name of fair.	Where held.	Why held.	Date.	Duration of Fair.	Estimated attendance.	REMARKS.
Minchinabad ...	Pir Muhammad ...	Kasimke or Sadikpur.	Pleasure fair ...	10th to 12th Sudi Chet.	3 days ...	5,000	Pir Muhammad, a Baloch, was alive in 1837 when Shah Shujá and the British Army passed through Baháwalpur territory towards Kabul. The Shah is said to have paid his respects to the Pir, and begged him to pray for the victory of his arms in Afghanistan. Camels are very largely sold at this fair. The first mela was held in 1873.
" ...	Raushan Din, Naushâhi.	Gauspur ...	In honour of the shrine.	14th Sudi Chet ...	One day ...	3,000	After attending the Pir Khalis fair the people forthwith gather in a body at this shrine.
Khairpur ...	Shaikh Wáhan ...	Shaikh Wáhan ...	To show the *jubba* or coat of the Prophet.	9th Zilhijj ...	One day ...	8,000	See *jubba* of Shaikh Wáhan (Religious Life).
" ...	*Urs* of Khwája Nur Muhammad Sahib.	Chishtián ...	To celebrate the *urs* or annivesary of the holy Khwaja.	1st to 3rd Zilhijj	3 days ...	5,000 to 7,000	In certain years there is an immense attendance. See Religious Life.
" ...	*Urs* of Shauk Elahi Sahib.	Mari Shauk Sháh	To celebrate the anniversary.	13th to 15th Rajab	3 days ...	Nearly 2,000	See Religious Life.
Baháwalpur ...	Garib Shah and Chhatan Lál.	Village Gaddan ...	In honor of the shrines.	Begins on 15th Sudi Hár.	3 days ...	Nearly 2,000	The fair is common to both the shrines on account of their contingnity.

LIST OF THE MUHAMMADAN RELIGIOUS FAIRS OF THE BAHAWALPUR STATE—CONCLUDED.

1	2	3	4	5	6	7	8
Name of *iláqa*.	Name of fair.	Where held.	Why held.	Date.	Duration of Fair.	Estimated attendance.	REMARKS.
Baháwalpur ...	Sáhib-us-Sair ...	Goth Bakhsha or Khankah Sharif.	To celebrate the *urs*.	5th to 7th Rabi-us-Sáni.	3 days ...	8,000	Two miles from Samasata station.
" ...	Sambat ...	Baháwalpur ...	To enjoy the Sambat or new year's day.	On any date when the Sambat is.	3 or 4 nights	3,000	A purely Hindu fair. For details see Amusements.
" ...	Zábir Pir * ...	Maman Wáhan, 3 miles to the east of Baháwalpur.	To obtain the blessings of the Pir.	Every Friday ...	...	1,000	...
Ahmadpur ...	Sher Shah Sayyid Jalál.	Uch ...	*Urs* and a general fair.	Last week of the month of Chet.	Nearly a week.	50,000	See Religious Life.
Khanpur ...	Jetha Bhutta ...	Tallawala ...	In honor of the shrine.	First 3 Sundays of Chet.	3 days ...	4,000	See Religious Life.
" ...	Shaikh Abd-us-Sattár.	At shrine near Garhi Ikhtiyár Khan.	In honor of the shrine.	First three Mondays of Chet. On each Monday.	3 days ...	4,500	See Religious Life.
Sadikabad ...	Pir Wali Muhammad Sultán.	Badli ...	In honor of the shrine.	Each Monday and Friday in the month of Chet.	Altogether 8 days.	5,000	...
" ...	Pir Músin Nawab	Sanjarpur ...	In honor of the shrine. Also a general pleasure fair.	On first Thursday and Monday in Chet.	2 days ...	5,000	Wrestling matches and tent-pegging also take place.

* In February, 1902, a Ját, believed to be an impostor, gave out that a holy saint had appeared before him in a dream and said that his tomb was buried under neath a sand-hill near a mound at *Maman Wáhan*. The Ját went to the spot, and on removing the sands it was found that a *pukka* tomb of a Pir was there. In a few days the tomb became the favourable resort of men and women, adults and children, both Hindu and Muhammadan.

NOTE.—Other fairs on a smaller scale are also held at Pir Khalis, Khairpur, Jhandani, Garhi Ikhtiyar Khan, Shidáni, Khan Bela and Baháwalpur.

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The Hindús of the towns hold fairs on their festive occasions such as, Bisákhi, Dusehra, Sambat, etc. In the country similar fairs are held at these times but on a smaller scale. Those celebrated at the capital of the State are alone worthy of mention. These fairs take place principally by night, the common reason given for this being that it is only in the night that the Hindus can spare leisure from their mercantile pursuits. *Denh kon hatti, rát kon mela* (shop-keeping by day, sport by night) is a well-known proverb to illustrate this. The principal Hindú fairs are : (1) The *Puranmáshí*, held on the 31st day of Kattik, to celebrate the last day of the Hindús' year ; (2) The *Bisákhi* is held on 1st Chét to celebrate the new year ; (3) The *Sambat* to celebrate the 1st day of the Vikarmaditya year ; (4) The *Játra Bij*, held on the first Friday after the Holi festival, to celebrate the birthday of the Darya Sahib (or Darya Devta) ; (5) The *Nand Lál Akádshi*, held in Jeth or Hár ; (6) The *Pardakhanán*, held nine days after the Dewáli festival ; (7) The *Gop Ashtmi*, held one day before the *Pardakhanán* and devoted to kine worship ; (8) The *Sukhrám Dás Thakkar*, held on the last Sunday of Sáwan and again on the Sunday after the Dewáli, at the tomb of Sukhrám Dás, Thakkar, near Baháwalpur ; (9) The *Dharmsál Sewa Panthi*, held on the last Friday of Sáwan ; (10) The *Narsingh Chaudas*, held in the sarai Bhabhran on the 14th of Jeth, in honour of Harnákash and Narsinghji ; and (11) The *Ram Naumi* on the 9th of Chét to celebrate the birth of Rája Rám Chandar.

Sports and games.

The principal sports and games of the State are:—(1) Wrestling; (2) *Shatranj* or chess; (3) *Chaupat* or *Chaupar* (a game played with dice); (4) *Tásh* (playing-cards); (5) *Ikki-pur* (a gambling game played with cowries); (6) *Kabutar bázi*, rearing or keeping sporting pigeons with which contests are held, the owners trying to entice away each other's pigeons; (7) *Jatáme* (or *mirhon*), *da shikár* or pig-baiting; (8) *Nali pagran* (nali, a wrist, and pagran, to hold); (9) *Mallhan* (a kind of wrestling in which the performers try to pull their rivals to the ground by tugging cloths wrapped round their waists); (10) *Danda pagran* (*danda*, a club), a game in which two sit facing each other holding a club between their feet, and each tries to wrest the club by pulling it with his hands; (11) *Panja pagran* (*panja* the hand and five fingers), a game played by interlocking of fingers; (12) *Kaud-kabaddi*, the well-known game of the Punjab, deriving its name from the two words uttered by the players when playing it; (13) *Warya*, a game like the English "prisoners' base"; (14) Horse-racing; and (15) *Saunchi*, the universal Punjabi game : it is played in the State by the people of the Ubha.

Games of children.

The principal games of children are :—(1) Cricket and football, played by students of the State schools; (2) *Guddi uràna*, kite-flying; (3) *Detidanda* or *gull danda*, or tip-cat; (4) *Goli* or *chidde*, played with small balls (generally coloured) of wood (*chidde*), or with marbles

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(*goli*); (5) *Gerian* or *Gedian*, played with small pieces of wood; (6) *Khalle-jhap*, a game like "rounders", played with a shoe by boys riding on each other's backs; and (7) *Munárpata*, a game played within a circle drawn on the ground with four spaces marked off inside it: a boy with a whip pursues the other players, who, in avoiding his blows, must not cross these spaces.

Miscellaneous amusements.

The principal miscellaneous amusements are:—(1) *Sáwani-manána.*—Every Sunday in the month of Sáwan the Hindús of Baháwalpur assemble on the banks of canals and there bathe and feast and make merry. Similarly, on the Fridays of the same months the Muhammadans gather at the canals and bathe and feast. This is called *Sáwani-manána*. A similar celebration takes place after a shower of rain during the monsoon: (2) *Jhúmar*, a kind of dancing performed on marriage and other joyful occasions by rings of men (*jhumar mardáwin*), or of women (*jhumar zaláwin*), or of both (*jhumar raláwin*). It has various forms, such as *sádi*, *dákianwali* or *Chhej*, *bitháwin*, *sidhi* and *pherwin*: (3) *Dhamál*, a singing and dancing game, common in Minchinabad only: (4) *Chándni da gáwan*, singing of songs in the open air on moonlight nights by girls of the Ubha villages: (5) *Bujhárat*, asking and solving riddles by the village girls in their houses by night.

NAMES AND TITLES.

Ordinary names

The names of Muhammadans generally begin with *Muhammad* or *Gulám* and end in *Khan* or *Bakhsh* The names are mostly those of the saints in whom the people believe, *e.g.*, *Pir Bakhsh*, *Ghulám Fakhr*, *Gulám Faríd*, &c. As a distinction in social status a Daúdpotra and a Pathan are called *Khan*. The Kehráni scion of the Daúdpotra clan is addressed as *Wadera* (big person). A Baloch or a Máchhí *raís* is called a *Sardar*. A *Sajjáda* of a shrine is called the *Mián Sáhib* or *Hazrat Sáhib* and his collaterals *Sáhibzádas*, by which last title the relatives of the ruling chief are also addressed. The big landlords in the Lamma are called *Rais*. The Hindús have generally *Rám* or *Mall* after their names. A Hindu of ordinary status in State service is called *Lálaji*; if he reaches a high position such as that of Tahsildar or Magistrate he is called *Mahta*, and if still further advanced *Diwán*.

Noteworthy peculiarities.

The Hindu women do not call by name their husbands, mothers-in-law, elder sister-in-law (*jithání*), elder brother-in-law (*jeth*), father-in-law and other elder members of the family of their husbands. They call them by some particular signs or by saying "father of so and so," "mother of so and so." Similarly, no Hindu woman would call by name any senior male member of family after his death. Again, no Hindu calls by name on the god Hanúman, from morning till noon. If necessary he would call him *Mahábír*, the idea being that the god is always asleep from morning till

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Population.

Noteworthy peculiarities.

noon. If a child is born to a Hindú in his old age, or if all of his children have died in their infancy and another child is afterwards born, he gives a contemptuous name to the new-born infant, such as, if it is male, *Khota* (ass), *Daddú* (frog), *Tindan* (a worm in dung), *Dallá* (go-between), *Makaura* (insect), *Chúhra* (a sweeper), *Chúha* (a rat); if a female, *Harni* (a doe), *Chúhri* (sweeperess), *Chiri* (a sparrow), *Billi* (a cat). Such names, it is believed, save children from the evil influence of heaven and the genii.

PROVERBS.

Proverbs: Hindu and Muhammadan.

Hindus and Muhammadans have various proverbs against each other, thus:—A Ját, complaining of an exorbitant rate of usury, extorted by a Kirár, will say, even before a court: *Bhed mul te utth jhúnga, i.e.*, the principal is a sheep and the interest a camel. About a Kirár who is in appearance a *bhagat* or virtuous man, but who is of a cruel disposition, it is said :—*Dand qasái, múnh bhagtái.* 'The face is of a *bhagat* and the teeth of a butcher.' Hindús remark of Muhammadan prodigality :—*Hikke te Id barát, Hikke te Jummarát.* 'They enjoy day as if it were the *Id* and night as a *barát,* when suddenly *Jummarát'* (Thursday) 'falls upon them'—Thursday being the day of general begging and charity-receiving on the part of the poor. Kirárs consider agriculture a troublesome occupation and say :—*Jinhán jutte khúh, sukh na sutte rúh.* 'Those who work wells do not sleep undisturbed.'

Proverbs against particular persons and tribes.

Certain tribes and occupations are in general looked down upon. Thus there is a saying about Sunárs and Kaláls :—*Áse páse weswá tha thákar suniár, Tínon mít na hunde te bánder, báz, kalál.* 'A *thag, thákar* and a *sunár* like a monkey, a hawk and a Kalál cannot be faithful, *i.e.*, trustworthy friends.' So, too, it is said :—*Páolí charhe shikár te Rabb khair guzáre.* 'The weavers have gone ahunting, may God prevent evil.' *Mulla na Qázi thaththi wasse, á murádí.* 'If no Mulla or Qází live in a village all goes well.' *Jat kunni chat.* 'Jats lick cooking vessels.'

Opprobrious names.

Some names are looked on in a bad light, *e.g.* :—*Hári, náláiq dárhi*—'Hári is a bad lot; *Manghú te Jíwanán, kujh nahín thíwanán*—'Manghú and Jíwanán cannot do any task whatever;' *Tárá, pakhi. wárá*—'Tára Chand is a savage;' *Sáín margeo nen te nán Nathá Senhá*—'His master died and he began to call himself Natha Singh;' *Bothá budde, Kuddan kudde, Khota kháwe gotá*—'Botha Rám deserves to be drowned, Kuddan Mal will jump about and Khotá Rám will be drowned;' *Jummán, kachh-karummán*—'Jumma (a proper name) is like a tortoise;' *Nanún giá Multán, na enon ne, na onon án*—'Nanún Mal went to Multán, he neither took a present from this place nor brought one back;' *Aya Mián Abulkhair, múnh kála te níle pair*—'Here comes Mián Abulkhair with a black face and blue feet' (a curse); *Sir te chhábre, Basante horí áe.*—'Basantá ji is come back with an empty basket at last.'

Proverbs about women.

The following proverb is used of a *núnh,* or—*bahú* (son's wife) who is apparently foolish but who really intends to deceive :—*Sas kolon chorí áián, mánh nál marchán watâ de*—'I have stolen *másh* (a kind of pulse) from my mother-in law and want it to be exchanged for pepper (*i.e.*, for a more precious article!). About a woman destitute of manners it is said :—*Âp kochajjí wehre dho.* 'She is herself a slut and blames the court-yard;' (A bad workman quarrels with his tools.) *Nit kajji te purab oghárí.* 'She; always wears fine dress, but is naked on a festive day. About a woman of notorious character it is said :—*Âp howe tarakrí*

CHAP. I, C. — Population. Proverbs about women.

kaun lâwe phakrí. 'If she be of good character, who is there to blame her.' About a woman who is loved by her husband it is said :—*Shoh de man bhání, te kamlí bhí siáni.* 'A woman whom her husband loves is reckoned wise though she may be a mere fool.' About a woman whose husband is not pleased with her but who demands favours from him it is said :—(*a*) *Mián múnh ná láe, bíbí shakar wandáe,* (or) (*b*) *Oh nak kappan kon phirdá he, oh akhendí he búla ghará de.* (*a*) 'The husband does not touch her and she is distributing sugar,' (*b*) 'the husband is trying to cut off her nose, and she asks him to make her a nose-ring.' It is considered wise to rule women with an iron hand, and there is a popular saying : –*Ghore kon tallá bhallá, Ran kon khallá bhallá.* 'Talla (a kind of grass) suits a horse and beating with a shoe a woman.' About a woman who is not on good terms with her husband's people it is said :—*Jende peke nere, sáwarián nál khere* (or) *Jende peke nere, perán nál khere.* 'A woman whose parents' house is close to her husband's is always quarrelling unreasonably with his relations or is striking her feet while walking with a view to pick a quarrel. About a woman who frequently visits her parent it is said :—*Dhaindí paundi pekián de hadd.* 'Whatever may happen she must go to her parents. A woman usually treats her relations on her parents' side more indulgently than those of her husband, and there is a well-known saying :—*Âyá kunj wal dá sakká, Shatak man pakká, Âyá pag wal da sakká, Tarak man pakká.* 'When a relation on the parent's side comes she at once cooks bread, but when one on the husband's side comes she will only cook it weeping (*i.e.*, reluctantly).' About a bad tempered woman it is said :—*Pare dí sik máre, Kolon dí wá sáre.* 'When at a distance she displays much love, but when you get close to her even the air breathed in passing her burns.' Women are supposed to have less affection for their own kinsfolk than for strangers. Accordingly it is a popular saying :—*Apnián nál tel, práyán nál mel.* 'She is an enemy of her own relations but a friend of strangers. Women as a rule are considered to be of feeble understanding, and it is commonly said :—*Ran dí mat khuri wich.* 'A woman's wisdom is in her heels.' Speaking of the pretended mourning of women the people say :—*Ran gai siápe, dukh rowe ápo ápe.* 'The woman went to condole with one and lamented the death of her own deceased relations.' A woman of good character is spoken of as the *bíbí sain* (gentle mistress), or, *Sítá rangí* (chaste like Sítá, wife of Rája Rám Chandra), but a woman of low character who pretends to be of high moral character is nicknamed the *Sítá-Sattí.* An outspoken and garrulous woman who would try to be heard without being attended to, or cared for, by those present is opprobriously styled as the *phatokan.*

Benedictions.

Generally speaking Hindús as well as Muhammadans are subtle flatterers. When meeting a person of rank they invoke blessings on him in such benedictory phrases as :—*Shálá bhalá thíwí.* 'May God bless you.' *Jind piá jíwen.* 'May you live long.' *Waddí árjá thíwí.* 'May you have a long life.' *Shálá tárián jittí thíwen.* 'May you be like (prosper like) the stars.' *Jithe pair howí, uthe khair howí.* 'May your feet be attended with welfare.' *Sohní sihat howí.* 'May you enjoy sound health.' *Jíwen howen.* 'May you live long.' *Lakhan te qalam howí.* 'May your pen be over millions.' *Dushman dá wár kháli jáwí, dushman radd howí.* 'May your enemy's attack never succeed against you and may he come to nought.' *Bachrián de shohr thíwnín.* 'May you have as many sons as may populate cities (*i.e.*, a large number of sons).' *Shálá ghot thíwen.* May you become a bridegroom, *i.e.*, may you be married.' This is addressed to youths. According to the Nawab they say :—*Motiánwálá Riá*

sihat di bádsháhí howí. 'O Pearl-wearing Nawáb, may your kingdom be one of health.'

Satirical and humorous sayings.

Although everybody admits that generosity and hospitality are good qualities, yet if any one who spends more than he can afford or tries to pose as a very rich man or is self-conceited, he becomes the subject of the following sayings :—*Ghar gheo nahín te phulke shokh pakáwín.* 'He has no *ghi* in his house, but orders his wife to make the bread red in *ghi*. *Mán manjhon nangí, dhi dá nán bushká.* 'The mother has not sufficient cloth to cover her nakedness, but her daughter's name is bundle of clothes.' *Ghar na pakkan chátián, te báhi chiman go!* In his house he has no bread to eat while he himself is walking outside in gardens. *Ghar Mochián da dhaj Pathánán dí.* 'His house is like that of a shoe-maker and he displays the pomp and magnificence of a Pathán.' *Ját di kummi, Khwájá Khiz dí dohtrí.* 'She is a tortoise by caste and says that she is a grand-daughter of Khwája Khizr (a sea deity, a prophet according to Muhammadans). *Ghar wich átá nahín bad hazmí dá khalal.* 'He has no flour in his house (*i.e.*, he is too poor to afford daily bread) but complains of indigestion.' *Oh welá ná sambhál, jadon chabenda hen chholián dí dál?* 'Have you forgotten the time when you lived upon gram-pulse?' *Mán jainhdí ganjí, sat ghore asbábí.* 'Her mother is bald-headed and she has seven horses laden with baggage.' *Qabr kutte dí, ghilef mashrú.* 'A dog's tomb with a silk covering.' *Akhí labbhe ná nán Chirágh Sháh.* 'He is destitute of eye-sight but his name is Chirágh Sháh (*chirágh* means a lamp..' About a person who very strictly observes *chhot* (literally touching which is considered to cause impurity) it is said :—*Ghar mochián dá, nen dharmsál.* 'The house belongs to shoe-makers and its name is *dharmsál* (a Hindu temple). Hindús strictly abstain from touching hide, &c. *Peo na márí tukkal, puttar tír andáz* 'The father never shot a reed stalk and the son is an archer! *Jam na dháti, kaure tel.* 'Nothing good has fallen to his luck since birth, but still he boasts.'

Proverbs about Government officials.

The people use the following proverbs about the authorities and their dealings with them :—*Sat khalle pag jhalle, Sáín pat rakhe.* 'Seven blows with shoes have been dealt to my turban, but thank God my honour is saved.' This is used of a stubborn and wilful person upon whom the penalties of the law have had no effect! *Dádhe ná wapár, denhián ghindián Shah.* 'Have dealings with a mighty person (an officer) and you are sure to lose.' *Riyásat kiyásat.* 'Ruling is wisdom.' *Sipáhi di agárí ghore dí pichhárí.* 'It is not safe to go in front of a policeman or to go to the back of a horse, for you must receive a kick.' *Jhar dí dhup gharíb dí chup, gardan dí muk, súr dí gut.* 'The sunlight after the rains when clouds altogether disappear, the silence of a person oppressed by an official, a fist on the neck and the onset of a boar are too severe to be borne.' This proverb is used when a person does not meet justice. *Samán nit sáwáyá, jende karmen áyá.* 'He is the favourite of Fortune whose circumstances are favourable (*i.e.*, is favoured by the rulers).' *Sáhibí karní te sarfá kehrá.* 'The rulers cannot be niggardly.' This proverb is used to denote the prodigality of the ruling class. *Sarkári andhá.* 'The blind government official.' This proverb is used with regard to a *sipáhi* or official who is unduly severe. *Chitte kapre sálámán dí chattí.* 'Salutations are made to the authorities, but all such respect is fruitless.' This is used when an officer does not listen to the repeated solicitations of a candidate for service. *Yathá Rájá, tathá parjá* (Like master, like man). 'The subjects are the followers of their rulers.' *Phiphar na gosht, Dasht na Baloch, hákim na dost.* 'The lungs are not flesh, Dashti is not Baloch, so a ruler

CHAP. I, C.
Population.
Proverbs about Government officials.

is no body's friend. This proverb is used to denote the infidelity of the authorities. *Kandhí te wasna, te Khwáje nál wair.* 'While living on the bank of a river it is not proper to be inimical to Khwája Khizr.[1] This proverb is used to preach the idea of keeping friendship with Government officers. *Pad piâdá te pallá tínon na karye ranj, je hik kon moríe phir ke áwan panj.* 'Do not feel angry if a peon or grey hair appears; if you send back the peon or pluck the grey hair, mind that five others will appear. *Chor chákar, wanjárá ghar áwe te jápe.* 'When the thief, the Government official and the trader return to their home safe, deem it good news.' This proverb is based on the idea that Government service is fraught with danger.

(1) According to Muhammadan mythology he is the ruler of rivers.

NOTE A.

Ancestry of the Nawabs of Bahawalpur from father to son.

(1) Abbás, (2) Abdulláh, (3) Alí, (4) Muhammad, (5) Abú J'afar Abdulláh Mansúr, second Caliph of Baghdád, (136—158 H.), (6) Abú Abdulláh Muhammad-al-Mahdí, 3rd Caliph (158—169 H.), (7)Abú Muhammad Músa Alhádí, 4th Caliph (169—170 H.), (8) Al-Hárún-ur-Rashíd, 5th Caliph, (170—193 H.), (9) Abú Is-háq Muhammad M'utasim, 8th Caliph, (218—227 H.), (10) Abul Fazl J'afar Almutawakkil-ala-Alláh, 10th Caliph, (232—247 H.), (11) Talha Muwaffaq, (12) Abul Abbás Ahmad Alm'utazid-billáh, 16th Caliph (279—289 H.), (13) Abul Fazl J'afar Almuqtadá-billáh, 18th Caliph (295—320 H.), (14) Abú Isháq Ibráhím Almuttaqí-billáh, 21st Caliph (329—333 H.), (15) Abul Abbás Ahmad Qádir-billáh, 25th Caliph (381—422 H.), (16) Abú J'afar Abdulláh, Qáim-bi-Amrilláh, 26th Caliph (422—467 H.), (17) Khair-ud-Dín Muhammad, (18) Abul Qásim Abdulláh Almuqtadí-bi-Amrilláh, 27th Caliph (467—487 H.), (19) Abul Abbás Ahmad, Almustazhir-billáh, 28th Caliph (487—512 H.), (20) Abú Abdulláh Muhammad Almuttaqí, 31st Caliph (530—555 H.), (21) Abul Muzaffar Yúsuf Almustanjid-billáh, 32nd Caliph (555 –566H.), (22) Abú Muhammad Alhasan, Almustafí-bi-Amrilláh, 33rd Caliph (566—575 H.), (23) Al-Abbás Ahmad Annásiri-li-dínilláh, 34th Caliph (575—622 H.), (24) Abun-nasar Muhammad-ut-Táhir, 35th Caliph (622—623), (25) Abul Qásim Ahmad Almustansir, the first Egyptian Caliph (659—660 H.), (26) Sultán Yásín, (27) Sháh Sultán Suhail, (28) Sháh Aqíl, (29) Sháh Muzammil, (30) Sultán Ahmad Sání, (31) Amír Ibban Khán, (32) Abdul Qáhir, or Káhír Khán, (33) Sikandar Khán, *alias* Sangrásí Khán, (34) Amír Fateh-ulláh Khán, *alias* Thull Khán, (35) Bahá-ullah Khán, *alias* Bhallá Khán, (36) Amír Channí Khán,[1] (37) Dáúd Khán I, (38) Mahmúd Khán, (39) Muhammad Khán I, (40) Dáúd Khán II, (41) Amír Chandar Khán, (42) Amír Sálih Khán, (43) Haibut Khán, (44) Bhakhkhar Khán I, (45) Bahádur Khán I, (46) Bhakhkhar Khán II, (47) Amír Muhammad Khán II, (48) Fíroz (or Piruj) Khán, (49) Bahádur Khán II, (50) Amír Mubárak Khán I, (51) Amír Sádiq Muhammad Khán I, (52) Nawáb Fateh Khán I, (53) Nawáb Muhammad Baháwal Khán II, (54) Nawáb Sádiq Muhammad Khán II, (55) Nawáb Muhammad Baháwal Khán III, (56) Nawáb Fateh Khán II, (57) Nawáb Muhammad Baháwal Khán IV, (58) Nawáb Sádiq Muhammad Khán IV, (59) Nawáb Muhammad Baháwal Khán V, (present ruler).

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(1) Channi Khán had another son, named Mahdi Khán, whose son was Kalhora, tho founder of the *Kalhora* dynasty of Sindhian kings.

NOTE B.—GENEALOGICAL TABLE OF ABBÁSI SÁHIBZÁDAS OF BAHÁWALPUR.

- **SÁDIQ MUHAMMAD KHÁN I.**
  - Baháwal Khán I, no heir.
  - Mubárak Khán, no heir.
  - Fateh Khán.
    - Baháwal Khán II.
      - Wáhid Bakhsh Khán, *alias* Mubárak Khán, no heir.
      - Sádiq Muhammad Khán II.
        - Baháwal Khán III.
          - Hájí Khán, *alias* Fateh Khán.
            - Baháwal Khán IV.
              - Sir Sádiq Muhammad Khán IV.
                - MUHAMMAD BAHÁWAL KHÁN V.
                  - Sádiq Muhammad Khán
                - Hájí Khán, alive.
              - Fateh Khán, dead.
            - Mahabbat Khán, alive.
              - Ghulám Babá-ud-dín Khán, alive.
              - Faiz Muhammad Khán, alive.
              - Alláh Waláya Khán, alive.
              - Hámid Yár Khán, alive,
              - Diláwar Khán, alive.
              - Yár Muhammad Khán, alive.
          - Muhammad Khan.
            - Ahmad Khán.
              - Muhammad Hayát Khán, alive.
          - Sádiq Muhammad Khán III (dethroned).
          - Mubárak Khán, no heir.
          - Gul Muhammad Khán, no heir.
          - Abdulláh Khán.
            - Muhammad M'arúf Khán.
              - Wáhid Bakhsh Khán, dead.
              - Sikandar Khán, alive.
              - Ahmad Yár Khán, alive.
              - Muhammad Yár Khán, alive.
            - Muhammad Khán, alive.
        - Azím Yár Khán.
          - Isab Khán.
          - Dáúd Khán.
        - Ja'far Khán.
          - Hámid Khán.
            - Channí Muhammad Khán.
            - Bhalle Khán, alive.
          - Nihál Khán, alive.
          - Amír Khán.
            - Jindwada Khán, alive.
            - Muhammad Khán, alive.
            - Alláh Ditta Khán, alive.
      - Khudá Yár Khán, no heir.
      - Násir Khán, no heir.
      - Faiz Muhammad Khán, no heir.
      - Qádir Bakhsh Khán.
        - Khán Muhammad Khán.
          - Násir Khán, alive.
          - Qádir Bakhsh Khán, alive.
          - Alláh Wasáya Khán, alive.
          - Ghulám Muhammad Khán, alive.
        - Alláhbdád Khán, no heir.
      - Hájí Khán, no heir.
    - Sardár Khán.
      - Nusrat Khán.
        - Sardár Khán, no heir.
      - Muhammad Khán.
        - Sarfráz Khán.
          - Alláh Bacháya Khán, alive.
          - Muhammad Bakhsh Khán, alive.
          - Karím Bakhsh Khán, alive.
        - Qádir Yár Khán, no heir.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

Agricultural conditions.

Three distinct zones of cultivation run parallel to one another the whole length of the State, *viz.*, the Rohí or Cholistán, the Nahrí Cholistání, (the intermediate canal irrigated tract), and the Sindh or *daryái* (riverain). The Kharif crops in the Cholistán depend entirely on the small rainfall of July and August. They are generally sown, when the rain has permeated the soil to a depth of 24 or more *ungals* (finger-breadths), but this amount of moisture is hardly sufficient to mature them, and at least two more showers at intervals of a month or so are needed after the seedlings have sprung up, though sometimes one heavy shower will suffice. The Rohí lands are regarded as *thandí* or *sard*, *i.e.*, cool, and have a great capacity for retaining moisture. Excepting the *dahrs*(1) of Baháwalpur and Ahmadpur, which are unmixed loam, they have generally a layer of sand scattered over them by hurricanes from the great Indian desert, which while facilitating the percolation of rain water to the loam below also prevents evaporation of the moisture beneath it, so much so that a heavy *aur-dá-mính* (late rain in Assún or September-October) is quite enough to ripen the Rabi in the Cholistán, where, however, the Rabi area is generally small. In Minchinábád and Khairpur, however, the Cholistán has more *ratúla* than *khira dahr*, and this soil is extremely retentive of moisture. The *Tibba ratúlas* are damper than the level soils, and therefore produce more luxuriant crops. Between the Cholistán and the riverain tracts the Kharif crops depend mainly on inundation canals aided by rain, or where the lands are *autar*, *i.e.*, above the level of canal irrigation, the cultivation is dependent on wells (*kuráh wáhí*). In the *nahrí*, or intermediate tract, there is an ample supply of water from the inundation canals for the Kharif. For the Rabi irrigation commences on the 20th of Sáwan and lasts until the canals cease to flow, *i.e.*, generally till the end of October. The lands of this *hithár* (or intermediate zone) are also regarded as *thandí*; and *rej* or *rauní* (irrigation) effected in September-October will suffice to ripen the Rabi crops. Old deserted beds of the river or depressions (generally called *nashebs*, *haryáris*, *budhís*, *taráps*, *talás*, *dumṣ*, *salúnáns*, *nawáns*, etc.,) are, however, filled with canal water, which is lifted by *jhalárs*, or Persian-wheels to high-lying lands and also spreads by capillary attraction (called *ugajj*) into the adjoining lands. The *ugajj* is greatly accelerated by a shower of rain in Bhádon or Assún when the moisture from below, added to the rain from above, gives the land a good *wattar* (or moistening). Lands on the canal banks benefit by *ugajj* and are regarded as excellent for cultivation. The extreme *hithár* (*dhur hithár*), or riverain villages, are entirely dependent on floods (*chhal*, *sailáb*, *dhák-phissí* or *tughyání*). No Kharif harvest can be grrown in

(1) See soils.

CHAP. II, A.
Agriculture
Agricultural conditions.

them, firstly because the floods prevent sowing altogether or else wash away any crops that may have been sown. Thus the riverain tract is *hik fasla*, *i.e.*, bears only a Rabi crop. Villagers in the riverain tracts generally excavate *nakáses* (outlets) at suitable places within reach of the floods and connect these with natural depressions through which the water can easily find its way to the inlying (*wich-kárlí*) lands. Often *nakáses* are dug under the orders and supervision of State officials. Besides this the depressions or *pháts* which fill with water on the rise of the river are dammed with bunds and from them *nakáses* are constructed to irrigate the adjoining lands. Lands on the river bank and on the *pháts* benefit also by *ugajj*.

Cultivated area.

Of the total area cultivated in 1903-04, 928,950 acres, or nearly 94 per cent. were classed as irrigated. Of this area 130,520 acres, or 14 per cent. were irrigated by canals and wells; 8,935 acres, or nearly 1 per cent. by wells alone and 635,224 acres, or 68·39 per cent. by canals only. In addition 96,278 acres, or 10·36 per cent. were irrigated by the river floods (*sailáb*); and only 57,993 acres, or 6·24 per cent. were dependent upon rain (*báráni*). [1]

Soils.
***Ratúlí* or *Gasrewálí*.**

The Rohí soils in the Ubha are of four kinds:—(1) *Ratúlí* or *Gasrewálí*, containing two-thirds sand and one-third clay, which assumes a blackish colour after rain. The particles of sand and clay are closely intermixed. If rain falls this soil yields spontaneously the following plants:—*chhinbar* (a kind of grass), *kharanpar*, *khádí*, *gorakh-pán*, *lána*, *baphalí*, and *hazárdání* (a plant used as a preventive of the burning sensation of the liver in gonorrhœa simplex), *chaprí*, (an aphrodisiac), *braham-dandí* (often used to cure gonorrhœa), *khír-butí* used to prepare calx of tin, *bakhra*, *bhurt*, *bhobra* and *khúb-i-kalán*. If this soil be ploughed after rain, *bájrá*, sesamum, *moth*, barley, *tárámíra* or *ussún*, mustard, water-melon, and *phut* (a kind of cucumber) can be grown in abundance.

***Rakrá*.**

(2) *Rakrá* or *rakkar* is soil of a red colour, free from sand and almost as hard as stone. The *phesaklání* is the only species of grass which will grow in it. After rain this soil appears to ferment and becomes a blackish colour, but when dry it hardens again.

***Tibba-Ratúla*.**

(3) *Tibba-Ratúla* is soil covered by hillocks of shifting sand. After the rains plants such as *lána*, *sain*, (a kind of grass), *tummán* and *phog* grow spontaneously on it, but in the absence of rain nothing is produced. If it rains heavily, *bájrá*, *moth*, sesamum, cucumbers and water-melons are sown, but only yield a moderate return.

***Tibba-Rakrá*.**

(4) *Tibba-Rakrá* consists of mounds shaped like a camel's hump and resembles the red *rakrá*, being composed of hard unyielding earth. It contains no sand and nothing will grow on it. The Rohí soils of the Lamma are of three

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(1) The well-irrigated area includes *cháhí-jhalárí*, and *cháhí-daryáí*.

(2) Ubha (East) is commonly used to include the Minchinábád Nizámat, and similarly Lamma (West) for the remainder of the State, the boundary thus lying roughly near Baháwalpur town; but in common speech people often draw the line at their own places of residence.

CHAP. II, A.

Agriculture.

Dahrs.

[Soi]ls:—(*a*) *Dahr* which is of three qualities, namely:—*chitta* (white) [dahr], or *khírá-dahr*, which forms a bare plain of a whitish and [very] hard even surface on which a horse's hoof leaves no impres[sion]. It is impossible to cultivate this soil and nothing grows in [it, a]s it does not absorb rain-water. If the water lies over it [for] a long time *ghongas* or shells are found in it. The upper layer [of t]he *dahr* to the depth of half a yard is of white clay, while the [seco]nd layer is red in colour. The *chitta-dahr* generally covers [ver]y large areas. The second kind of *dahr* is called the *kakrándwálá*, [which] is a mixture of coarse sand (*bálú*) and gravel (*kankar*), as [large] as grains of gram, in the proportion of one-third of the [for]mer and two-thirds of the latter. While walking on it a man [sink]s into it ankle deep. If there is rain the *ratáláná* or [...]*lliwálá-láná* plant grows in it, but nothing else. Another name [for] this soil is *polá-dahr*. It usually covers but small areas. [*Ra*]*ttá-dahr*, also called *bandh*, is the third kind of *dahr*. This *dahr* [is t]he most common and occupies the largest areas. It consists of [an] upper layer of red coloured clay which extends to a depth of two [fee]t, and a second layer of black clay. Both are soft and easily [plo]ughed. This is the most fertile soil. The total area covered by [it a]s compared with the areas occupied by the other Cholistání soils [is r]oughly as 1 to 4. If rain falls crops of wheat, barley, gram, *bájrá*, [*jow*]*ár*, mustard, *ussún*, *moth*, sesamum, *mung*, *másh* and *gawárá* [ca]n be grown in it, as may the following vegetables and fruits:— [*hada*]*búz* or *matíra* (water-melon), *kharbúza* (or musk melon), *kakrí* [(o]r cucumber), *chibbar*, *hinzil* or *kortummán*, *ghorewal* (a fodder for [ca]mels), and *mehra* (or *tínda*), which springs up spontaneously. [Du]ring the rainy season *mehra* or *tínda* grows so abundantly in the [*ra*]*ttá-dahr* that the nomadic tribes generally subsist entirely on [it.] Of the spontaneous grasses *lanbh* (a kind of grass like *dabh* [wh]ich reaches the height of one cubit), *sin*, *katran*, *gandhíl*, [...]*hra*, *dramman*, *láthiá*, *kalánj*, *bophalí* and *karwílon* are found on [thi]s *dahr*. Of trees the *jand*, *karính*, a few *okánhs* and the *ber* [gro]w in it; of shrubs the *láná*, *khár*, *phog*, *kokan-ber* (a plum-[bea]ring shrub), *chagan*, *khip*, *bhangrí*, *koru*, *dhaman*, and *baggí-boen*; [an]d of herbs the *hazárdání*, *brahamdandí*, *gorakhpán*, *gidarwal* or [...]*dí-bútí*, *tirhatha*, *chorhatha*, (which is used to cure pains in the [kid]neys) and *chhaprí* (an efficacious remedy for spermatorrhœa).

Tibbas.

[(*b*)] *Tibbas* or sand-hills: These are of four kinds:—(1) The [...]*ka-tibba* or *thal* which is of sand; in it *phog* and *khip* are [fou]nd growing. Sandhills of this kind are constantly shifted by [the] wind. (2) *Thers*:—These are mounds formed by the ruins of [an]cient habitations and are met along the banks of the Hakra [de]pression. The following *thers* are well-known (1) Kud-wálá, [(2)] Gulwálí-therián, (3) Kachchíwálí-therián, (4) Záhir-pír, (5) [...]láwá-wálí-therí, (6) Kheotalwálí-therí, (7) Báríwálá, (8) Muháríwálá [an]d (9) Patháníwálá. (3) *Ratta-Tibba*:—This kind of sandhill does [no]t change its position. If rain falls, plants such as *phog*, *láná*, [...]*ng*, *bhurt*, *murt*, *bhobara*, *gum* and *khip* grow on it; also

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Agriculture
Niwan.

jandí and *karính*. (4) *Pakká-Bhaththa.*—This is a hard mound of unyielding earth on which nothing but *láná* will grow. (*c*) *Niwan.*—By this is meant the tract lying between *dahrs* and sand-hills. The word literally means low. *Niwans* are believed to be the beds of rivers of ancient times. A *niwan* serves as a basin for the water which flows down from the sandhills and is culturable, *tohbas* or small tanks being dug in it to collect rain-water.

Nahrí soils in the Ubha.

In the Ubha there are two kinds of *nahrí* lands; namely, *Nahrí Cholistání* and *Nahrí-Daryáí*, *i.e.*, land which is adjacent to the river. When irrigated by canal water, the former produces in the Rabi, gram, barley, *tárámíra* or *ussún* and in the Kharif, *moth*, *bájrá*, *gawárá*, *mung*, *jowár* and *makkí*. Canal land near the rivers is of four kinds:—(1) *Dardhorti*, mostly composed of white clay with a small quantity, perhaps one-eighth, of sand. It produces all the Rabi and Kharif crops and is a first class soil. (2) *Kolráchhí*, which has an upper layer of white and a substratum of black soil, just reached by the point of the plough when cultivated. It yields no Kharif and only a scanty Rabi crop of inferior quality. (3) *Malokhra* or *Mal* is a reddish soil having a surface of clay with an average depth of 1½ feet, and a substratum of pure sand. In the Kharif it only produces *jowár* of inferior quality, or *charí*. It does not yield a Rabi crop because it requires a very large amount of water. (4) *Shor-kallar*, a composition of white or black efflorescence in which nothing is grown. The *nahrí* lands in the Lamma are as follows:—(1) *Dramman* which has an upper layer one or two feet deep, of clay, and a substratum of pure sand. *Dramman* is of two kinds: (*a*) *nang dramman*, in which nothing will grow, and (*b*) *khás dramman*, in which trees, plants and herbs generally grow. Usually only Kharif crops are raised on it, as additional water from wells is necessary for Rabi crops sown on this soil, and canal water is seldom obtainable after October. *Dramman* is also called the *táwálí* or *táwalí* (*tá*=heat), *i.e.*, easily dried up by heat. (2) *Chíkí*, a first class soil having a deep layer of clay on top, with sand lying some distance below. If canal water is allowed to stand for a *chaupahra* or 12 hours in *chíkí* soil it retains sufficient moisture for the ripening of Rabi crops, such as wheat, gram, &c., no second watering from a canal or a well being necessary. (3) *Sainsárí*, though mixed with *kallar*, has a good deal of clay and provided it gets plenty of water yields rice. Without water it is useless. If water lies on the surface for a long time rice (*shálí*) decays, and hence an outlet is required to secure a good crop. Generally *kangní* is sown in it. *Sainsárí* is of two varieties:—(*a*) That which produces on its surface a fine layer of white efflorescence after it is watered. This is called *lún ugáí* (*i. e.*, producing salt) and is best suited for growing wheat. (*b*) That which has always a fine layer of white efflorescence over its surface, and on being watered produces more. This is a bad soil and incapable of cultiva-

Nahrí soils in the Lamma.

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Nahrí soils in the Lamma.

tion. (4) *Tapelí* (in Baháwalpur Tahsíl) is a hard saline soil of inferior quality; rain or canal water over its surface evaporates quickly. The Kharif crop can only flourish by repeated waterings. There are several tracts of *tapelí* in Ahmadpur and Gothchanní *iláqas.* (5) *Gis* or *gasár* in the Baháwalpur and Ahmadpur tracts contains more sand than clay. Without abundant watering (*sek*) crops will not flourish. Only *bájrá, til* and *jowár* (Kharif crops) are suited to this soil. (6) *Korá* in Gothchanní *iláqa* is a hard clay which can hold water for a long time and is adopted for rice cultivation. (7) *Tikka shor* in Ahmadpur Tahsíl is a soil with white efflorescence covered with *darabh* grass: much water is given to it and *Sánwak* is sown while the water is still standing. *Sánwak* diminishes its efflorescence so that rice can be sown in it the next year. (8) *Chíkáwat* is a very firm and cohesive soil. Large clods of loam remain unbroken by ploughing and *sohágá*-levelling. It is a good soil, only one watering being sufficient for maturing Rabi crops. (9) *Gusar* in the Lamma *iláqa* is a soft loam, which is easy to plough and retains moisture. It is suitable for maize and *jowár.*

Riverain soils in the Ubha.

The riverain lands in the Ubha are of the following kinds:— (1) *Dar-ghasrá,* a mixture of sand and clay in the proportion of 1 to 2. It is generally white in colour and low-lying It is a *sailába* soil yielding only Rabi crops such as wheat, gram, barley, *matar,* and *masar.* It is also called *dhartí-kundh.* (2) *Malokhra* is a heavy *sailába* soil, which owing to its adhesive nature clogs the ploughshare. It gives only Rabi crops of *masar* and *charál.* (3) *Bet-Ratúla,* or land adjoining the river banks is of two kinds :—(*a*) with an upper layer of clay about one foot deep and a substratum of sand (*rappar*); (*b*) with an upper layer of sand 1 or 1½ feet in depth and caly underneath. Both kinds are unculturable In the Lamma the riverain soil is ofthe following kinds:—(1) *Latár* or the soil on which alluvial deposits accumulate. All the Rabi crops can be grown on it. *Latár* is of two kinds; namely, (*a*) *Dramman,* and (*b*) *Chíkí,* both of which have already been described. (2) *Kalráchhí* or *kábráchhí* is nearly sterile *shor,* generally covered by a plant called *leí,* and is unculturable, unt ilfloods wash its upper surface and either the lower stratum of good soil, appears, or new alluvium is deposited. (3) *Pakkí Dar* or *Dar* is hard impermeable soil, retaining water on its surface for a week at atime. It bears good Rabi crops, provided it has two or three water-ings after the crop is sown. (4) *Chárkán* is loam (*nopí*) about a foot deep with a layer of sand below and is practically unculturable, untilit receives deposits of alluvium (called *at*). When the rains areplentiful the clayey bed of the Hakra (see page 3) produces very good Kharif crops.

Riverain soils in the Lamma.

Rainfall.

The rainfall in the State, as has already been shown, is small and uncertain—see page 20 where the subject is treated fully.

AGRICULTURAL OPERATIONS.

Ploughing.

Ploughing is begun by dividing the field into portions, called *úráhs.* Three *úráhs* form a set and it is the custom always to

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Agriculture
Ploughing.

start ploughing three *úráhs* simultaneously, and when one *úráh* is completed, another is at once marked out on the ground and operations started in it to bring the number of portions simultaneously under the plough up to three again. Different crops receive different ploughing. Some crops receive no ploughing at all, such as *charál*, a kind of pea, which is thrown into the fissures of drying alluvial deposits, and indigo when it is sown broadcast in the stubble of wheat after watering. Some crops such as peas, gram, *ussún*, *sarhon*, etc., are ploughed after the seed is sown, while others receive ploughing before as well as after, such as wheat in lands where it is sown broadcast. In the case of Rabi crops, where lands receive more than one ploughing, it is the custom to leave the land to rest after the first ploughing for a month or so, after which interval it is again turned up (*utháí wendí he*) by a second ploughing. The first ploughing is called the *pahl*; the second *dohr* or *bel*; the third *trehr* or *terl*; the fourth *chauhr* or *chaul*. In the Minchinábád Nizámat, however, one ploughing is known as *sín*, and a field that has been ploughed more than once is said to have had *dohrí* (double), *trehrí* (treble), and *chauhrí* (quadruple) *síns*. It is not uncommon for the neighbours to help each other in ploughing and sometimes four to five scores of ploughs are seen following each other in a line. This system of mutual help is called *wingár*, and is the custom also in other agricultural operations, such as the reaping of crops and *chher-wigár* (statute labour for the annual clearance of canals). Oxen are generally employed in ploughing, but camels are also used in the Cholistán *iláqa*. The task of ploughing is mostly entrusted to grown up men: it is looked upon as very laborious and as requiring both practice and strength. *Hal kadhende wal* (ploughs remove the graceful curves of the body); *hal kya sukhal* (ploughing is not an easy task); and *gábe hal waháwin te dándán kon kaun puchchhe ha*:—*i. e.*, if calves (raw and slender youths) were fit for ploughing who would care for bulls, (namely, stout and strong young men), are common sayings with regard to ploughing.

Rolling and levelling.

After ploughing the ground is smoothed down and the clods broken by means of a heavy wooden roller called the *merha* or a beam called *sohága*. The breaking up of the clods is supposed to preserve the moisture (*wattar* or *sek*) beneath the surface. In *gasár* lands, where no clods exist, or where clods have already been broken up, it is usual to employ a light variety of *sohága*, or a flat beam known as *ghíhal* (lit. dragged). Where land is *nautor* (*i.e.*, newly broken) it is sometimes necessary to level the ups and downs of the field. This is done by means of *dandál* or *ken* which is a screen of wattles with a rake at the bottom. It is pulled by bullocks after the fashion of a plough. The process is also employed for turning up the soil and so increasing its productive capacity. Canal-irrigated lands are not usually divided into small plots, but well lands are generally split up, the partitions (*kiárís*) being rectangular in shape and surrounded by *wats* or *bannas* to prevent the escape of water.

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Land is sown either broadcast or by *nálí* (drill). Some crops such as *sarhon*, *til* and *assún* are sown broadcast after mixing them with earth. Cotton seeds (*pewe*) are mixed with cowdung and dried before being scattered over the ground. Sugar-cane is grown by the well-known process of cutting the cane above the knots and planting the knots in the ground, great care being taken in preserving the *akh* (eye) of the knot. Rice, tobacco, red pepper and onions are first raised in nurseries which are called the *bíja*, *angúr*, or the *paníri*, and then transplanted. The grain used for sowing generally comes from the previous year's crops. Of crops such as indigo, peas and turnips, which are cut before they seed, a special plot is set aside for the purpose of seed production. No great care is taken in the selection of grain for seed. Some cultivators, however, pick out good ears of *jowár*, *bájrá* and wheat and keep them unthreshed till the time for sowing arrives. Wheat thus preserved in sheaves is called *phamman* or *pamman*; it produces first class wheat, but the *pamman* seed must have been produced at the harvest of the previous year. If kept longer it deteriorates.

Weeding.

Weeding is not a general agricultural practice except in the case of tobacco, red pepper, poppy and vegetables. Wheat fields are also weeded out, but not so much to improve the crops as to get fodder (*chira* or *ghá*) for the cattle. Cotton fields are weeded when they lie near the homestead. Weeding is known as *godí* (in the Ubha) or *drográ* (in the Lamma) and is carried on with a spud (*ramba*). The principal weeds that grow among crops are *pápra*, a small plant about a foot high with purple flowers, *sinjí*, a small plant with yellow flowers, *jauság*, *dhanak* or degenerated wheat, *patrála*, *rárí*, *tandula* and others mentioned under *Flora* in Chapter I.

Fencing.

Fencing (*lohra*) is not common in villages except in the fields close to the village site, where fences made of branches of *kikar*, *jand*, *karính* or *berí* trees are generally put up. Round towns nearly all the fields have walled fences to protect them from wandering cattle, pig, jackal and hog-deer. This is especially necessary round Baháwalpur town owing to the proximity of the *zakhíra* (*shísham* forest preserve).

Watching.

Watching (*rákhí* or *rakhái*) is necessary to keep off flocks of birds (*jhur*) at the time of the ripening of all crops, but especially of wheat, *jowár* and *bájrá*. The watchman sits on a high platform sometimes made of an earthen pillar (*burjí*) but more often of a wooden stand raised on four stakes about 10 or 12 feet from the ground, called the *mannah* or *mannhí*. He throws stones with a sling (*khambání*) at the birds, or cracks a rope (*trat*), or merely cries and shouts at them as they appear. The watching is generally done by the tenants themselves, but, if necessary, a special watcher is also employed and receives a wage of from one to two annas a day, or, more generally, is

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paid by a share of the crops. Fruit trees are also usually watched by boys armed with bows and pellets of mud (*ghulel* and *ghulele*). Scarecrows are put up in the fields to frighten away birds. These are often black rags tied round poles stuck into the ground. Heads of dead animals are also hung on poles fixed in the ground. Jackals, pigs and foxes do much mischief and have to be kept off by watching day and night. Field rats also cause great damage and the farmer is powerless to protect his crops from them.

Reaping.

Reaping (*kápí, láí* or *wádhí*) is generally done by the cultivators themselves. However, when the fields are large it is not unusual to engage labourers called *láíhárs*. These *láíhárs* are paid in kind and the scale of their wages is described under "*Agricultural labourers.*" Cotton and red pepper are picked mostly by women. In the case of *jowár* and *bájrá* heads alone are cut off. This process is known as *lápa* or *lápí*.

Threshing.

When the corn is reaped, it is gathered into bundles which are taken to a clean plot of land, called *pir*, where the threshing (*gáh*) takes place. The first step is *kán khindánwan* (to lay out the corn in a circular heap round a stick called *munní*). In the case of wheat the crop thus laid out is left to dry for three days, while *jowár* and *bájrá* take seven or more days, after which threshing proper begins. The process consists in fastening together two or more bullocks by a rope (*mer*) which is fastened to the central stick, and driving them round and round from right to left. The man who drives the bullocks is called *gaherá*. When the threshing is completed the corn is gathered into a stack called the *dhara*. When the crops are not very large the grain is beaten out with sticks. This is invariably the case with *makkí* (maize). *Til* is held upside down and shaken by hand, and *chína* is beaten out against the sides of a pit in the ground. The best time for threshing is supposed to be the midday when solar rays fall perpendicularly upon the head, and hence the local distich: *Ráh rahn, te gáh gahn*; *i. e.*, when paths are deserted (by travellers owing to the noonday heat) then is the time of threshing.

Winnowing.

When threshing is over and the corn stacked, it is cleaned with a basket (*chhaj*) held in a man's hand above his head to catch the breeze. The stronger the breeze, the quicker the winnowing. The winnower is almost always a *khoja* or *kutáná*, but *páolís* (weavers) and *mochís* (shoemakers), as also some of the cultivators, occasionally do the work.

Storing.

The grain, when ready, is stored in *pallás* which are circular chambers with mud domes and made of *sar* (leaves of *kána*), or *trúá* (matting made of *sar*). These *pallás* are raised about 2 feet above the level of the ground to keep off white ants. They are plastered over with mud and vary from 8 × 4 feet to 20 × 8 feet in size. The *pallá* is always erected in the open air to save the grain from weevils. People storing only a small quantity of corn keep it in mud bins or jars (*kalhota, gand,* or *bholrí*) furnished

with a hole at the bottom, which is called *ain*. Big *zamíndárs* have usually granaries of burnt brick with paved floors and mud-washed cells (*poche kothe*), in which the grain is stored. Leaves of tobacco, which are supposed to destroy white ants and other insects, are sometimes strewn in these cells. A number of *pallás* lying together is called a *bhánda*.

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Agriculture
Storing.

Agricultural implements and appliances.

The most important agricultural implement is the plough (*hal*). It is of two kinds, the *kung hal* and the *chúní hal*. The *kung hal* consists of a wooden beam (*hale*) to the upper end of which the yoke (*panjálí*) is attached, while the lower end is fastened to the *kurh* (a piece of wood in which the iron blade is fixed) and to the *chaúrí* or *jánghí* (a piece of wood to which the *muthira* or handle is joined). The *chúní hal* is made up of a bevel-shaped piece of wood, in the interior angle of which is fixed the *hale* (pole), and at its lower extremity a short piece of wood, called *chúni*, on which the plough-share is placed. The *panjálí*, or yoke, comes next. This consists of a bar of wood, called *pathora*, into either ends of which two pegs, called *thamble* and *welan*, are fixed and between them the necks of the bullocks are placed. The other implements commonly used by the cultivator are the *nálí* (drill for sowing seed) which consists of two halves of bamboo or some other wood 3 feet long, joined together to form a tube fitting into the circular hole of a wooden cup called a *topa; kahí* or *kasí*, an iron mattock; *wahaula*, a small iron mattock with a long wooden handle; *kuhárí* or *kulhárí*, an axe; *dandálí*, a wooden spade; *jandra*, a wooden rake; *dátrí*, a sickle; *merha* or *sohága*, used for breaking clods and smoothing the ground; *chhaj*, a winnowing basket; *khambhání*, a sling made of rope, to scare away birds; *triángul*, a pole 3 feet long, to the lower end of which are fastened from 3 to 10 sharp pointed pegs about $1\frac{1}{2}$ feet long, used for winnowing; *dandál*, a kind of rake used for levelling and sometimes for clearing silt in beds of canals; *ramba* (spud) used chiefly in weeding; and *diphphí* for making holes to fix wooden poles in the *pir* (threshing floor).

Rotation of crops.

As a rule, very little attention is paid to the rotation of crops and fallows. In the Khairpur Tahsíl, however, rotation is now being practised. The rotation generally commences with wheat in the Rabi followed by an indigo crop which lasts for three years and then wheat again. Another series begins with wheat in the Rabi followed by *jowár* in the Kharif; after this the soil is allowed to lie fallow for two years, the same rotation then being continued. Maize (*makkí*) and rice are generally followed by wheat all over the State. Another common system of cultivation is to divide land into two portions and sow one with Rabi crops and the other with Kharif: then in the following year, the first is sown with a Kharif and the second with a Rabi crop.

Manure.

Manure (*ahl, kallar, páh* or *rúrí*) is not in common use in the State, nor is any scientific method of manuring known to the

CHAP. II.A. — Agriculture

Manure.

people. The only crops which are manured are those which are at the same time weeded, such as tobacco, red pepper, vegetables, &c. Onions, too, are sprinkled over with *páh* (powdered cowdung). The droppings (*mengan*) of sheep and goat form an excellent manure, and owners of flocks are induced by payment to keep their animals near wells. Usually, too, the cattle of several persons are collected together and kept on the lands of the different owners in turn for periods of about a fortnight. Some well-to-do farmers collect manure in large heaps and have it carried to the fields by Dáyas or Bathyáras at a cost of one pice per *bora* (sack). The *walh* or stalks of indigo forms good manure for wheat fields. The silt deposited by canals and river floods (*mal, nawán, at, nopi* or *jillh*) too is considered very fertilising. Ashes of cowdung are also used in nurseries, the seed being mixed with it and then sown. The sewage and sweepings of Baháwalpur town are sold by the municipality at the following rates:—

Cow or buffalo dung	...	...	5 carts per rupee.
Sheep or goat's dung	...	...	4 " "
Nightsoil	...	...	3 " "

In towns where vegetables are largely produced, such as Ahmadpur, Khánpur and Khairpur, cowdung and nightsoil are largely used. Animal bones are not thought much of by the people.

Double cropping.

In areas where rice is cultivated, the rice lands are always double-cropped (*dofaslí*); *viz.*, rice in the Kharif and wheat or *charál*, gram, *ussún* and *sarhon* either separately sown, or in combination, in the Rabi. Wheat fields are sometimes sown with *jowár* or *bájrá* in the Kharíf, but in this case a large quantity of manure is required, especially in the case of *jowár* which is believed to exhaust the land greatly. In well lands the plots sown with vegetables are frequently under crop all the year round. In such cases the patches are very small and, generally lying near towns, receive plenty of manure.

Population engaged in area dependent on agriculture.

The agricultural population of the State amounted in 1901 to 555,814 persons, or 77·1 of the total population of the State. The cultivated area of the State amounted in the same year to 1,338 square miles, so there were 415 agriculturists to the square mile of cultivated area.

Agricultural labourers in the Lamma.

Day labourers are not generally employed except at harvest time. They are, however, hired to clear silt from canals and water-courses (*kassís*). In this case daily wages vary from 4 to 8 annas, the work being generally done by contract. Labourers are also sometimes employed for ploughing, receiving per head from 3 to 6 annas a day and also their noonday or evening meal as well (*choprí rotí* and *shakkar*). Some well-to-do *zamíndárs* who consider ploughing derogatory and also *kirár zamíndárs* or *baikhars* not infrequently engage labourers by the month at a time at a wage of Rs. 7 or 8. Farm labourers are generally paid in kind. Reaping is done by

Láihárs who get one sheaf in every forty as their wages. In parts of the Khánpur Nizámat, the reapers have to work all day long, and in the evening receive a sheaf sufficient to cover a daily wage estimated at 4 or 5 annas. Cotton and pepper are picked by women and children who get one-tenth of what they pick for their labour. Winnowers receive from 1 to 2 *paropís* in the *chauth*. Indigo is prepared by men whose wages are mentioned under "Indigo." Persons employed as farm labourers belong to all castes except that of Sayyid. Where there is a large family, some of the members will work at home, some cultivate the family lands, while others take employment as farm servants. Washermen, weavers and potters add to their earnings by working as field labourers at harvest time. Besides this, cultivators themselves often give *wingár* to each other, that is, labour to be repaid by labour.

CHAP. II.A. — Agriculture — Agricultural labourers in the Lamma.

Láihárs or day labourers employed to reap crops in the Ubha are paid in three ways—1. Some take daily wages which consist of as much of the crops as can be tied in a rope 2 to 3 cubits long (2 *munna haths*). 2. Some receive their wages every alternate day, or if labourers are numerous, every fourth day. Each receives as much of the crop as can be bound in a blanket (*bhaggal*) 12 cubits long. 3. Some receive their wages in a lump at the time of *batái* (partition of produce) at a rate calculated on a basis of from 5 to 12 annas per day. *Gaherás* or threshers are generally paid a wage of 4 to 8 *sers* a day in a good season. In times of scarcity, less is given.

Agricultural labour in the Ubha.

Gahcrá.

Besides these voluntary agricultural labourers there are also the village menials who play an important part in agricultural life. A description of the work done by these and of the payment they receive is given below:—

Village menials.

The Tarkhán makes ploughs, couches, *sahls*, and other wooden articles of household use. For this he (*a*) gets 4 *sers* per plough at the time of sowing the wheat crop, provided he makes a hole in the plough to fix in the *nálí* (drill); and (*b*) divides with the *lohár* one *pái* in the *máni* and one *topa* per *pir*, in the proportion of 3: 2. The Lohár makes the *dátrí*, *kahí* or *kassí*, *wahola*, *kulhárí* and other iron agricultural implements, getting the iron from the *zamíndár* except for the *dátrí* which he supplies at his own cost. For this (*a*) at sowing time he divides with the Tarkhán the share described above, and (*b*) also gets a rupee from every house in which a wedding takes place, and cash payments for constructing well gear equal to half the actual price of the apparatus.

Tarkhán.

Lohár.

The Kumhár carries seed to and grain from, the fields on his own asses and furnishes earthen pots for the well, and earthenware for domestic use. He also sometimes assists in carrying home bricks for repairs: but if a whole house is being rebuilt, or a new one erected, he gets separate wages for this. As wages (*a*) on *sailába* crops he gets one *pái* in the *máni* and one

Kumhár or Kubhár.

CHAP. II, A. Agriculture. Khoja.

topa per *pir* or *khirman;* and (*b*) on well lands two *páís* per *mání* and one *topa* per *pir* or *khirman*. The Khoja makes *chhappar* or thatches for *sahls,* and assists in all agricultural work, *e. g.*, looks after cattle, does clearance of canal work, acts as messenger to the *zamíndár* and is in fact a Jack of all trades. For this he (*a*) gets one *pand* of the unthreshed crop, *i. e.*, as much as he can tie up in a blanket 6 yards long and carry on his head; and (*b*) at harvest time he is entitled to one *páí* per *mání* and one *topa* per *pir* or *khirman*. The *dhanwáí* measures the produce, divides it among the *zamíndár* and his tenants according to fixed proportions; weighs or measures corn for sale by the *zamíndár* or the tenants; provides necessary commodities in his shop for the villagers; looks after the guests of the *zamíndárs;* keeps the household accounts of the *zamíndár* and is a treasurer of village revenue collections made by the *lambardár* and often goes to the Tahsíl to pay the village revenue. For these services he gets (*a*) one *topa* per *mání* and three *topas* per *pir* or *khirman* by measure; or (*b*) one *ser* per *man* (by weight); and (*c*) he is also entitled to one pice per rupee on the sale of grain. The *dhanwáí* makes a good income by the commission he receives in weighing or measuring corn. The annual income of *dharat*, (*dhanwáí's* commission) is therefore auctioned or sold by the *zamíndárs*, generally at an average of Rs. 7 for every 100 *bighas* of standing crop. The money goes to the *zamíndár* or to the *zamíndárs* (if the village is *pattídárí*). It is the *zamíndár's* duty to see that no weighments or measurements in the village are done by any one except the contractor. The *muhassil* watches the crops, and prevents pilfering by the tenants. For this he gets (*a*) one *topa* in the *mání*; (*b*) a *pand* of unthreshed crop (per *banní* or holding). Strictly speaking the *dhanwáí* and the *muhassil* are not menials; a *dhanwáí* may be any Kirár, and, a *muhassil* of any caste.

Dhanwáí. *Muhassil.*

Agricultural statistics.

The area dealt with in the revenue return in 1903-04 was 9,102,663 acres, or 14,222 square miles, of which 67 per cent. was not available for cultivation, 22·55 per cent. was culturable waste other than fallows and 928,950 acres or 10·45 per cent. was cultivated. 839,495 acres of crops were harvested in 1903-04. The principal staples of the spring harvest were wheat and gram, the areas under which were 388,585 and 52,747 acres respectively or 46 and 6 per cent. of the area cropped in that year. Barley covered only 8,835 acres or 1·05 per cent. The staple food-grains of the autumn harvest were *bájrá*, covering 57,407 acres or 6·84 per cent., rice covering 117,207 acres or nearly 14 per cent., and *jowár* covering 54,458 or 6·5 per cent. of the area cropped in 1903-04. Pulses and other minor Rabi and Kharif crops covered 160,256 acres.

Crops: Wheat.

Wheat is the most important crop of the State. It is grown on all lands—well, canal, *báráni*, *sailába*. On *cháhí nahrí* lands the fields are watered and when dry are ploughed two or three times and harrowed. Then the seed is sown by means of a drill

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Agriculture
Crops: Wheat.

(*nálí*). On *cháhí* lands the seed is generally sown broadcast (*kuráh dí wáhi*) and the field is ploughed and harrowed afterwards. On *nahrí* and *báráni* lands a drill alone is employed. Six *topas* or nearly 28 *sers* of seed go to one *bigha*. The outturn averages from 12 to 16 maunds per acre on irrigated and *sailáb*-lands and varies greatly on *báráni* lands. The chief varieties sown in the State are—*ramak, kinhjarí, sathra, pamman, nahrí, paunrí, tindan, mendhiánwálí, kaisrí, thorí, sarbatí, rattí, chittídúdí, kankú*, and *gojí*. *Ramak* is generally considered the best, but some people prefer *pamman*. *Tindan* stands next after these in quality, while the seed of *sathra* is considered the most productive. *Ramak* straw is much prized as fodder for bullocks. *Sarbatí* is suited to the Cholistán soils and *chittídúdí* or *dhoní* to the *hithár*. Wheat is employed as fodder, especially near large towns. The straw (*bhon* or *túrí*) is stacked in *pallás* surrounded with wattles (*pallhiár*) plastered with mud at the top. The proportion of straw to grain by weight is three to one.

Rice.

Rice is next in importance; in the Khánpur and Allábábád Tahsíls it is the chief crop. It is chiefly grown on *pakkáwat* (hard clayey soil). The land, if not ploughed immediately after the previous harvest, is watered and then ploughed twice or thrice. Then the seedlings, which are grown generally on well lands, are transplanted. This process is called the *ráhí* and is mostly done by hired labourers. The seedlings produced by one *topa* of grain are considered sufficient for one *bigha* of crop. Another method of cultivation is *chhattá*, sowing broadcast. The land is ploughed twice or thrice and watered, and then seed is scattered and ploughed in. A third method is to soak the seed in water till it germinates and then sow it broadcast in the ploughed land, four *topas* going to an acre. There are five main varieties of rice: *kalangá, motá* or *thullá, sathra, bamblí and mahllan*. The outturn varies from 6 to 18 maunds per *bigha*. *Sathra sath din, i.e., sathra* ripens in 60 days, is a well known saying; but actually the ripening of this crop takes from 75 to 90 days.

Gram (*chhola*)

Gram is extensively grown in the Minchinábád *iláqa*, and it is not uncommon in the rest of the State. It is grown both on *sailába* and canal lands. The average produce per *bigha* is 4 or 5 maunds. Gram is also sown mixed with *ussún, gonglún* and sometimes with wheat. Its leaves fertilise the soil and serve as manure. Hence the combination is considered advantageous.

Barley (*jau*).

Barley is little cultivated. It is sown usually as a fodder crop, especially for horses, and seldom as a grain crop, except in the Cholistán *báráni* soils. It is cultivated like wheat. The average outturn is 12 maunds per acre. The standing crop is sometimes sold for Rs. 20 per *bigha*. Two varieties are common in the State—the *sufed*, or indigenous, and the *kála* or *indarí jau*, both being chiefly used for parching. *Jau* seed often by chance gets mixed with wheat and it is then considered to deteriorate the quality of the wheat crop.

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Makai or *makki*.

Makai (Urdu *makki*) is chiefly cultivated in the immediate vicinity of the larger towns and is seldom grown for grain except in the Ubha. It is much valued for its *chhalián* or cobs. The crop has to be watered 3 or 4 times. It is seldom manured and the average yield per acre amounts to 6 or 7 maunds. Maize stalks are considered highly beneficial for kine, but only when they are given with the cobs, as without the cobs they make only an inferior fodder.

Indigo

Indigo is grown in nearly every Tahsíl, but that of Khairpur is by far the best known. Though it requires plenty of water it does not grow well on moist lands. As the crop is cut in early autumn an early stoppage of water does not affect it, but what it wants is that the canals should not begin to run too late in the year. The land is watered, and, when dry, ploughed 3 or 4 times, and small compartments or *kiárís* are laid out. The seed is either sown broadcast on the ploughed land which is then watered, or, if the soil is clayey, it is first watered and then the seed is sown broadcast. The crop is frequently watered, at first every 3 or 4 days for about a month and then every 8 or 10 days, but great care is taken not to allow much water to collect at one place, as it rots the plants. Cattle are let in among plants to graze down weeds. The plants when cut are tied up in bundles in the morning and in the afternoon taken to the vats (*hauz*), which are generally in sets of three—two large ones and a small one (*hauzní*) in the middle. These are called *jorí* and cost from Rs. 35 to 40 per set to construct. The bundles are placed upright in the large vats with the stalks downwards, each vat holding from 8 to 10 bundles. In the evening sufficient water is let in to cover the stalks, which are kept down by heavy beams. It is important that this steeping should be done as soon as possible after the plants are cut; otherwise they dry up. Early in the morning at about 4 a.m., the bundles are taken out, leaving the liquid in the vats. This is then churned up (*wiloriá wendá*) with an instrument like a large paddle (*mandhání*). This operation lasts for about four or five hours, in the course of which the liquid changes its colour first to *kajlá* (deep blue), and then to *sáwá* (greenish), and finally to *piunra* (mauve). It is then left to settle for nearly an hour and a half. The *mál* (indigo) is then deposited at the bottom of the vats, while the liquid is let off by means of a hole in the side of each vat about four *ungals* (finger-breadths) above the bottom. The deposit is then transferred to the smaller vat in which it is left to settle for the night. Early in the morning the water is again drawn off, the sediment is collected, tied up in a cloth one side of which is plastered with *gáchní* or *Multání mitti*, and drained on a heap of sand; finally it is dried in the sun, kneaded into a paste with the hand and made into *tikián* (small pieces or balls). The produce is about 2 *sers* per set of vats, in other words, 7 or 8 *sers* per *bigha*. But it entails heavy expenditure as the following table shows :—

Wages for cutting the crop ..	Rs. 6 to 8	per month.
Wages for churning a set of vats	„ 10 to 11	„
Hire of set of vats	„ 4	„
Miscellaneous	„ 7	„
Total ...	„ 27 to 30	„

The produce per month of a set of vats is about a maund, which sells at an average of Rs. 80. Thus the owner makes about Rs. 50 per set per month, or, to put it more clearly, he gets Rs. 50 for every 5 *bighas* of standing crop. Indigo is generally of three classes which realise the following prices :—

1st grade sells at ...	Rs. 80 to 110
2nd „ „ „ ...	„ 65 to 75
3rd „ „ „ ...	„ 40 to 60

The crop is cut down 6 inches from the ground and the stubble (*mundhián*) produces a further crop in the second year, and a third crop in the third year. But usually the third year's crop is left to seed as it gives a very small outturn of indigo. Sometimes the same field (either growing a first or second year crop) is made to yield the seed also; in which case a shoot is left uncut on a plant here and there, and this runs to seed. The seed is ready in December when it is threshed out by bullocks and sells at 5 *sers* a rupee. If the entire field is left to seed the outturn per *bigha* is 4 to 10 maunds. Besides the ordinary dye of commerce the leaves of indigo supply hair dye (*khizáb*), while the stalks (*valh*) after steeping form an excellent manure for wheat fields.

Jowár.

Jowár is sown in Wisákh, Jeth and Hár. The soil is watered and, when dry, the seed, 6 *sers* to the *bigha*, is sown broadcast and ploughed in ; *kiárís* are then made and the crop is watered four times the last time when it is ripening. The outturn per *bigha* is from 2 to 6 maunds. Eleven principal varieties are grown, *ruira*, *baggar*, *sathri*, *háji kubbi*, *chúhí*, *gam man*, *chíchká*, *tondan*, *reorhá*, *sharbat* and *dohdí*. The last named is very sweet and is commonly used for parching, but the stalks are useless. Its husk is black and its grain of oval shape.

Bájrá.

Bájrá or spiked millet is grown in every Tahsíl but is most common in Minchinábád. In the Lamma it is known as *bájri*. It is cultivated like *jowár*, 2 *sers* of seed per acre being sown ; the produce is 2 to 3 maunds, and the price obtained by the *zamíndár* in ordinary years is 20 *sers* per rupee. The ears are cut near the top and the process is known as *lápá*. As the stalks do not make good fodder, they are only cut in famine years when they are carefully stored.

Kangní.

Kangní is an inferior food grain and is seldom grown. It can be sown at any time of the year and ripens in three months. It requires 4 or 5 waterings. The average outturn is 5 maunds per acre.

Rawánh.

Rawánh is grown on canal and *sailába* lands and is usually sown with the drill. The average outturn is about 4 maunds per acre. *Rawánh* is gene-

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Peas (*mattar* or *chardl.*) rally cut green and forms a good fodder for cattle, especially oxen. Its pods are very tender and a local adage says "*hath rawánh dí phallíán*", hands as delicate as *rawánh* pods. Peas are sown on *sailába* and canal irrigated lands. On the former they are usually sown when the land is still under water or has been lately flooded in which case the seed is thrown into the fissures in the ground, and on the latter usually after a rice crop has been cut and the land ploughed at least once. Peas form the principal fodder crop and are given to cows and buffaloes when green, the average price realised for the crop varying from Rs. 6 to 12 per *bigha*. When allowed to ripen, however, the average outturn is nearly 13 maunds per *bigha*. Peas are also grown mixed with *ussún* or *gonglún* (turnip), the object being that if one crop fails the other may mature.

Moth. *Moth* is only grown for fodder and is often sown in combination with *jowár* or *til*. It is considered good for horses. *Moth* yields a fair grain on *báráni* lands, but when sown on canal irrigated soil, it produces little or no grain.

Turnips. Turnips (*gonglún*) are grown for fodder and also provide a staple vegetable for the cultivator, the tender shoots (*gandlán*) being much prized by the people. The roots are used both as human food and as fodder for bullocks. The plants required for seed are allowed to grow till Chetr. Seed is obtained by the special process known as *dak*. Turnips grow to a large size, sometimes weighing up to 10 *sers*.

China. *China* is sown, both as a Záid Rabi and Záid Kharif crop. The average outturn is 5 maunds per acre. The crop has to be watered every 3rd or 4th day, and receives 12 waterings in all. *China* forms an inferior food for the poor but it is mostly used green for fodder. *Ussún* is grown largely on *báráni* and also on canal and *sailába* lands, generally after rice. It is often grown in combination with other crops such as peas, gram, &c. The average outturn is 4 maunds per *bigha*.

Sarohn. *Sarhon*, rape, though grown for fodder, is cultivated mostly for the seed from which oil is extracted. The usual practice is to sow it in combination with wheat, *ussún*, or peas, though it is also found as a separate crop. The average produce per acre varies from 6 to 7 maunds.

Til. *Til* is extensively cultivated throughout the State. It is usually grown separately, but sometimes is mixed with *jowár*, *moth*, &c. It receives two or three waterings in all. The average produce per acre is 6 to 7 maunds. The crop when cut is tied into bundles which are stocked and left to dry for a fortnight. The pods split in the heat and the grain is then shaken into a cloth. *Til* stalks form a favourite fodder for camels.

Cotton is chiefly grown in Ahmadpur, Khairpur and Minchinábád Tahsíls. The seed is generally mixed with cowdung. The crop receives 5 or 6 waterings. Picking, which commences in October and continues till December, is generally done once a week by women. The picker receives a tenth or 1½ *chhatáks* in the *ser*, of

Cotton.

the cotton picked. Only two kinds of cotton are widely grown in the State, *viz.*, *baggá jethí* or common *vanwár*, and *narma*. The former has white flowers and produces cotton and seed in the proportion by weight of 1 : 3 ; while the latter yields cotton and seeds in the proportion of 1 : 2. The outturn for the normal year averages 2 to 3 maunds per *bigha*. The plants yield cotton for three years in succession; but it is usual to sow a fresh crop every year. *Wiláyatí kapáh*, or American cotton, which produces coloured *rúi* is also grown in the Minchinábád Nizámat.

Gawárd.

Gawárá, a Kharif crop, is peculiar to the Minchinábád Nizámat, and more particularly to the Nahr Sádiqiyah Tahsíl. It grows luxuriantly in the Cholistán soils that are irrigated by the Sádiqyah Canal. Its grain is as big as gram; but it is a cheap cereal selling sometimes at a maund a rupee. It is only eaten by cattle as it is believed to be productive of various diseases in men. Cows and buffaloes yield more milk when fed upon it. *Gawárá* chaff is a first class fodder for cattle and is especially suited to camels.

Red pepper.

Red pepper or chillies, *mirich*, *morich*, or *march*, is extensively cultivated especially in the Khánpur Tahsíl. The seeds are sown in nurseries and transplanted when about nine inches high. The plants are watered every fourth day, and then once a week. The crop requires weeding (*darográ* or *chaukí denán*) and manuring at least twice before it flowers. Picking commences in Bhadráh and lasts till Poh, and is done once a week. The pickers, generally women and children, get 4 *sers* in the maund as their wages. The average produce per *bigha* is 15 maunds of green chillies. The standing crop is sometimes sold at Rs. 25 a *bigha*.

Zíra.

Zíra is confined to Khairpur and Minchinábád Tahsíls. The land is watered and, when dry, ploughed two or three times and harrowed. The seed is sown broadcast and the field smoothed down and made into beds (*kiárís*). After a fortnight the first watering is given, and in all 5 to 6 waterings, or more, are necessary. These are given either by day or on dark nights, because it is supposed that if watered on moonlight nights, the crop will produce no grain. Similarly lightning at the time of watering is believed to turn it into *zírí* (degenerated *zíra*). Its average produce is 4 maunds per acre.

Saunf and *dhánе* or *dhanián*.

Saunf and *dhanián* are only cultivated on well lands, chiefly by *baikhars*. They are not sown as separate crops, but in combination with other vegetables, and sometimes along the edges of a wheat field, in which case the drill is used, but when sown with other vegetables, the *chopa láwan* method is employed. This consists in making holes in the ground at intervals, putting the seed into them and then covering it up with earth.

Tobacco (*tamdkún*).

Tobacco is only grown on well lands. It is raised in nurseries and transplanted. It receives as many as 10 or 12 waterings, is manured at least four times and also weeded twice. All the flowers, except those reserved for seed, are nipped off to prevent the plants from growing too tall, and to make the leaves large and

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thick. The crop is cut in Hár and left to dry for three days after which it is buried in large pits dug for the purpose. After a week, or at most 15 days, it is taken out and made into twists called *naur*, *khabbar*, *jeorí*, or *subb*. The average outturn varies from 12 to 15 maunds per acre. Only two varieties of tobacco are usually found in the State, the indigenous *talwála* and the *harautí* or *mustangí*. The latter is inferior and fetches a very poor price.

Poppy (*post*).

Poppy is chiefly grown in the Ubha. The land is manured, and then ploughed and harrowed six or seven times. The seed is then sown broadcast. The crop has to be manured at least twice and generally receives five or six waterings. The average outturn is about two maunds per acre.

Bhang.

Bhang is manured, ploughed and sown in the same way as poppy, and receives the same number of waterings. But the average yield is only about one maund per acre. Other crops are *mánh*, *mung*, *masar*, *methra*, *alsí*, *ísabgol*, melons (*pittián*, *khakhrián*), and most of the vegetables generally met with in the Punjab.

Times of sowing and reaping (Agricultural Calendar).

A table showing the time of sowing and harvesting the principal crops is given below:—

Crops.	Times of sowing.	Times of cutting.
	SPRING CROPS.	
Wheat ...	From the beginning of Kattik to middle of Poh	Wisákh and Jeth.
Barley ...	Kattik and Maghir	Chetr.
Gram ...	Assún and Kattik	Chetr and Wisákh.
Peas ...	Ditto	Phagan to Wisákh.
Ussún ...	Ditto	Chetr.
Methra ...	Kattik	Phagan.
Turnips ...	Assún and Kattik	Poh and Mángh.
Sarhon ...	Assún	Chetr.
Mauhrí ...	Do.	Do.
Tobacco ...	Mángh and Phagan	Hár.
Poppy ...	Assún and Kattik...	Chetr and Wisákh.
Bhang ...	Ditto	Ditto.
Zíra ...	Assún to Maghir	Wisákh.
Saunf ...	Kattik and Maghir	Do.
Vegetables ...	Assún to Maghir	Poh to Chetr.
	SPRING AND AUTUMN CROPS.	
China ...	(1) Phagan	Wisákh and Jeth.
	(2) Bhadráh and Assún	Assún and Maghir.
Rawánh ...	Wisákh and Jeth	Hár.
Kanguí ...	Any time	Three months after sowing.
	AUTUMN CROPS.	
Rice ...	Phagan to Sáwan	Assún and Kattik.
Jowár ...	Chetr to Sáwan	Assún to Maghir.
Bájrá ...	Ditto	Sáwan to Kattik.
Maize ...	Phagan to Sáwan	Assún and Kattik.
Til ...	Jeth and Hár	Maghir and Kattik.
Moth ...	Hár to Bhadráh	Ditto.
Gáwára ...	Ditto	Ditto.
Mánh ...	Bhadráh	Kattik and Maghir.
Cotton ...	Wisákh and Jeth	Assún to Poh.
Red pepper ...	Phagan to Wisákh	Kattik to Maghir.
Sugercane	Phagan	Maghir and Poh.

CHAP. II. A.
Agriculture
Diseases, insects, etc., by which crops are damaged.

Kungí attacks wheat and tobacco. It is caused by continued cloudy weather. If the disease attacks wheat before the grain has set, the ears bear no grain; if the grain has set, it withers and shrinks. See "Superstitions" for some popular beliefs regarding the removal of this and other diseases of crops. *Dása* is another disease of wheat. The plants do not grow but become stunted and turn yellow. Ears do not form, or, if there are any, they produce black grain and are twisted into coils. This disease usually attacks the later crops and is caused by excessive rain especially when the ground is already moist. *Nugarí* strictly speaking is not a disease, but is a characteristic quality of a particular soil which is clayey on the surface, but has sand or *kallar* a little below it. The crop at first grows very luxuriantly, but as soon as the upper layer of soil is exhausted as the roots eat downwards, the crop withers away at once. No amount of watering can restore it to life. *Tela* is an insect which attacks nearly all crops, especially tobacco and melons. It eats away the tender offshoots and prevents the plants from growing. The only remedy is rain. *Kutti* is an insect which attacks gram. It eats away grain inside the pods. One remedy is to beat a drum through the field once every morning and evening for three days. Another remedy, or rather preventive, is to sprinkle the seed of gram before sowing with asafœtida water or rub it in the hands with the urine of cows. *Kíra* is an insect which mostly attacks *jowár*. It eats the stalks, generally just below the ears, with the result that the ears are cut off from all nourishment and bear no grain. The only remedy is the blowing of a wind from the south (*Dakkhan*). *Chittrí* is an insect which attacks melons. It is red in colour and a little bigger than an ant. It is brought usually by an excess of rain and absence of the south wind (*Dakkhan*). *Múla* attacks all flowering plants (*phulwálí shai*), *e.g.*, red pepper, tobacco, cotton, *til* and melons. The plants wither away without any apparent reason. Some think that white ants eat up the roots of the plants while others are of opinion that it is due to some unknown cause. The popular remedy is to take hold of a *kirár* named *Múla* and beat him with shoes until he leaves the field. *Toka*, field rats, gnaw the stalks of wheat, etc. The name is derived from *tukkan*, to gnaw. Another insect which attacks crops is the *sundí*. It is destructive principally to gram, *moth*, *rawánh* and *gawárá*. Locusts (*makrí*) also damage the crops in the State, but fortunately their appearance is rare.

Live-stock.

The total number of live-stock in the State, as ascertained in the enumerations of the year 1901, will be found in Table 22, Part B.

Buffaloes.

A buffalo (*majh*, *menh*, *dág* or *dágrí*) is the most favourite animal for the *zamíndár* to keep, especially in the Ubha. A *zamíndár's* position is determined by the number of buffaloes he has. '*Mahín ghar waryámán, Ghore ghar Sultánán*,' *i.e.*, buffaloes can be kept by great persons and horses by chiefs. '*Majhín bannán yá*

CHAP. II.A. Agriculture. Buffaloes.

khannán, Bai dá pása bhannán,' i.e., buffaloes can be kept by persons possessing lands or by wealthy men, any other person who keeps them will have his ribs broken (get into trouble). The popular idea among the *zamíndárs* is that riches come only by keeping buffaloes. *Majh wále de al has, Bae de gal bhas, i.e.*, he who keeps a buffalo has a neck-lace to wear, he who keeps none has to wear dust about his neck. Different names are given to she-buffaloes according to their colour as *kalí sháh* (jet black) ; *kailí* (grey brown) ; *kailí baggí* (white brown) ; *lál kailí* (reddish brown) ; *bolí* (with white feet and forehead) ; *kailí bolí* (with white forehead) ; *panj kalán* or *bar-rí* (with white forehead, mouth, legs, tail and udders); *kálí chingí* (with a very small white mark in the forehead). According to the shape and size of their horns the names are : *kuddhí* or *wálánwálí* (with winding horns) ; *mussí* (with half winding horns); *hibbí* (with one winding and one straight horn) ; *dhelí*[1] (with drooping horns) ; *chappí* (with horns stretching out horizontally); *khundí* (with broken horns). According to age the names of she-buffaloes are : *katlí* up to the age of 6 months and *tirhání* up to the age of 1 year ; *khorí* is also used instead of either *katlí* or *tirhání* to denote a she-buffalo up to the age of six months or 1 year; *naugar, gharáp*, or *pahlan*, when she is fit to be covered by a bull, of two years of age ; *dundí* of 2½ years ; *chaugí* of 4 years ; *chhaggí* or *púrí* of 6 years ; *trinjan*, when she has her 3rd or 4th calf; *khánba, khola*, or *waderí*, a very old buffalo. A she-buffalo lives up to 35 or even 40 years and can have 21 calves. Most male calves are killed and eaten. *Puttar koháwan, Dudh piyáwan, Bhall mahín de jere, i. e.*, a buffalo will allow her male calf to be butchered and still give us milk to drink, how great is her patience and forgiveness ! The price of a she-buffalo varies from Rs. 40 to Rs. 200 and the daily yield of milk from 4 to 12 seers. Bullocks and buffaloes are gelded when 3 years old with a *munj* rope drawn very tight. This process is called *subtaror*. The ordinary surgical method is also practised.

Cows.

Cows are called in by various names according to colour, age and the length of the horns. As regards age they are called :—

(1). *Khírí*	up to 1 year.	(6). *Dhalí* or *waliá*	of full age.
(2). *Dundí*	„ „ 3 years.	(7). *Adh-dandán*	up to 12 years.
(3). *Chaugí*	„ „ 4 „	(8). *Tirhá*	„ „ 14 „
(4). *Chhaggí* or *Chhiggí*	„ „ 5 „	(9). *Chauthá*	„ „ 16 „
(5). *Korí*	„ „ 9 „	(10). *Be-dand*	upwards of 16 „

With reference to colour they are called :—*gorí* or red ; *dhaulí* or white ; *sáwí* or greyish ; *kakrí* or brown ; *gadrí* or spotted ; *kálí-gadrí* or piebald with black spots ; *rottí-gadrí* or red and black with white spots ; *nílí* or blue ; and *lákhí* or jet black, cows of which colour are considered to give the best milk, and hence the saying "*khír*

(1) The *dhelí* yields the best milk and is considered a very lucky animal : *Dhelí howe párí Sauda kar lo urwár*, meaning "If a *dhelí* is on the other side of a river, buy her at once without waiting to cross," is a well known adage.

lákhí dá bayá khair;" *i.e.*, only *lákhí* gives (the best) milk and no other (cow). As regards length of horns they are called:—*ghoní*, with short horns; *maini chhaini* with horns about 3 inches long, and *náhri*, with long horns. Calving begins with the third year and a cow generally has four calves. The milk of the first day is called *nárá* and is not given to the calf as it is indigestible, but is consumed by the people who boil it hard and mix sugar in it. This preparation is called *bauhlí*, or beestings, and should not be cooled by blowing or with a fan, as this would injure the calf, which would learn to eat clothes and earth. The calf is allowed milk till it begins to graze, *i.e.*, up to 4 months or so. The yield of milk varies, but a superior cow will give 10 seers. The fodder given varies in different months of the year. In Jeth and Hár straw is given: in Bhadráh, Assún and Kattik green *tándá*, *chari* and *makaí*: in Maghir and Poh dry *tándá*: in Mángh and Phagan *gonglún* (turnips): in Chetr green *methrá* and *masang* (or *mattar*) and in Wisákh gram, wheat and stubble. Merchants from the Punjab visit the State every year to purchase cattle. The price of a cow ranges from Rs. 25 to Rs. 150 and a bull from Rs. 40 to Rs. 100 according to size and other qualities.

Horses.

A foal is called *warhherá* or *wachherí* when under one year; *sarl* while under 2 years; *panjen* when over 3 but under 5 years, and *malepanj* in its sixth year when the blackness of its teeth is disappearing. With regard to colour the following names are given:—*kumait* (bay), *siyáh zánú* (with black knees but no other black marks), *kiththá kumait* (dark bay), *telia kumait* (chestnut), *samand* (brownish), *son samand* (dark chestnut), *bádámí samand* (almond brown), *siyáh zánú samand* and *dínárí samand* (other varieties of *samand*), *chína*, (flea bitten grey), *sabz nuqra* (pure white except for some black hairs in the mane and tail), *panj kalyán* (bay with white fetlock and blaze), *ablaq* or *gar-rá* (piebald or skewbald). A foal is suckled for a year and generally never ridden till $1\frac{1}{2}$ years old but in rare cases *wachherás* are broken. The price of a well bred horse ranges from Rs. 100 to Rs. 350. The best known breeds of horses are the Bilochí, Sangharí, Desí or Watní. Crosses between Watní and Arab horses are called *dogla* and are considered good animals by the people.

Stud Farm.

A Stud Farm was established by Major Minchin in 1867 "on the system introduced by Colonel Probyn at the Probynábád Stud Farm in Montgomery".(1) About 250 acres of waste land were enclosed for a run for the mares. This area was irrigated by canal water and gave an abundant supply of grass. A start was made with 44 mares (purchased for Rs. 9,980) and 2 Arab Stallions.(1) The Farm was greatly improved by the late Nawáb. It contained 85 animals in March 1891, and 10 years later 450. Of these 91 died, 212 were sold, and 31 removed to the Bagghí

(1) Baháwalpur Administration Report for 1867-68.

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Khána. The number of animals in the Farm, or *Lohra*, as it is called, in March 1904, was—

Stallions	11
Donkeys	5
Mares	27
Mules	6
Colts and Fillies	6
Total	55

The Horse Farm, or Stud, is managed by the Tahsíldár of Baháwalpur; its establishment consists of a Dároga on Rs. 30 with a *jamadár* on Rs. 8 and 43 syces. The stud has no veterinary assistant, but the services of one from the Military Department are obtained when necessary. In addition a horse and a donkey stallion are kept in each Tahsíl.

Goats.

A kid under 3 months is called *halwán*, one under 6 months is called *lelí*, one under 9 months *path*, and a yearling *gesh*. A he-goat kept in the flock to cover the females is called *sáhn*. A she-goat gives 3 *sers* of milk daily and varies in price from Rs. 4 to Rs. 10. A goat is shorn twice a year, in Kattik and Chetr, and about ½ or ¾ of a *ser* of hair (*jatt*) are obtained each time. The hair sells at 5 *sers* a rupee and is used in making *sehlís*, *borás*, *tarappars*, *lokárs* and *bhúrás*. Sheep and goat's skins sell at 12 annas to Re. 1 per piece.

Sheep.

A sheep (*bhed*) yields 2 *sers* of milk per day and is shorn in Kattik and Chetr. The wool (*unn*) sells at from Rs. 35 to 40 a maund and is largely exported to Europe. The milk is sold at an anna a *ser*. *Doka* (unripe dates) in Sáwan and Bhadráh, *phogh*, *lána*, *sin*, and *darımman* in Jeth and Hár, *kikkar*, *jand* in Poh and Mángh, grass in Chetr and Wisákh, form the fodder of sheep and goats.

Camels.

Camels have various names according to age:—

Name.	*Age.*	*Name.*	*Age.*
Todá Dharappar or *Kotela.*	1 year.	*Chaugá*	6 years.
Mazát	2 years.	*Chhaggá*	7 ,,
Tirhán	3 ,,	*Nesh*	8 ,,
Chhatr	4 ,,	*Yak-fasla* ...	9 ,,
Do-ak	5 ,,	*Do-fasla*	10 ,,
		Armosh	11 ,, or above.

Camels are also called after their colour, *e.g.*, *sáwa* (grey-red); *baur* (red); *makhná* (white). A she-camel bears young 9 or 10 times at intervals of two years, first bearing in her 4th year. She-camels are generally kept solely for breeding and are seldom loaded. They give between 4 and 6 *sers* of milk a day. The Dakhnás, Ghabesars, and Biloches are great camel-breeders and live on camels' milk which they also sell. The milk acts as a violent purgative for patients with spleen or dropsy. In giving the milk as a purgative the she-camel's tail is also stirred in it, as that is supposed to add to its laxative qualities. In the Ubha, camels are of three kinds:—

Soháwá, *Hazára* and *Marecha*. The *Soháwá* is brown and large, the *Hazára* red and medium-sized, and the *Marecha* grey with a small mouth and thin skin. In the Lamma camels are also divided into three classes:—the *Kechí*, *Marehí* and *Tal-dá*. The *Kechí* is medium-sized either brown or red, fit for riding as well as loading: "*Ládí chárhí duhán dá hangán*," *i.e.*, excellent both for riding and loading. The *Kechí* has very great powers of enduring fatigue and hunger, and does more work and eats less compared with other classes of camels: "*Khárí nál raj waindá*," *i.e.*, he is satisfied with only a small basket of fodder. The *Marechí*, also called *Mahrá-marechá*, is a lean swift camel, grey in colour. It can travel more than 60 *kos* (80 miles) in ten hours. The *Tal-dá* is the ordinary pack camel but it is also used for riding and goes at a fair speed. The paces (*cháls*) of the camels in the order of their swiftness are:—*Thuskí*, also called *jatákí* or *kirárí* (a very slow jogging pace), *waríkh*, *gám*, *ralla*, and *kharwáh* (the swiftest pace a camel can go, averaging between 10 and 12 miles an hour). The *kharwáh* is so called because it leaves the wind behind (from *khar*, stand, *wá*, wind).

Pasture grounds.

As a rule villages have their own pasture grounds set apart for the cattle, but sometimes many villages combine, and each contributes a stretch of waste to form a joint pasture. Cattle, especially buffaloes, are seldom brought into the villages, but are kept on or near the pastures in pens called *bhánás*, *bhainís*, *wárás*, *dhoen*, or *lohrás*. Cattle of one village can graze in another by permission of the owners, either free in return for a similar concession, or on payment of *bhunga* to them at rates varying from 6 pice to 8 annas per head per month. In riverain villages *kundhs*, *belas*, *bilárís*, *bilárás*, *bets*, *donás* or *tokás* are set apart for grazing. In the canal tracts the *zamíndárs* possess large pastures. In the rainy season the Cholistán is one stretch of grass. The *tobhás* or *tolás* are filled by the rain and the Rohí lands grow various grasses, herbs and shrubs, many of which are fragrant and valued on that account. People take their cattle to the banks of the well-known *tobhás* and pay the proprietors a nominal rate of *bhunga*, so that the Cholistán in the rains is a vast common pasture for the *Sindhiáns*.

Cattle Fairs.

There are no organised cattle fairs in the State. At the fairs or *urs* of Pír Muhammad Biloch, Shaikh Wáhan, Uch and other places cattle are sold, but not on a very large scale.

Diseases of cattle.

The ordinary cattle diseases with the usual remedies employed are as follows:—(1) *Pahár*, or swollen udder caused by an injury. Branding with a red hot iron (*danb*) is the usual remedy. (2) *Paththá larnán* or indigestion caused by grass or dry *jowár* fodder. It is rarely fatal. Ashes diluted in water are given. (3) *Phiphri*, consumption or chronic catarrh affecting the lungs. *Sat-lohá* (a red hot iron) is applied to the chest close to the dewlap. (4) *Ghotú*, sore-throat or chronic bronchitis, usually fatal in a few days.

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Agriculture.
Diseases of cattle.

Shrines are generally resorted to. (5) *Káli wá* or *satt*, heart disease to which the animal often succumbs in a few minutes. The forehead is branded, or the ear bled, or the animal is beaten with a shoe seven times. (6) *Máí rání* or *síhal* (small-pox) is not always fatal and lasts for a week or so. The animal is taken to a shrine to invoke the blessings of the *pír*, or *mauhrí* (a pulse) is cooked and given to it. (7) *Ogú*, another name for *ghotú*. The animal is immersed in water. (8) *Dháb* or *Wale*, in which the animal foams at the mouth and the limbs at once get benumbed. It is supposed to be caused by a chill. One ear is bled or an *akmakra* (grass-hopper found on *ak* plants) is given. The animal is also kept warm and protected from draughts. (9) *Avána*; a cow or she-buffalo in labour gets the uterus displaced, and it sometimes comes out. Pressure is applied and *katíra* (a gum) and a decoction of *menhdí* (henna) leaves are given. (10) *Múhn khur*, rinderpest, or ulceration of the hoofs and mouth, supposed to be caused by a bird's settling on the part, or by bad weather. A mixture of *jowár* flour and water is given, and also water over which *mantars*, or the *kaláms*, have been recited by the village *mullá*. (11) *Hanglí*, contraction or elongation of the muscles caused by a strain in fighting. The part affected is fired, but generally without result.

Diseases of horses.

Diseases to which horses are subject are as follows: (1) *Khub* or *khunáq*, i.e., laryngitis. A plaster of mulberry leaves or branding round the neck are the remedies. (2) *Sár*, malarial fever, with very high temperature, contracted on a pasture containing pools of standing water. (3) *Nábar*, caused by drinking when heated. The lungs and stomach get deranged. *Post* (poppy-head) and *phatkarí* (alum) water is given. (4) *Chapar haddí*, a splint. Gram is put in a blanket, which is wrapped round the affected part and water poured on it. Sometimes a strong solution of acid is applied to corrode the bone in its primary stage, or a surgical operation is performed. (5) *Kacháwal, or chakáiwal*, rheumatism causing extreme pain in the joints, which are generally fired with a red hot iron. (6) *Mútrá* or *hadda mútrá*, water collected in the joints. The disease is hereditary. The joints are generally fired. (7) *Machhe* or the twitching of the muscles, caused by slipping down a hard gallop. Warmth is applied or fomentation employed. (8) *Berhaddí*; a spurious growth of bone on the back-bone similar in construction to the *chapar haddí* is formed. Salt fomentations are employed. (9) *Sargír* or catarrh which has two varieties, *sargír* and *suk sargír*. In *suk sargír* no liquid matter exudes from the nose, whereas in *sargír* the nose is always running. Garlic and salt are given and smoke of burning black rags is made to enter the nostrils. (10) *Kám* (lampas) or swelling of the palate, which is generally bled. (11) *Wil* or pain in the kidney. Salt and *kawár búti* (a herb) are given. (12) *Abgír* or colic; a purgative is given. (13) *Maláish* see *maláish* (camels); and (14) *Chárdand*, the growth of an unnatural additional tooth, which has to be extracted.

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Diseases of sheep and goats.

The diseases of sheep and goats are as follows:—(1) *Phiphrí*, consumption, generally fatal. (2) *Kálíwá*, as in cattle. (3) *Aphar*, swelling of the stomach due to over-grazing and constipation. (4) *Húngní* (lit. groaning), cough accompanied by the coat becoming rough and abstinence from eating and drinking. It is fatal. (5) *Pání-lág* caused by bad grass, or foul water, inducing diarrhœa and loss of appetite. It is not fatal. (6) *Angárí*, the udder of the animal swells on account of contact with the hot ground or from dirt; water of henna leaves mixed with sugar is given and *chúheker* (earth from the holes of rats) and *bhang* is also plastered over the udder. (7) *Paththá laryá*; *paththá* or *jowár* fodder, *methra* or *sinjí*, which has not been washed over by the rain generally has a layer of dust over its leaves, and when eaten produces stomach-ache, colic and other maladies which go by the name of *paththá laryá*.

Diseases of camels.

The diseases to which camels are liable are as follows:—(1) *Símuk*, swelling of the knees, shoulder or thighs, caused by derangement of the assimilative system, popularly attributed to long retention of urine in the bladder. Bleeding, or branding, or both are the usual treatments. The camel is also given beef to eat. (2) *Kálíwá*, as in the case of cattle. (3) *Kambrí*, convulsion of the muscular system due to a chill. Skins of wolf or jackal are boiled and the soup is administered, care being taken to remove the hair from the skin, as this is supposed to be injurious. (4) *Maláish*; sore-eye, which sometimes leads to loss of sight. *Zírí* (a medicine) is diluted in water and given to the animal and this remedy is generally efficacious. (5) *Rag tal*, over-strain upon the muscular system of a young camel which has been loaded more heavily than his strength can really bear. The animal is given rest for a few months. (6) *Kachh badr*, brushing of the ankles, causing bleeding and wounds, sometimes leading to bad ulceration (7) *Machhe*, rupture of muscles in the chest of an over-fatigued camel caused by the animal falling down in running. Fomentations are applied. (8) *Tut*, an ankle disease. Fomentations are employed. (9) *Lippho*, hæmorrhage from the nose, constant but slow. The slow bleeding gives the animal relief, but its complete stoppage leads to death. (10) *Jokhám*, or catarrh, which has two varieties, *pápri* and *sendhí*; black pieces of cloth are burnt and their smoke made to enter the nose. (11) *Maror*, dysentery; powdered chillies and onions are administered. (12) *Gaththar*, ulceration deep into the skin close to the ribs. *Majíth* and clarified butter are given. (13) *Hibbí*, a nervous disease in which the neck of a camel bends towards one side. The neck is branded with red hot iron on the opposite side; a stick of *karính* wood is warmed at a fire and applied to the neck every now and then; or the tip of the camel's tail is scalded in boiling oil.

Veterinary.

There is no organised Veterinary Department in the State. Veterinary Assistants are employed for the Camel Corps and the *Orderly Risála*. The people do not appreciate scientific methods

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of treatment. Having been cattle breeders for centuries, they prefer their own methods.

Loans to agriculturists.

In 1878 rules for State loans to agriculturists were first introduced into Baháwalpur by Major Grey, the Political Agent. Advances were, however, at first made on a very small scale. In 1900, during the minority of the present Nawáb, Colonel Grey, the Superintendent of the State, proposed *taqávi* advances to *zamíndárs* for the construction of wells as a safeguard against failure of the river floods; and, under new rules, Rs. 8,00,000 were sanctioned for this purpose. The eagerness displayed by the agriculturists was so great and the demand for money so urgent that Rs. 4,91,593 were advanced for the construction of 1,280 new wells and about Rs. 2,200 for the repairs of 159 old ones in less than 8 months after these rules came into force. Up to 1904 Rs. 7,57,967 had been distributed. These loans have done a vast amount of good, and the State is always willing to sanction additional grants on the same conditions. A statement showing particulars of the distribution of the original grant up to 1904 in the different Tahsíls is given below:—

Tahsil.	Taqávi loans.	Sum realized.	Balance due.	Wells constructed.	Wells repaired.
	Rs.	Rs.	Rs.		
Minchinábád and Nahr Sádiqiyah	2,69,602	76,483	1,93,118	710	19
Khairpur ..	58,999	10,998	4 8,000	126	43
Baháwalpur ...	77,019	23,541	53,477	180	60
Ahmadpur ...	1,48,229	33,150	1,15,079	351	72
Khánpur and Alláhábád ...	57,506	15,162	42,343	160	17
Naushahra and Ahmadpur Lamma	1,46,612	27,497	1,19,114	422	15
Total ...	7,57,967	1,86,834	5,71,131	1,949	226

Indebtedness of cultivators.

Before 1866, *i. e.*, the year when the State came under British administration during the minority of the late Nawáb, the system of *batái*, or division of the actual produce, obtained in the State and the general belief is that there was no indebtedness, firstly owing to this *batái* or *húíbúí* (lit. take what there is) system, and secondly because the landholders and cultivators by the connivance of the petty officials did not pay the ruler of the State his due share of the produce. There was no land alienation then and the Hindus held hardly one in every thousand acres. At present the land proprietorship of the Hindus has increased about a hundred-fold.

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Indebtedness of cultivators.

The causes of the indebtedness of the Muhammadan agricultural classes are extravagance, litigation, which has increased in cost by the introduction of the Court-fees system, secret payment to petty officials (*bhára dení te pár langhná, i. e.*, payment of fare to cross the river), payment of fines (*chattí*) and redemption money (*muáwiza*) in lieu of imprisonment (both of which go by the name of *chándí dá khallá*, lit, beating with silver shoes) to Judicial Courts for convictions for crimes such as cattle stealing and abduction of women, carelessness, exorbitant rates of interest, dishonest money-lenders whose evil practices are rendered easy by the illiteracy of the vast majority of the people, loss of cattle and bad seasons. The expenses of the majority of the Muhammadan agricultural population now exceed their incomes. Even the *jágír*-holders are in most cases in debt, as are also the great *Sajjáda-nashíns* of shrines in spite of the grants given them by the State and their incomes from *nazar-niyáz* (offerings by devotees). A *dera* (or guest-house) has to be maintained according to the old custom by the Muhammadan *zamíndárs* all over the State and this is a great drain on their resources especially as this act of hospitality is much abused. Moreover, it is a matter of *izzat* for the well-to-do *zamíndárs* to keep buffaloes, cows, camels and horses and to set apart for their maintenance very large tracts of cultivated land, a relic of the olden times when cattle-breeding was their only occupation, the popular idea among them being *mál nál zamíndár sohnán he* (it is only by the possession of live-stock that a *zamíndár* can be looked up to). Hindu landowners combine money-lending and farming, and are generally free from debt as they are exempt from the expenditure necessary to keep up traditions of ostentation and hospitality. Hence the saying *eh kirár hai* (*i. e.*, he is a kirár) applied to a Muhammadan who does not entertain guests and friends. The class of landholders who own small holdings and the tenants or farm labourers live more or less from hand to mouth, and in years of scarcity are reduced to extremities. The tenants generally all over the State, except in a few cases in the Lamma of hereditary tenants, are tenants-at-will and can be evicted without notice by the proprietor at any time after a harvest. This renders their position very precarious and gives the proprietor opportunities to exact from them what he can. Frequently when evicted they wander helplessly from village to village with their ploughs and cattle.

Mortgages and sales of land.

Mortgages in the State are generally of the following descriptions :—

(*a*). *Súd-mahár* (or *súd panála*) *barábar* : the mortgagee receives the full proprietary possession of the land, manages the cultivation, pays the revenue and takes the produce in lieu of interest. This is also known as ***rihn bilqabza.***

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Mortgages and sales of land.

(*b*). *Rihn-bilá-qabzá* : the mortgagee agrees to take interest on the loan at a fixed rate and the mortgagor remains in full possession and management of the land.

(*c*). *Lekhá mukhí*, which is either *bilá-qabzá* (without possession) or *bil-qabza* (with possession). In the former case the mortgagor remains in possession of the land but cultivates it under the supervision of the mortgagee, and takes a tenant's share of the produce, handing over a proprietor's share (less the revenue which he pays himself) to the mortgagee, who credits its value against the interest agreed upon. In the latter case the mortgagee takes possession of the land and the mortgagor becomes his tenant only or, as not unfrequently happens, leaves the land and contents himself with getting the net profits accredited to his account. In this case the mortgagee (usually an astute money-lender) tries to prevent the mortgagor from ascertaining the net profits or from seeing that they are properly entered in the account book, with the result that the estate frequently becomes over-burdened and its redemption impossible.

(*d*). *Rihn sharti* or *bai-bil-wafá* : Conditional sale.

(*e*). *Rihn-dar-rihn* : Re-mortgage on the same conditions by the original mortgagee to another mortgagee.

The mortgagees are generally Hindu money-lenders, though well-to-do Muhammadan *zamíndárs* and State officials also occasionally take land in mortgage. The mortgagors are usually Muhammadan agriculturists or the Sikh emigrants from Patiála, Farídkot, Ferozepore and Ludhiána who were brought into the State in 1868-69 on the establishment of the British Agency in order to improve its agriculture.

Extent of alienation.

The following statement shows in acres the quantity of land alienated, between 1867-68 and 1900-01, by sale and mortgage, by the agricultural tribes in the State to non-agriculturists (Hindús) and to agriculturists (mainly Muhammadans).

Tahsil.		Mortgage. To agriculturists.	Mortgage. To non-agriculturists.	Mortgage. Total.	Sale. To agriculturists.	Sale. To non-agriculturists.	Sale. Total.	Total. To agriculturists.	Total. To non-agriculturists.	Total. Total.
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Ubha	Minchinábád and Nahr ...	12,250	27,515	39,765	44,124	114,353	158,477	56,374	141,868	198,242
	Khairpur ...	1,971	4,952	6,923	8,438	22.886	31,324	10,409	27,838	38,247
Lamma	Baháwalpur ...	1,751	2,795	4,546	6,775	9,383	16,158	8,526	12,178	20,704
	Ahmadpur	479	1,008	1,487	4,988	14,485	19,473	5,467	15,493	20,960
	Khánpur and Alláhábád	1,753	3,229	4,982	12,307	16,993	29,300	14,060	20,222	34,282
	Naushahra and Ahmadpur Lamma.	5,743	10,903	16,646	13,219	28,230	41,449	18,962	39,133	58,095
Total ..		23,947	50,402	74,349	89,851	26,330	296,181	113,798	256,732	370,530

CHAP. II.A.
Agriculture
Rates of interest

The common rate of interest in the State is very high, generally reaching or nearly approaching a *pakká paisa* (4 pies) in the rupee per month, or 25 % per annum. Compound interest, too, is usually charged. Grain loans are generally repaid after harvest and one and a half times or double the amount borrowed, has to be given back, no interest in cash being taken. In cash loans 10 or 20% (*chilkána*) is usually deducted from the principal, but the full amount is entered up against the debtor and interest charged on it. The above rates of interest are not allowed by the State Courts, as a law was passed in Baháwalpur in 1896 called the "Law of Interest and Imprisonment in satisfaction of Decree," to check exorbitant rates. An examination of the records of the State had shown that, for the period 1890-1894, 311,953 *bighas* of land had been alienated for Rs 9,56,204, out of which 239,033 or more than three-fourths had been sold for Rs. 7,48,900 or at the rate of Rs. 3-5-7 a *bigha*. The immense amount of land permanently alienated at a small price per *bigha* seemed to be the result either of the fear of imprisonment for debt or of a dread of the accumulation of compound interest. The law was accordingly passed in 1896, and it divided debts into nine classes: (*a*) oral debts; (*b*) debts based on *bahí* accounts; (*c*) debts based on a written instrument; (*d*) debts secured by pledge of ornaments or dwelling-houses; (*e*) money loans to be repaid in produce at fixed times for a price much below market prices; (*f*) debts secured by a mortgage on agricultural land; (*g*) debts to be repaid at enhanced rates in case of non-payment at fixed times; (*h*) judgment debts; and (*i*) grain loans to be repaid in grain. For (*a*), (*b*) and (*c*) the rate of interest was not to exceed 18 % per annum, and the total interest was not to exceed the principal. For (*d*) the highest rate was fixed at 6% and the total interest was not to exceed half the principal. For (*e*) the value of produce to be paid was fixed at market rates and interest was not to exceed half the amount of the original loan. For (*f*) the rate of interest was not to exceed 6% and the total interest charged was never to be more than half the principal in the case of simple mortgage; and in the case of usufructuary mortgages no interest was to be allowed, as the produce was to be taken by the mortgagee in lieu of interest. For (*g*) the rate of interest was not to exceed 24 % per annum and the total interest was not to exceed the amount of the principal. For (*h*) no interest was to be allowed by Courts for the period commencing from the date of the decree except in special cases when it might be allowed up to a rate of 3%, and on (*i*) the total interest was not to exceed half the quantity originally lent. In addition to these provisions, the Act enacted that Courts could not enforce payment of debts by cash instead of by produce and cattle, and these latter (*gesh*), where tendered in payment of decree before Court, were to be valued by arbitrators appointed by the Court. This Act is still in force and has worked and still works well in the State.

CHAP. II, A. — Irrigation. General conditions.

With its scanty rainfall anything like *báráni* cultivation in the State is next to impossible. Agriculture depends almost entirely on irrigation from wells, inundation canals, river floods, *jhalárs* on the banks of rivers and canals. Even well irrigation unless supplemented by canals, or river floods, is a precarious means of cultivation, except in rare seasons of good rainfall. The composition or quality of soil has much less to do with the produce than the amount and character of the irrigation received. For this reason land has always been classed in the State revenue papers according to its method of irrigation—see Settlements, Chapter III, Section C. All the Kharif crops require at least 3 to 4 waterings, while indigo, maize and rice need at least 6. Rice in particular requires constant waterings, and on most of the canals where the demand of water for other crops is great, rice cultivation is ordinarily not allowed by the State. The Rabi crops, especially wheat and gram, when they are sown on well lands, require at least three waterings. If canal irrigation is also available, on well lands the canals give only the preliminary flushing. On canal and *sailáb* lands wheat, gram, *ussún*, turnips, mustard, *charál* and other Rabi crops can generally be matured with the single watering they receive during the flood season even without the help of winter rains, as the soils are so retentive of moisture. With one or two fair rainfalls in winter the Rabi crops grow as luxuriantly as the crops of the districts regularly irrigated by the Sirhind Canal. The Cholistán *báráni* areas require from 2 to 3 showers of rain to mature Kharif and Rabi crops. This tract, says Mr. Barns, " is in its general level from 10 to 25 feet higher than flood level and about 9,000 square miles in extent : it is divided from the desert by a depression locally called the *Hakra* or *Wáhand* through which the surplus waters of the country drained by the *Ghaggar* find their way through Sindh towards the sea; large proportions of this central tract are here and there covered by sand-drifts from the adjoining desert, but on a rough calculation about half of the total area, or say 4,500 square miles of first class land, is fit for the plough if water for irrigating it were available; should a channel be brought down from Colonel Anderson's proposed dam at Ferozepore it would be perfectly feasible to place every acre of the good land in this tract under high level irrigation."(1) Since Mr. Barns wrote the Ghaggar waters have but very seldom reached these tracts, but the local Hakra depression collects a large quantity of water in rainfall which it retains for a long time, and Rabi cultivation in its bed is matured without the aid of further rains after sowings.

Wells.

The only form of well in use in the State is the Persian wheel. *Lán* and *charsa* wells are never used. The ordinary well is either lined with baked brick masonry and known as a *pakká khúh*, or with

(1) Baháwalpur Administration Report for 1870.

CHAP. II. A. — Irrigation — Construction of wells.

logs, in which case it is known as *kachchá* or *ghat dá kharora*. A well lined with wattles is called *leí* (or *pilchhí*) *dá kharora*, wattles being made from the *leí* bush (*Tamarisk dioica*). Without a lining *kachchá* wells cannot be built except in the nearer Cholistán where very narrow wells, usually from 2 to 3 feet in circumference, are sunk for obtaining drinking water only. In the extreme Rohí, this is impossible owing to the fineness of the sand in the lower substrata of the soil.

Generally a spot over which *suchcha kána* grows is selected for sinking a well, as under that plant sweet water is supposed to exist. The site having been selected, a hole larger than the brick cylinder proposed is excavated down to the *sach* or the stratum of water giving sand. This hole is called *pár*. The wooden base of the brick work, called the *talwang* or *chak*, is then laid down in the *pár*, and the cylinder (*kothí*) of brick work is built upon it till it reaches a few feet above the surface of the ground. The sand or *hán* at the bottom of the *pár* and under the *chak* is then dug out. This process of removing mud inside and under the *chak* enables the cylinder to sink down gradually as the additions are made to it at the top. This removal of mud is called *tobhí*, and is performed by *tobhás*, a class of professional well-sinkers, generally sent for from Hoshiárpur and Jullundur Districts by the inhabitants of the Ubha. As soon as the cylinder reaches the true water stratum, which is usually from 8 to 10 feet below the place where water is first found, the parapet (*gal*) portion of the cylinder above the ground is completed. There is no fixed depth to which a cylinder should be sunk below the water level. If the soil is firm a smaller depth is sufficient than when *jillh* (soft mud) or *hán* (clay which is hard like stone) is encountered. But in the State very few wells are sunk to the *sach* or the true spring of water, the cylinder being always allowed to rest on firm soil, although this is higher up than the *sach*. This accounts for the drying up of most of the wells in the State in a season of drought. Wells, especially those situated near the river, are subject to much influx of sand and have therefore to be cleaned out by *tobhás* every third or fourth year.

Well apparatus and estimated cost.

The wood-work of a well is known as *chakkal chob*. Its chief parts are the large horizontal wheel (*chakkal*), the vertical pole on which it turns (*phurjal* or *bharol*), the horizontal beam fixed in the *mannas* or the small walls raised outside the *bharol* (*kánjan*), the vertical wheel fixed in the *kánjan* (*chaklí*), the lever furnished with a seat for the driver (*gádhí*), the ropes hung with pots (*máhl*), the sticks fastening the pots to the ropes (*arerián*), the piece of wood hanging close to the mouth of the well to keep the *máhl* in their proper place (*sútar tor*), the cog (*tháka* or *kuttá*), the wooden trough into which the pots empty the water (*párchhá*), the longer conduit which takes away water from the *párchha* into the cistern (*nisár*, generally made of the trunk of a date three),

CHAP. II,A. Irrigation. Well apparatus, and estimated cost.

the log on which the *nisár* rests (*jhal*, lit. prop), and the cistern into which the water falls from the *nisár* (*khâda* or *chabachcha*). The cost of the wooden frame work varies according as wood of superior or inferior quality is used. Generally it is between Rs. 35 and Rs. 45, but often the owners of wells use their own trees and have to pay the carpenter only. Wells are sometimes built large enough to allow of two Persian wheels working at the same time. Such double-wheeled wells are known as *wán* or *dohatta*. A *wán* costs about one-third more than a single-wheeled well of the same depth. *Wáns* are worked when the water supply in the well is sufficient to allow it, and when the water runs short only one wheel is used. Before the construction of perennial canals on the Punjab rivers the river floods were more than sufficient for purposes of irrigation and the *zamíndárs* constructed very few wells. When subsequently the rivers failed to supply the usual amount of water, in spite of the construction of new canals in the State, irrigation was reduced to an unsatisfactory condition: *zamíndárs* were then instructed to sink wells and various encouragements were held out to them to do so. *Taqávi* grants were freely made, and under the rules repayment was to be made by instalments within 12 years. Moreover, the wells so constructed were exempted from *parta* or water-rate for 12 years and wood for the well gear and apparatus was given at half the usual price. In addition to the amounts advanced as *taqávi* (see p. 234 above) the *zamíndárs* themselves spent the following amount on the construction of wells:—

		Rs.	a.
From 1878-79 to 1882-83 ...	...	1,82,599	10
„ 1883-84 to 1893-94 ...	...	2,45,200	0
„ 1894-95 to 1898-99 ...	...	84,284	10
Total	...	5,12,084	4

Depth of wells and average area irrigated by each.

The depth of wells in the riverain tracts is generally from 25 to 30 feet, whereas previous to the opening of the Punjab perennial canals it was from 10 to 20 feet. In seasons of drought some of the wells retain their water though at a lower level, but most of them then give water only for 12 hours in the day, while others get quite dry. The average area irrigated by a well lying on lands near the river, the ploughing and sowing of which are done with the aid of the river floods is 40 *bighas*. Similarly the average area irrigated by a well at a distance from the river, but situated in the canal irrigation zone, and where ploughing and sowing are done with the aid of canal water, is 30 *bighas*. The wells which are helped neither by floods nor canals can irrigate 15 *bighas* only. In years of drought the average in all cases falls by over one-third. This average is in the case of the Rabi crops; in the case of the Kharif when irrigation is generally done only at night time and the excessive heat of the atmosphere and the land causes rapid evaporation, the area irrigated is hardly one-third of the average of the Rabi irrigation.

CHAP. II. A.
Irrigation.

Number of wells in 1878-79.

The number of wells and their depths in 1878-79 when the British Agency was withdrawn was as under:—

Number.	Name of *Iláqás.*	Number of wells.	DEPTHS.				REMARKS.
			10 ft. to 15 ft. or 12½ ft. on the average.	16 ft. to 20 ft. or 18 ft. on the average.	21 ft. to 25 ft. or 23 ft. on the average.	26 ft. to 30 ft. or 28 ft. on the average.	
1	Minchinábád and Nahr ...	676	311	145	125	95	
	Khairpur	2,479	859	781	488	351	
3	Baháwalpur	1,788	758	428	392	210	
4	Ahmadpur	1,449	401	398	345	305	
5	Khánpur and Alláhábád ...	3,266	1,026	823	797	620	
6	Naushahra and Ahmadpur Lamma.	2,155	795	675	387	298	
	Total ...	11,813	4,150	3,250	2,534	1,879	
	Multiplied into ...	...	12 (average).	18 (average).	23 (average).	28 (average).	
	Product ...	...	51,875	58,500	58,282	52,612	= 221,269.
	Divided by ...	11,813	...	...	...	..	= 19 ft. average depth.

CHAP. II, A. Irrigation.

Number of wells in 1903-04.

At present (1903-04) the number of wells in the State with their approximate cost, depth, etc., is as follows:—

Number of wells.	Depth in feet. From	Depth in feet. To	Average cost in rupees.	Pairs of bullock to work 24 hours.	Area irrigated by a well (in acres). Rabi.	Area irrigated by a well (in acres). Kharif.
1,706	18	20	300	3	19	6
3,978	21	25	350	4	16	5
4,870	26	30	420	4	15	4
3,611	31	35	450	5	15	4
1,955	36	40	490	5	13	4
925	41	45	530	6	12	4
108	46	50	575	6	10	4
52	51	60	650	6	10	3
15	61	70	720	7	8	3
Total ... 17,220						

Of these 13,630 are in working order and the remaining 3,590 have fallen out of use. In addition to the above there are 2,420 unbricked wells (*kharoras*) in the riverain tracts.

Canals.

Canals before the first Agency.

All the State canals are inundation canals. In connection with the old canal irrigation of the State Mr. Barns says:—"Irrigation must have always been in vogue and, equally with Sindh and the Punjab, the canals received more or less care according as the ruler for the time being was energetic or otherwise. My opinion is that at a period less than 50 years since the irrigation of this State was in a far more prosperous condition than when Major Minchin took charge of the State; the number of canals large and small (omitting all under 10 feet breadth) then in existence was as follows:—*vi*., 26 from the Sutlej, 6 from the Chenáb, and 6 from the Indus."(1) Moreover in Khairpur Tahsíl there were three large natural depressions, by means of which irrigation was effected and there were many small cuts, to be scarcely called canals, and other old depressions (*haryárís*) across which dams (*bands*) were constructed for the irrigation of areas in the riverain. "These cuts," says Mr. Barns, "were for the most part such as may be termed local, each District officer resorting to that part of the river nearest to where the land to be irrigated lay, the local knowledge of the relative levels of the ground being a sufficient guide for the comparatively short distance water had to be led. In all these cuts it was an accepted condition that only the land on the last few miles in length would be irrigated by natural flow and that for about two-thirds of the total length of the canal cultivation was more or less dependent on irrigation by lift." Except the canals enumerated in the footnote all other canals and branches in the State were constructed either in the Agency period or after.

Canals improved under the British Agency.

(1) The canals, large and small, that existed before the establishment of the Agency were: (1) Qáimwáh, (2) Tallharwáh, (3) Márúfwáh, (4) Gáganwáh, and (5) Tolawáh, in Khairpur Tahsíl; (6) Parpáta in Minchinábád Tahsíl; (7) Nauranga, (8) Khánwáh in Baháwalpur Tahsíl; (9) Qutbwáh, (10) Sultánwáh, (11) Mubárakwáh, (12) Biháríwáh, (13) Channíwáh, (14) Baháwalwáh Khurd, (15) Súmarwáh, (16) Banwáh and (17) Fazlwáh in Ahmad pur Tahsíl; (18) Kudanwáh, (19) Kanbírwáh, (20) Bahádurwáh, (21) Faizwáh, (22) Ahmadwáh, (23) Faizwáh, (24) Sabzalwáh, (25) Muhammadwáh, (26) Diggawáh, and (27) Khunanwáh in Khánpur Nizámat.

CHAP. II, A. — Irrigation.

wards. The first step taken towards improving the State irrigation under the British Agency was to revise the gradients of the existing canals. This is thus described by Mr. Barns :—

Canals improved under the British Agency.

"As the success of irrigation may be measured by the relative proportion which cultivation by lift bears to that by natural flow, our first care has been to revise the gradients of existing canals and extend their heads to so much higher up stream as will command high level lands for irrigation by natural flow. In this manner not only are we enabled to utilize every canal on the line whether in use or not, but all the old zamíndári cuts therefrom, excavated, perhaps, by the forefathers of the present generation, came at once into play as distribution channels, and thus revived the latent fertility of a district that may have lain fallow for a century past.

"This extension of the heads upstream and the simultaneous revision of gradient has, as may be supposed, considerably increased the ordinary flow of water, and in many instances has enabled us to increase the area of high level irrigation by extending the tail ends of the canals so improved. A water gauge has been erected on the banks of the Sutlej near Baháwalpur............The greatest rise above zero of the floods in 1869 was 6½ feet and an addition of 2½ feet will give the highest rise above zero to which the Sutlej is ever subject at this place ; with this moderate rise and a slope of country fully one foot per mile, it will strike the engineer as affording great facilities for irrigation as compared with many of our Indian rivers.......As a first step towards conservancy a dárogah and one or more náibs are appointed to each large canal, and many water gauges have been erected. One overseer for each *nizámat* has been sanctioned, but great difficulty is found in getting experienced men from the Punjab where works of such magnitude are in progress, and the sub-overseers employed to fill up the vacancies have not had sufficient experience to be trusted out alone. The amount of engineering work going on in each *nizámat* is quite sufficient to occupy the whole time of an experienced Assistant Engineer, and whenever the state of our finances may admit I believe it will be to the interest of the State to have one Assistant Engineer stationed in each *nizámat*.

New canals under the Agency.

After improving the existing works the British officers took in hand new works. The most important canals excavated by them between 1867-77 were :—

Nizámat.		*Canal.*	*Cost in Rs.*
Minchinábád ..	(1).	Fordwáh	3,63,468
"	(2) to (5).	Murádwáh with branches, viz.,	
"		Right Branch, Kallarwáh, and Faizwáh	77,244
"	(6).	Greywáh (Ubha)	15,228
"	(7).	Sotrí Escape	11,211
"	(8).	Katorawáh	5,508
"	(9).	Daulatwáh	47,650
"	(10).	Harewáh	12,09,667
Baháwalpur...	(10).	Burnewáh	
"	(11).	New Head of Husainwáh ...	
"	(12).	Birchwáh	
"	(13).	Calthropwáh	
Khánpur ...	(14).	Barnswáh (with Beckettwáh and other branches).	
"	(15).	Sádiqwáh (with branches) ...	
"	(16).	Minchinwáh (with branches) ...	
"	(17).	Greywáh (with branches) ...	
			17,29,976

The Fordwáh was named after Mr. Ford, Commissioner of Multán, who in 1866 took over charge of the State as first Political Agent; other canals were called after the various British and native officers of the Agency period.

Canals excavated in the time of the late Nawáb Sir Sádiq Muhammad Khán IV.

In the reign of the late Nawáb Sir Sádiq Muhammad Khán IV two most important canals were excavated, *viz.*, the Sádiqiyah Sharqiyah in Minchinábád Nizámat and the Sádiqiyah Garbiyah in Khánpur Nizámat. The Sádiqiyah Sharqiyah Canal was first undertaken in 1889 with a head of 20 feet wide for the irrigation of the Cholistán tract of Minchinábád Nizámat for a distance of about 26 miles in length. In 1898 the head was further widened to 50 feet, and the tail of the canal was extended 14 miles, or 40 miles in all. It was previously intended to carry it to the Deráwar Fort, a distance of 165 miles, from the head. Part of the head of the canal was up to 1892 in Fázilka Tahsíl for which the *zamindárs* of Pakká Chishtí and Jhangar gave lands without a rent to the State authorities, as the piece of land utilized was so small; but in 1893 the Sutlej changed its bed, and a larger piece of land about 16 *bighas* in size had to be obtained from the *zamíndárs* of these villages for the head of the canal. In 1900 the river again changed its course, and the British *zamíndárs* refused to give land for its head. The Deputy Commissioner of Ferozepore was requested to use his influence with the *zamíndárs* in getting land for the State under the Land Acquisition Act, but to no avail. At last His Highness the present Nawáb went to the spot in April 1901 and obtained from the British *zamíndárs* permission to cut a head through their lands, on payment of an annual rent of Rs. 20 per acre. Since that date rent is annually paid not only for the head of the Nahr Sádiqiyah but also for the head of the Fordwáh, which also lies in Fázilka Tahsíl. In 1904 His Highness sanctioned 10 lakhs of rupees for the extension and widening of the canal. The excavation work has been in progress since September 1904. The present width at the head is 150 feet and the length of the canal is to be 66 miles. More than six lakhs of rupees were spent on it up to the end of March 1906. It is intended in the future to take this canal to the Marot Fort, a distance of about 120 miles from the head.

The Sádiqiyah Garbiyah Canal with a head 80 feet wide was excavated in 1887-89 at a cost of Rs. 4,92,833, with a view to supplying a feeder for the Pírwáh, Kuddanwáh, Kabírwáh, Greywáh, Bahádurwáh, Muhammadwáh and Khánwáh which have been cut off from the river on account of the intervention, under "Avulsion" rules, of *chakkars* of Mazárí lands of Dera Ghází Khán District between the State area and the Indus.

Colonel Grey, Superintendent (1899-1903).

The irrigation system placed on a regular footing and conducted on scientific principles by the British officers between 1867-78, was allowed to fall comparatively into neglect on the termination

CHAP. II, A. Irrigation. Colonel Grey, Superintendent (1899—1903).

of the Agency. The result was that the canals lost much of the value of their scientific construction, the distribution of water was defective, gradings of beds and benchmarking being neglected. Silt in the course of clearance was not thrown far enough to keep the berms clean but accumulated on the margin of the banks like sand-hills and soon filled the beds of the canals again; embankments were not strengthened, and there was a large escape of water through the breaches. Moreover, the number of *mirábs* was very small and little supervision was possible. Many of the necessary improvements were effected during the superintendency of Colonel Grey. In certain cases canals were regraded; in others only furnished with regulators, in which respect much still remains to be done. A large number of *mirábs* was appointed, and honorary *munsifs* from among the *zamíndárs* were selected at suitable distances on canals to help the irrigation staff in the annual clearance of silt and the distribution of water of the canals.

The canals constructed and readjusted in Colonel Grey's time were—

(1) *Qutbwáh in Ahmadpur Tahsíl.*—This was enlarged, its head being taken out about 15 miles higher up the Sutlej. The head was also made 20 feet wider than before (or 60 feet in all). It was renamed Bahávalwáh.

(2) *The Fordwáh.*—This being 110 miles long, gave little water supply in comparison with the area depending on it. It was closed at mile 63 and confined to Minchin-ábád Tahsíl. The areas depending on it below mile 66 were provided with a new branch from the Daulatwáh, called the Masúdwáh.

(3) *The Daulatwáh.*—This was closed at Mahta Jhedú and a new canal, called the Mahmúdwáh, was taken out from the Sutlej to irrigate areas below Mahta Jhedú village.

(4) Two new branches called the Bahávalwáh and Zamurrud-wáh were also taken out from the Fordwáh to irrigate the areas to the north and south of Chabiána and Bahávalnagar.

Various other branches were constructed on other important canals, but the most valuable work done by Colonel Grey was the improvement of the existing canals. These canals and *rájbahás* were excavated in lands which stood in great need of canal irrigation and generally paid a low rate of revenue.

Recent extension of canal irrigation.

The State is always ready to excavate canals and *rájbahás* on the *takávi* system, the money spent being realizable in instalments by levying water-rate (*ábiána*), varying from annas 2 to annas 6 per cropped *bigha* in each harvest over and above the revenue fixed. The canals and *rájbahás* constructed in this way are the Nahr Sádiqiyah Sharqiyah, Azam Chhína, Bahávalwáh, Zamarrudwáh,

Munsifs' dues.

etc. When the money spent by the State is paid back a modified revenue rate is imposed. In the Lamma Tahsíls where the rents are generally two-fifths the statute labour has to be performed by the landowners, but in the Ubha Tahsíls where the *batái* is from one fourth to one-third the *chher* is furnished by the tenant.

The honorary munsifs appointed to help the Irrigation Department are granted a remission of 2 seers, 1½ seers, or 1 seer, respectively (see *chher* system of silt clearance below), according as they are first class, second class or third class in rank. They receive no other emoluments.

Irrigated area and improvements in irrigation system.

The total area commanded by the State Inundation Canals as returned in the latest revenue records is 2,870,928 acres, of which 970,604 acres are returned as cultivated and 1,900,324 acres, including areas under forests and plantation, as uncultivated. The latter area is being gradually brought under cultivation by owners and lease-holders. In certain canals escapes have been constructed at considerable distances for the irrigation of uplands near the banks of those canals. These escapes supply water only during the flood season and contribute towards the cultivation of the Rabi crops of the uplands where flood irrigation is impossible at ordinary times. The decrease in the supply of water available in the rivers has gradually been followed by the lowering of the beds of canals. The State has therefore constructed *pakká* regulators or small weirs with a view to facilitating the irrigation of the higher lying lands. The distribution of water is conducted after the *wárabandí* (turn by turn) system, and a large establishment has been organised to carry it out. The construction of the regulators has cost the State over five lacs of rupees and the work is still going on on a larger scale, regulators to the number of three or four being built every year as funds permit.

Total number of canals and branches.

The total number of canals drawn from the Sutlej, Chenáb and the Indus is 36. From these 260 big channels have been conducted well into the State; all these are cleared by the Irrigation Department under the *chher* system. There are also 24,875 small distributaries, the clearance of which is done by the *zamíndárs* themselves. The statement below gives the particulars regarding the canals, the area depending upon them, etc., etc. :—

No.	River.	Canal.	Length in miles	Breadth in feet.
1	Sutlej	Nahr Sádiqiyah Sharqiyah	66	150
2	"	Fordwáh	63	100
3	"	Azam Chhína...	12	20

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Irrigation.

No.	River.	Canal.	Length in miles.	Breadth in feet.
4	Sutlej	Parpáta	20	40
5	"	Doulatwáh	45	50
6	"	Mahmúdwáh	42	60
7	"	Qáimwáh	22	25
8	"	Ahmadwáh	45	60
9	"	M'arúfwáh	20	20
10	"	Gáganwáh	20	20
11	"	Tolawáh	25	20
12	"	Husainwáh	25	40
13	"	Burnewáh	36	72
14	"	Baháwalwáh	35	50
15	"	Pírwáh	10	16
16	"	Sultánwáh	28	30
17	"	Fazalwáh	9	15
18	"	Mubárakwáh	10	10
19 & 19a	"	Bakhatwáh	24	36
		Sonwáh	10	
20	Chenab	Burnwáh	14	30
21	"	Bihárìwáh	28	50
22	"	Minchinwáh	42	80
23	"	Barneswáh	40	70
24	"	Sádiqwáh	35	80
25	"	Daggawáh	29	35
26	Indus	Nahr Sádiqiyah Gharbiyah ...	56	80
27	"	Greywáh	38	35
28	"	Bahádarwáh	13	30
29	"	Muhammadwáh	23	30
30	"	Ahmadwáh	37	40
31	"	Fázilwáh	27	30
32	"	Khúnanwáh	10	20
33	"	Sabzalwáh	24	30
34	"	Máhiwáh	8	12
35	"	Walluwáh	5	12

CHAP. II, A

Irrigation.

The following table gives the cultivated and uncultivated areas irrigated by the foregoing Canals :—

Irrigated area.			Uncultivated area including area under Forest.	Total.
Kharif.	Rabi.	Total.		
35,620	15,690	51,310	173,690	225,000
31,995	28,293	60,288	165,810	226,098
3,120	6,715	9,835	2,620	12,455
1,140	12,675	13,815	15,210	29,025
18,392	22,031	40,243	148,640	189,063
16,225	20,900	37,125	22,510	59,635
3,668	4,303	7,871	1,228	20,063
10,390	19,650	30,040	17,720	47,760
4,538	4,828	9,366	10,024	19,390
2,362	3,814	6,176	6,967	13,143
910	2,181	3,091	6,302	9,393
19,300	19,947	39,247	21,460	60,707
28,781	29,131	57,912	55,357	113,269
36,639	15,711	52,350	52,750	105,100
8,300	2,500	10,800	13,402	24,202
9,600	4,800	14,400	17,789	32,189
5,680	2,809	8,489	24,822	33,311
835	700	1,535	4,035	5,570
17,285	26,190	43,475	53,817	97,292
6,300	11,000	17,300	16,296	33,596
18,540	26,275	44,815	48,737	93,552
36,190	41,377	77,567	120,023	197,590
28,625	22,190	50,815	7,723	129,538
49,531	38,873	88,404	140,242	228,646
23,270	9,935	33,205	38,927	72,132
58,597	41,960	101,557	397,103	498,660
6,963	4,017	10,980	40,302	51,282
4,242	1,069	5,311	20,520	25,831
6,317	1 757	8,074	35,107	43,181
10,963	2,082	13,045	53,327	66,372
8,562	3,857	12,419	51,465	63,884
1,491	416	1,907	6,105	8,012
3,099	2,392	5,491	23,313	28,804
942	535	1,477	3,157	4,634
339	530	869	1,680	2,549
518,751	451,853	970,604	1,900,324	2,870,928

CHAP. II, A.

Irrigation.

The maintenance of this canal system has cost the State Rs. 21,53,583-14-2 during the years 1878-79 to 1901, as detailed below :—

Serial number.	Year.	New Works. Provided by the State. Rs. a. p.	New Works. *Takávi* advance. Rs. a. p.	New Works. Total. Rs. a. p.	Cost of clearance and improvements effected. Provided by the State. Rs. a. p.	Cost of clearance and improvements effected. *Takávi* advance. Rs. a. p.	Cost of clearance and improvements effected. Total. Rs. a. p.
1	1878-79	1,22,247 2 8	3,537 5 9	1,25,784 8 5	19,726 12 7	...	19,726 12 7
2	1879-80	67,815 5 4	...	67,815 5 4	6,176 15 1	...	6,176 15 1
3	1880-81	40,816 15 9	...	40,816 15 9	29,237 12 11	...	29,237 12 11
4	1881-82	55,745 7 1	...	55,745 7 1	14,639 11 1	...	14,639 11 1
5	1882-83	38,537 8 5	...	38,537 8 5	17,052 5 1	...	17,052 5 1
6	1883-84	21,855 8 7	...	21,855 8 7	93,424 3 1	...	23,424 3 1
7	1884-85	18,595 4 4	10,890 0 0	29,485 4 4	19,292 0 4	...	19,292 0 4
8	1885-86	7,929 12 4	13,231 10 8	21,161 7 0	16,494 3 3	...	16,494 3 3
9	1886-87	1,09,160 6 8	...	1,09,160 6 8	13,121 2 1	...	13,121 2 1
10	1887-88	69,226 8 10	...	69,226 8 10	11,609 10 6	...	11,609 10 6
11	1888-89	3,86,884 11 9	24,120 0 0	4,11,004 11 9	15,651 1 2	...	15,651 1 2
12	1889-90	30,722 5 11	20,905 0 0	51,627 5 11	19,284 13 8	...	19,284 13 8
13	1890-91	29,545 8 5	1,224 10 2	30,770 2 7	12,201 7 11	...	12,241 7 11
14	1891-92	27,421 3 11	1,221 0 0	28,642 3 11	13,294 9 10	...	13,294 9 10
15	1892-93	12,876 15 4	12,880 0 0	25,756 15 4	2,896 5 11	...	2,896 5 11
16	1893-94	51,331 15 0	...	51,331 15 0	21,753 3 11	...	21,753 3 11
17	1894-95	...	3,000 0 0	3,000 0 0	25,692 8 10	...	25,693 8 10
18	1895-96	17,229 0 0	2,806 2 0	20,035 7 3	18,673 8 3	...	18,673 8 3
19	1896-97	34,847 4 10	24,833 9 11	59,680 14 9	16,341 3 2	...	16,341 3 2
20	1897-98	15,352 0 0	6,846 6 9	22,198 6 9	23,210 5 3	...	23,201 5 3
21	1898-99	16,458 0 0	60,360 11 0	76,818 0 11	17,128 0 7	...	17,128 0 7
22	1899-1900	1,76,241 8 8	26,891 0 0	2,03,132 8 8	3,136 8 8	...	3,136 8 8
23	1900-01	77,985 10 8	12,722 4 0	90,707 14 8	8,452 14 8	...	8,452 14 8
	GRAND TOTAL	14,28,826 9 9	2,25,469 12 3	16,54,296 6 0	3,68,092 7 10	...	3,68,092 7 10

Serial number.	Year.	Cost of repairs in sluices, sundelas and of compensation, etc.			Grand Total.		
		Provided by the State.	*Takávi* advance.	Total.	Provided by the State.	*Takávi* advance.	Total.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1	1878-79	2,578 6 9	...	2,578 6 9	1,44,552 6 0	3,537 5 9	1,48,089 11 9
2	1879-80	2,485 3 2	...	2,485 3 2	76,477 7 7	...	76,477 7 7
3	1880-81	3,239 3 5	...	3,239 3 5	73,294 0 1	...	73,294 0 1
4	1881-82	919 6 8	...	919 6 8	71,304 8 10	...	71,304 8 10
5	1882-83	4,741 11 6	...	4,741 11 0	60,331 9 0	...	60,331 9 9
6	1883-84	1,464 10 10	...	1,464 13 10	46,744 9 6	...	46,744 9 6
7	1884-85	1,136 1 3	...	1,136 1 3	39,023 5 11	10,890 0 0	49,913 5 11
8	1885-86	4,254 12 8	...	4,254 12 8	28,678 12 3	13,231 10 8	41,910 6 11
9	1886-87	2,908 14 7	...	2,908 14 7	1,25,190 7 4	...	1,25,190 7 4
10	1887-88	1,636 9 8	...	1,636 9 8	82,472 13 0	...	82,472 13 0
11	1888-89	863 13 6	...	863 13 6	4,03,394 10 5	24,120 0 0	4,27,519 10 5
12	1889-90	945 12 3	...	945 12 3	50,952 15 10	20,905 0 0	71,857 15 10
13	1890-91	762 6 8	...	752 6 8	42,499 7 0	1,224 10 2	43,724 1 2
14	1891-92	1,538 2 8	...	1,538 2 8	42,254 0 5	1,221 0 0	43,475 0 5
15	1892-93	2,666 2 0	...	2,666 2 0	18,439 7 3	12,880 0 0	31,319 7 3
16	1893-94	598 1 2	301 8 0	899 9 2	73,693 4 1	301 8 0	73,984 12 1
17	1894-95	1,433 3 0	...	1,433 3 0	27,126 11 10	3,000 0 0	30,126 11 10
18	1895-96	3,462 9 1	...	3,462 9 1	39,365 6 7	2,806 2 0	42,171 3 11
19	1896-97	12,209 2 0	...	12,209 2 0	63,897 10 0	24,833 9 11	88,231 3 11
20	1897-98	3,057 1 5	...	3,057 1 5	41,619 6 8	6,846 6 9	48,465 13 5
21	1898-99	1,355 3 9	...	1,356 3 9	34,941 4 4	60,360 11 0	95,201 15 4
22	1899-1900	3,531 13 10	...	3,531 13 10	1,82,909 15 2	26,891 0 0	2,09,800 15 2
23	1900-01	3,344 8 0	...	3,344 8 0	89,783 1 4	12,722 4 4	12,505 5 4
	GRAND TOTAL	61,123 2 10	301 8 0	61,424 10 10	18,58,442 4 5	2,35,771 4 3	21,58,583 14 2

CHAP. II, A. Irrigation.

Besides the above cost the value of the statute labour done by the *zamíndárs* is Rs. 1,11,31,632-13-6 as detailed below:—

Serial number.	Year.	Details. New Works. Rs.	a.	p.	Annual clearance of canals. Rs.	a.	p.	Repairs in sluices, *sundélas*, etc. Rs.	a.	p.	Total for canals. Rs.	a.	p.	Excavation of watercourses. Rs.	a.	p.	Grand Total. Rs.	a.	p.
1	1878-79	40,231	15	5	2,39,203	12	11	...			..			...			2,79,435	12	4
2	1879-80	40,913	6	11	2,69,684	3	3	8,649	14	0	..			741	1	1	8,20,038	9	3
3	1880-81	43,189	15	11	1,86,779	12	0	300	0	0	...			14,923	4	7	2,45,193	0	6
4	1881-82	36,814	9	7	3,09,023	4	0	...			...			12,212	6	7	3.58,030	4	2
5	1882-83	3,909	3	8	1,96,340	4	0	...			...			2,559	0	0	2.02,806	7	8
6	1883-84	10,567	0	2	3,02,667	0	0	...			...			5,247	14	0	3,18,481	14	2
7	1884-85	14,032	0	7	3,00,667	12	0	...			.			6,242	0	0	3,20,891	12	7
8	1885-86	80,542	6	5	3,35,447	8	0	..			...			2,595	6	5	4,18,585	4	10
9	1886-87	11,296	7	1	3,18,601	4	0	...			...			2,090	7	2	3,31,988	2	3
10	1887-88	3,904	3	6	3,49,995	12	0	...			...			2,697	9	6	3,56,597	9	0
11	1888-89	1,120	14	0	3,91,529	0	0	51	10	0	...			8,607	10	11	4,01,309	2	11
12	1889-90	14,078	6	11	5,86,768	0	0	...			...			9,015	13	6	5,59,862	4	5
13	1890-91	18,361	15	8	5,10,838	4	0	138	0	0	...			2,907	15	1	5,42,246	2	9
14	1891-92	10,281	11	6	5,97,493	4	0	1,030	6	4	...			8,686	11	6	6,17,492	1	4
15	1892-93	14,056	8	3	6,04,383	1	3	550	0	0	...			4,705	0	0	6,23,694	9	0
16	1893-94	26,535	10	2	6,41,911	5	4	...			...			4,404	0	0	72,850	15	6
17	1894-95	37,829	11	0	5,49,769	9	7	...			...			2,075	8	0	5,89,674	12	7
18	1895-96	17,903	3	11	7,07,113	1	0	...			...			1,666	3	3	7,26,682	8	2
19	1896-97	26,786	13	8	6,46,349	14	0	...			..			5,900	11	11	6,79,037	7	8
20	1897-98	26,573	9	7	7,32,688	13	0	116	3	4	...			6,054	5	3	7,65,432	15	2
21	1898-99	65,223	12	1	4,09,530	3	5	202	5	4	...			3,691	1	10	4,78,649	6	8
22	1899-1900	99,230	14	9	3,44,229	3	5	...			...			9,779	3	1	4,53,239	5	3
23	1900-01	4,08,594	1	4	4,29,968	2	9	10,925	8	0	...			19,904	9	3	8,69.392	5	4
											...								
	GRAND TOTAL	10,61,978	9	8	99,10,932	5	11	21,963	15	0	1,09,94,874	14	7	1,36,757	14	11	1,11,31,632	13	6

CHAP. II.A. Irrigation. Silt clearance: *Chher system.*

No water-rate (*ábiána*) being levied except in the case of *takáví* canals or *rájbahás* to be described further on, the annual clearance of silt and other excavation of the heads of canals is done by the *chher* system. The *chher* system was a very old institution in Sindh. In the pre-Agency period in Baháwalpur when canals ceased to run, during the month of November the *kárdárs* of the *iláqa* used to fix the number of *chherás* (labourers) they considered necessary to complete the work of the clearance of silt and the excavation of the head of a canal before March. The number of labourers to be furnished by each village was then determined on. Some villages furnished labourers according to the number of their wells, or *pattís*, or yokes; others according to the area irrigated, a certain number of labourers being fixed for each Rs. 50 worth of produce gathered at the last harvest. There were others who were made to furnish labour in the hope of obtaining water next season. The labourers thus furnished were required to be present during the entire season of clearance except when their substitutes relieved them: non-attendance was punished by fines. The system was popular, and canals were always made ready to run in time. This system was also upheld by the British Agency, but with this modification that each owner of an irrigated estate had to supply labour according to a fixed area, *e.g.*, one labourer for every 50 or 100 *bighas* of cropped area. The unit of labour depended on the number of men required to remove the estimated amount of silt in the time available. The total irrigated area of the canal was then divided by this number of men and a unit of area was arrived at. Each owner had to supply one labourer for every such unit of land in his holding. In the first regular settlement, however, a *chherá* (or labourer) per hundred rupees of revenue demand was fixed as the unit, and this still obtains. The amount of excavation that can be done by one labourer is locally designated a *ser*, and fractions of a *ser* are called the *shéraks* and *sháís*: (thus a *chherá* = a *ser* = 16 *shéraks* = 64 *sháís*.) The total amount of excavation to be done is divided into *sers*, *shéraks* or *shériks*, and *sháís*, and distributed accordingly. Thus a man paying Rs. 130 as revenue has to clear or have cleared a *ser* and 6 *shéraks*, and one paying Rs. 5 has to clear 3 *sháís*. The total number of *chherás* distributed by revenue demand for the various State canals is given below:—

Nizámat.	*Canal and branches.*	*Number of chherás and of sers.*	*Sháraks.*
Minchinábád ...	Fordwáh ...	950	8
" ...	Daulatwáh ...	500	...
" ...	Mahmúdwáh ...	225	...
" ...	Ahmadwáh ...	232	4
" ...	Marúfwáh ...	85	3
" ...	Gáganwáh ...	81	8
" ...	Tolawáh ...	45	7

CHAP. II.A.
Irrigation.
Silt clearance : *Chher* system.

Nizámat.	*Canal and branches.*	*Number of chherás and of sers.*	*Sháraks.*
Baháwalpur ...	Husainwáh ...	288	...
,, ...	Burnewáh ...	715	...
,, ...	Baháwalwáh ...	377	3
,, ...	Mubárakwáh ...	67	...
,, ...	Pírwáh ...	113	...
,, ...	Sultánwáh ...	294	4
,, ...	Mubárakwáh ...	12	½
,, ...	Fazalwáh ...	141	...
,, ...	Bakhtwáh ...	248	3
,, ...	Banwáh ...	119	3
,, ...	Harewáh ...	34	...
,, ...	Beháríwáh ...	388	1
Khánpur ...	Minchinwáh ...	885	4
,, ...	Barnswáh ...	413	...
,, ...	Daggawáh ...	172	...
,, ...	Sádiqwáh ...	1,001	...
,, ...	Nahr Sádiqiyah Gharbiyah	1,896	...
,, ...	Sabzalwáh ...	125	...
,, ...	Fázilwáh ...	133	...
,, ...	Mubárakwáh ...	48	...
,, ...	Baháwalwáh ...	22	...
,, ...	Greywáh ...	152	...
,, ...	Bahádurwáh ...	110	...
,, ...	Muhammadwáh ...	115	...
,, ...	Ahmadwáh ...	223	...

Frequently, when work has to be urgently carried out, the number of *chherás* is increased, so that sometimes a landowner has to supply up to even as much as 16 times his due share of labour. Besides the above there are other canals and *rájbahás* on which *chher* is still levied on the measurement of the irrigated area, usually a *chherá* per 50 or 100 *bighas*. This practice obtains in the case of the canals and *rájbahás* that were excavated by advances of *takávi* to the *zamíndárs* after the conclusion of the last settlement.

Dams or *bands* for irrigation purposes.

Besides the canals enumerated above there are many natural creeks running for considerable distances into the interior of the State in the beds of which dams are made. They are thus utilized for irrigation purposes. The following is a list of such dams :—

Tahsil.	*Name of dam.*	*Date of erection.*	*Cost incurred.* Rs.
Minchinábád ...	Rám Singh ...	1870	2,900
,, ...	Azamchhína ...	1899	1,500
,, ...	Parpáta ...	1903	5,300
,, ...	Habíb ke ...	1868	1,000
,, ...	Khairsháh ...	1904	2,000
,, ...	Mammúnke ...	1905	1,000
,, ...	Wachhera ...	1905	2,500
Khairpur ...	Núrpur ...	1902	500
,, ...	Mal Sháh ...	1902	500
,, ...	Bagdád ...	1902	900
,, ...	Luddan ...	1903	400

CHAP. II, A.

Irrigation.

Dams or *bands* for protection.

Besides the above a *band* close to Goth Lashkar in Baháwalpur Tahsíl, built at a cost of Rs. 10,000 in 1871, and the Minchin *band* in Khánpur Tahsíl, built in 1875 at a cost of Rs. 32,000, were made to protect the town of Baháwalpur and the towns of Alláhábád and Khán Bela, respectively, from unusual inroads of floods. For similar purposes dams were also made at Gauspur, Kot Samába and Tájgarh.

Tanks.

No tanks exist for irrigation purposes. *Tohbás* (or tanks) are excavated in the Cholistán for storage of drinking water. The old depressions in the Hithár called the *haryárís*, *dhands*, and *talás* are filled with water from canals in summer and utilized for irrigation by *jhalárs* in winter. Sometimes these depressions are only filled to produce the *ugajj* (*see* Chapter II, A. above) in the lands on the margin of the depressions, and this is considered the best kind of irrigation.

Jhalárs.

A *jhalár* is merely the Persian-wheel of a well transferred to the bank of a river, a lake (*dhand*), a *haryárí*, or a canal. As the expenditure is small, consisting in the cost of wood-work only, *jhalárs* are constructed in great numbers and abandoned again without much loss to the *zamíndár*. In the case of *jhalárs* erected on canals only Kharif cultivation is possible; but *jhalárs* produce splendid Rabi crops on the banks of rivers and generally irrigate double the area irrigated by wells. They are now the main stay of the riverain villages where *sailába* has failed. *Jhalárs* are only erected close to the heads of the canals at places where flow irrigation is impossible. For such *jhalár* irrigated areas the *zamíndárs* have to pay *chher* at half the prescribed rates described above. An area irrigated by *jhalárs* from river water or *sailáb* water in a creek is called *ábí*.

Sailáb.

Lands flooded by the overflow of the rivers are called *sailáb* or *sailába* lands (lit. *sail*, flood, *áb*, water). Generally floods from the rivers are very fertilizing, as the water brings with it much fine silt which is deposited on the land. Such silt is called *nopí*, *latár*, *mair*, *mat*, *at*, or *naván*. The effect of a plentiful deposit is said to last four years, for which period manure can be dispensed with. *Sailáb* floods are always beneficial except when the water becomes in its course impregnated with salt washed away from *shora kallar*, as this then renders good soils unfit for cultivation. On the other hand, it often carries away the surface salts, sweetens wells and brings with it seeds of trees and of valuable grasses. A favourable flood season is one in which the floods last from the middle of July to the middle of September. If they last to the end of September or to the middle of October it is regarded as unusually fortunate. Practically there is no Kharif crop in the riverain. The general riverain cultivation begins in September when gram, peas, *methra* and *masar* are sown, to be followed in October and November by wheat, which is the main staple of the riverain. River floods become available in one of the following ways :—

CHAP. II. A.

Irrigation.

Sailáb.

viz., (*a*) by striking against the apex of a sudden curvature of the stream, where the bank is not too high; this is called *dhák phissí*: (*b*) by a *nakáṣ* or artificial cut leading into an adjacent old depression of the river: the floods thus available are either utilized by *jhalárs*, or dams are constructed to raise the water to the required level(1): (*c*) by flowing down creeks (*budhs*) over the shelving banks of which they spread, irrigating the adjoining low-lying land; and (*d*) by entering a creek which runs out of the stream in a direction back towards the river's source; this is called a *makúsí* flood, and is considered the best because the water enters the creek free of silt and does not block up its channel for many years. The construction of the Sirhind Canal has greatly affected *sailáb* cultivation on the Sutlej as will be seen from the following table:—

1	2	3	4	5	6	7	8	9	10
AVERAGE AREA IN BIGHAS IRRIGATED DURING THE FIVE YEARS PRECEDING 1883-84.					AVERAGE AREA IN BIGHAS IRRIGATED DURING THE LAST FIVE YEARS 1894-95—1899-1900.				
Area under cultivation.	Forest and *rakh* area.	Pasture area.	Area irrigated but not brought under cultivation.	Total.	Area under cultivation.	Forest and *rakh* area.	Pasture area.	Area irrigated but not brought under cultivation.	Total.
297,520	550,436	128,078	64,900	1,040,934	325,237	172,648	91,302	59,436	*648,623

* 392,311 *bighas* less than at last Settlement.

The following table gives the total *sailáb* areas of the Panjnad (Chenáb) and Indus rivers in the State for the last ten years:—

			Acres.
1895-96	...	...	72,651
1896-97	...	...	71,580
1897-98	...	...	72,370
1898-99	...	...	74,612
1899-1900	...	...	78,558
1900-01	...	...	76,547
1901-02	...	...	84,558
1902-03	...	...	1,15,255
1903-04	...	...	96,278
1904-05	...	...	1,26,294
1905-06	...	...	2,18,790

(1) This raising of water level by dams is called *úr*.

CHAP. II.A — Irrigation.

Canal and well water compared.

Canal water is believed to be superior to well water for all the various crops except tobacco, melons (*wárí*), onions, garlic, and cotton (when the plants are about to flower). Well water is believed to produce salt efflorescence in soils whereas canal water removes it. Of the different sorts of irrigation *zamíndárs* have a proverb, *viz.*, *Khúh dá púrá, jhalár dá adhá, sailáb dá chauth*, *i.e.*, well irrigation yields full crops, *jhalár* irrigation one-half, and *sailáb* one-fourth. (*Jhalár* here means *jhalárs* on canals).

Proposed Lower Bárí Doáb canal.

When proposals for the construction of the Lower Bárí Doáb Canal were before Government in 1899, the State applied to Government to save it from the ruin which would result from the measure. The State Council thus protested against the measure in their proceedings of 31st January 1900:—

"When the State is deprived of water, and the contiguous parts of Montgomery and Multán Districts will receive a constant supply, the population of the five said *kárdárís* numbering 519,625 persons will feel the loss most painfully. Many villages shall be desolated by their inhabitants migrating to Multán and Montgomery. The Sutlej has ever contributed most greatly to the prosperity of the State and it has lent an importance to the towns (like Baháwalpur, Ahmadpur, Khairpur, Uch, &c.,) which are situated on its bank. The project threatens to lower the *status* of these towns. Observing such an all-round loss, the State, with perfect confidence in the protection that has ever been accorded to its interests by the Government, begs to represent its dangers and to request that a full consideration be given to the matter before the project is finally sanctioned.

"It is not the first occasion on which the proposal for building a weir across the Sutlej has been made. The proposal is an old one and dates far back to 1856 when the idea was first suggested. In 1869, and later, levels and survey were taken of the area likely to be affected. At that time Colonel Minchin, then Political Agent of the State, had, in his letter to the Government No. 32 of 22nd July 1869, represented the interests of the State. The Chief Engineer to the Punjab Government in his letter No. 3788, dated 19th October 1869, proposed to allot a certain amount of water for the State. It shows that the rights of the State were considered. But the project, if it was dreaded as a blow then, would prove a death blow now, demolishing, as it will, the results of years of constant efforts and expenses incurred. But, if it be found indispensable to construct the weir, then to secure for itself some compensation, the State would beg to propose, as an alternative measure, that the Government should, at its own cost, conduct a canal from the site of the weir to feed all the canals of the State drawn from the Sutlej, and should also take upon itself the responsibility of its future clearance. The State would undertake the portion within the State. But, if the construction of such a canal be objected to, on the ground of the water being insufficient, even for the tracts for which it is intended or there be anticipated some other difficulties in the way of it, then the State would be justified in requesting to be compensated annually for the loss incurred by the fall in the assessed demand: Rs. 17,51,013, and in the *mirbahri* Rs. 12,738, and in the fuel income Rs. 1,03,634 and to be paid the sum of Rs. 27,07,467 on account

CHAP. II.A. — Irrigation. Proposed Lower Bárí Doáb Canal.

of the wells rendered useless. The proprietors' and tenants' share, *i. e.*, Rs. 68,26,299, shall also suffer from the diminution of water supply and a granting of compensation in this case also would be quite in keeping with justice. One instance of compensation being given already exists. When the North-Western Railway was laid through this territory, this State, in compliance with the instructions of the Government, had stopped to realise income from the customs duties and from the manufacture of earth-salt. In compensation for this the State annually receives Rs. 80,000 from the Government. Similarly, when the Opium Commission was, in 1894, conducting enquiries regarding the sale and product of opium, the State had duly brought to the notice of the Government that, if the sale of opium would be stopped by the orders of the Government, the State will be justified in asking for compensation. But compensation, even if granted, is a poor consolation, for it cannot, in any way, make up for the loss the State would suffer, as a damage to its means of cultivation shall take away every hope of future advancement. It should also be noticed that, if the several lakhs that would be spent in the completion of the weir would afford means of cultivation in certain new parts, there would be a corresponding diminution in areas already under cultivation in which not only the Baháwalpur State but also Ferozepore, Montgomery, and Multán shall have to share: Baháwalpur, however, shall be the greatest sufferer. It is a fact, supported by history as well as by custom, that territories through or alongside of which a certain river passes have a right to the use of water to the extent that the exercise of this right by one of them may not infringe upon that of the others. This territory receives its supply of water from the lower part of the Sutlej course, and is justified in claiming a due consideration to its interests. Such being the state of things to result from the completion of the project, it is incumbent that the Government should be humbly requested to arrive at a conclusion that should not only be not prejudicial to the welfare of the State, but should also allow to it room for future progress, thus enabling it to give proof of its everlasting gratitude by its constant faithfulness and prompt services."

On this subject correspondence was carried on with Government by the Council and Colonel Grey, Superintendent. The last proposals for the construction of a weir on the Sutlej, above Pákpattan, at the joint cost of the British Government and the Baháwalpur State on the proportion of benefits, was submitted to Punjab Government on the 8th of April 1903 by Colonel Grey—the State asking for 14,372 cusecs of water from April to October and 5,400 cusecs during winter. The proposals are still under the consideration of Government. In the meantime a contour survey of the Cholistán tract in Minchinábád Nizámat is being carried on by a large party of surveyors.

Section B.—Rents, Wages and Prices.

CHAP. II, B.

Rents, Wages and Prices.

Relation of landlord and tenant.

The relations of owners of land to their tenants are fairly well defined by custom. No occupancy tenants have been recorded in the revenue records. Ejectment can in all cases be effected without official intervention after either harvest. Even a *god-kash*, or tenant who cleared the waste, can be evicted. On the other hand, tenants are much given to throwing up their holdings. Nevertheless the relation is a fairly close one. Tenants find their own seed, well cattle, plough oxen, and all the ordinary well-gear, except the wood-work which is supplied by the landlord, who is also responsible for the repair of the well. Landlords, however, often make advances to their tenants for seed, cattle and even food, or give security to the money-lender, if the advance is obtained from him. A tenant often absconds after obtaining an advance, and generally there is a tendency for tenants to be on the look out for a wealthier landlord. As a rule, however, a tenant only absconds to escape the dues, described below, which are exacted from him over and above the actual rent. In certain cases the tenants are much better off than their landlords, and prefer to remain mere tenants to becoming landlords themselves. Their position is independent and profitable, and they are often masters of the situation. To a limited extent, landowners are beginning to cultivate themselves in order to escape from the tenants' vagaries, but it is difficult for them so to cope with the large areas they hold. Tenants on the other hand have begun to secure holdings of their own; but in neither case is the tendency as yet very marked. Rents differ in the Ubha and Lamma. In the latter the proprietor's share is larger than it is in the Ubha, because he has to furnish *chher* and generally gets his share of the canal cleared by hired labourers, whom he pays out of his own pocket. In the Ubha, or Minchinábád Nizámat, the tenants have to clear the canals and *rájbahás* under the control of the Canal Department, only the *kassís* or *paggús*, *i.e.*, small private channels taking out of the canals or *rájbahás*, being in certain cases cleared by the proprietors at their own expense.

Batái.

The *batái* rates vary. In most parts of the State they are $\frac{1}{3}$, $\frac{1}{2}$ or $\frac{1}{5}$. The rate of *batái* on *nahri* Kharif land is $\frac{1}{3}$ of the produce which is paid to the proprietor plus a *lichh* of $\frac{1}{6}$*th* of the remainder, or $\frac{1}{3} + \frac{1}{6}$ of $\frac{2}{3} = \frac{4}{9}$. The rate on *cháhí-nahrí* is $\frac{1}{4}$*th* with a *lichh* of $\frac{1}{6}$*th*, equivalent to $\frac{1}{4} + \frac{1}{6}$ of $\frac{3}{4} = \frac{3}{8}$. In the Hithár if a proprietor receives $\frac{1}{2}$ *batái* on *nahrí* land, he is bound to supply *chher*, but if he only gets $\frac{1}{3}$, the *chher* is furnished by the tenant. Similarly, in *cháhí-nahrí* lands if the proprietor receives $\frac{1}{4} + \frac{1}{6}$ of the balance as *lichh* he pays the cost of canal clearance. The following table shows the average percentage of the produce received by the owner, after deducting the menials' shares, in each *iláqa*:—

CHAP. II, B.

Rents. Wages and Prices.

Batái.

PERCENTAGE OF RENT IN KIND.

Iláqa.	Cháhí.	Cháhí-nahrí.	Nahrí.	Sailába.	Báráni.	REMARKS.
Minchinábád ...	25	33·3	33·3	33·3	20	
Cholistán	...	...	33·3	...	40 to 50	No wells or *sailába*.
Khairpur { Shahr Faríd and Khairpur ...	33·3	33·3	33·3	33·3	33·3	
Khairpur { Qáimpur ...	25	25	20 or 25	33·3	33·3	
Baháwalpur	25	33·3	33·3	50	20	
Ahmadpur	25	33·3	50	50	20	
Khánpur	25	33	50	55	20	
Naushahra and Ahmadpur Lamma.	25	25	33·3 or 40	33·3 or 40	25	The straw of each crop is divided in the same proportion as the grain, and this is generally the case with green fodder also.

Cash rents.

Cash rents when taken are either (*a*) ordinary lump cash rents, which are very rare, except in the immediate vicinity of Baháwalpur and Ahmadpur towns; (*b*) payments made under a mortgage deed, the mortgagor taking a *mustájirí* (lease) from the mortgagee and binding himself to pay the latter a lump sum at each harvest; (*c*) cash rents equal to the revenue demand on the land, with or without an addition by way of *málikána*; or (*d*) cash rents fixed by *kankút* or appraisement of the standing crop.

Zabtí rents.

Zabtí or cash rents on particular crops are occasionally taken by Hindu proprietors in both the Ubha and Lamma. Sometimes the *dánkhání* classes (State officials who hold lands in the State) also take cash rents on certain crops. *Zabtí* rents per *bigha* on particular crops are detailed in the margin. There is no tendency to substitute cash rents for those in kind except in the very few cases where *kirárs* or *dánkhánís* are the proprietors. Rents in kind are taken in nearly 99 cases out of 100.

Tobacco, from	Rs. 2 to 3 per *bigha*.
Poppy, *Zíra*, Chillies, *Saunf*	generally at „ 4 per *bigha*.
Vegetables, Onions, Garlic	generally at „ 2 „ „
Charal or Peas (fodder)	generally at „ 1 „ „
Jowár ...	generally at As. 12 to Re. 1 per *bigha*.
Wheat ...	„ at Rs. 4 to 5 „ „

...nes in excess of rent.

Besides the rent some owners according to ancient custom levy certain extra dues. These are called *jholí*, *tobra*, *rájkharcha*, *kharcha piyádgí*, *kutrána*, *sardárí* and *bahtáliya*. *Jholí* was originally

CHAP. II, B. Rents, Wages and Prices.

Dues in excess of rent.

the amount of grain which the landlord could carry away in the folds of his shirt, but it is now by far the heaviest due. *Tobra* was the amount which he could put into his pony's nose-bag, but the due is now larger, a considerable quantity of grain being given. *Ráj-kharcha* is levied to entertain the owner's guests, and *piyádgí* is paid for his private servant, whether he has one or not. *Kutrána* is a quantity of winnowed grain, levied in lieu of the uncleaned corn left at the bottom of the heap: it is taken at random and generally exceeds the amount fairly due to the owner. *Sardárí* levied in some tracts, is a relic of the old exactions of the feudal chiefs and is now taken in a lump by the owner by right of chieftainship. Sometimes proprietors claim to have their shares weighed at 42 *sers* to the maund and this exaction is known as *bahtáliya* (from *bahtálí*, 42). These dues are not of course universally taken by every proprietor, but only obtain in tracts where the owner is either head of the tribe, which cultivates for him, or a representative of an old family which once exercised powers like those of a *tumandár*, or where the landlords are strong and the tenants weak. These extra dues are also imposed in villages where the tenants have built *pakká* houses, or have strong family connections, and will endure exactions, however onerous, rather than abandon those houses or sever those ties. Such extra dues or cesses are in fact so indefinite that the people say :—*Chattí paí mahr te: mahr ghattí shahr te.* "The *mahr* (*zamíndár* or landlord) got fined, but he realized it from the village.

Kiyára.

In the Ubha tenants often plough for the proprietor one field, from 10 to 500 *bighas* in area, according to the size of the estate and the number of tenants on it, at each harvest. The seed is supplied by the owner, and the field is called *hath-ráhkí* (ploughed by the owner's hand) or *kiyára* (field). The whole produce goes to the owner.

Wages of labour.

The wages of labour are given in Table 25 of Part B. Though the figures cannot be taken as quite trustworthy in every case or for every part of the State, they may be accepted as generally correct, and roughly reflect the degree to which wages of labour as well as the hire of animals have risen during the last few years. The system of payment in kind to day labourers and village artisans and menials has been described in Section A of this Chapter. A rise or fall in wages is caused by variation in the prices of food-grains. In 1898, however, when food-grains were very dear, wheat selling at 10 *sers* the rupee, both skilled and unskilled labour, but more especially the latter, were comparatively cheap, owing to the famine. Márwárí refugees inundated the State with the result that wages of unskilled labour fell to Re. 0-2-6 per day, in the towns, while labourers employed on canal excavations and clearances were only allowed annas 2 per day. The kind of labour most in demand in the State is unskilled labour

CHAP. II. B.
Forests.
Wages of labour.

for buildings, canal clearances, &c. It earns from annas 2 to 6, generally, according as food-grains are dear or cheap. The Railways and factories have hardly affected wages. The ten factories provide labour for a number of men, roughly estimated at 10,000, most of whom are immigrants from Ferozepore, Hissár, Bíkáner and Jaisalmer, who have now found permanent employment in these factories. These immigrants come in bodies and settle in hamlets of thatched houses of their own near the factories, and thus tend to attract their relations from their old homes. The wages of the labourers in the factories depend on the nature of their employment, as given below:—

	Daily estimate of earnings.
A labourer employed in collecting raw saltpetre material from village sites.	From 5 to 6 annas a day.
A labourer carrying raw saltpetre material on donkeys.	Rs. 2 a day for a man with four donkeys, and so on (depending on the number of donkeys the labourer possesses).
A carrier, or miscellaneous labourer ..	Rs. 6 a month or annas 4 a day.

Besides factory labour, canal improvements and annual clearances provide labour to thousands of immigrants from the Districts and States mentioned above. The pecuniary condition of these people has improved, their thrifty habits enabling them to save, with the result that in many cases they have purchased lands and cattle, of which they use the latter not only in cultivation but for other work as well.

Prices of land.

In the Cholistán culturable *báráni* land realises from Re. 1 to Rs. 5 per *bigha*; canal-irrigated land from Rs. 10 to 20: and *cháhi-nahri* from Rs. 10 to 25. In the Sindh culturable *báráni* land sells from Rs. 2 to 10 per *bigha*; canal-irrigated from Rs. 8 to 30; and *cháhi-nahri* from Rs. 6 to 40. *Sailába* land without a well fetches from Rs. 5 to 10 and with a well from Rs. 8 to 25 per *bigha*. Purchase of *sailába* land close to the river used to be regarded as a speculative investment, as before the fixed boundary was laid, large accretions were frequently made to the *sailába* lands owing to the di-alluvion rules that obtained in the riverain.

Section C.—Forests.

Forests, Cholistan.

The Cholistán tract, over 9,000 square miles, is for the most part a sandy waste, but within it lie certain areas covered with jand (*Prosopis spicigera*), karính (*cupparis aphylla*), lána (*coronylon griffithii*), gora lána (*Solsolas*), phesak lána (*Sanœda mollifloras*), and sajjí or ashkhár (*barilla*). Of these the sajjí and the areas of grass for which *tirni* or grazing dues are realized alone yield revenue to the State. Very little income

CHAP. II.C.

Forests.

Hithár.

accrues from wood sold as fuel, apparently because of the distance of the tract from the Hithár where the only regular arboriculture in the State is found. The Hithár tracts before they came under the rule of the Dáúdpotras were covered with thick jungles of vast size except in the neighbourhood of such old habitations as Shahr Faríd, Uch, Khán Bela, Mau Mubárak, Jajja and Bhutta Wáhan. But when this clan conquered the country they gradually cleared and brought under cultivation many of the jungles, and almost three-fourths of the cultivated area that existed before 1866 was the result of their exertions. In 1866 when a British Agency was established in the State a systematic effort was made to bring more jungle tracts under cultivation, and waste and forest covered lands were leased to outsiders and a vast system of canals was established for their irrigation. Similar efforts were made during the reign of the late as well as during that of the present Nawáb. Yet the number of forests still remaining is large and amounted to 202 with an area over 495,544 *bighas* or 247,772 acres at the close of the year 1904-05. These forests are either reserved or unreserved. The reserved area is of superior quality and contains much good timber, which is sold to the Railway and to any purchaser who comes forward and is also utilized by the State Public Works. The reserved area is not commonly given on lease. The unreserved area is given out on lease generally to the people of the State as well as to settlers from British districts or Native States under the "Lease Rules" in force in the State.

These forests generally receive irrigation from the adjacent canals and from the river floods. The trees commonly found are the *jand*, the *jál*, the *ukánh*, the *karính* and the *ber*. The forests abound with various wild animals such as pig, deer, wolves, hares, foxes and jackals.

Plantations.

During the first agency (1867—1876) Mr. H. Calthrop, Conservator of Forests, made plantations of *shísham* and *kíkar* trees in every Tahsíl on level ground near canals. (1) He also planted trees on the banks of many canals, on roads, and round rest-houses and other public buildings. These plantations now yield a considerable income to the State.

***Zamíndárs* not the sole proprietors of wood in their villages.**

Trees and jungle in proprietory villages are not the sole property of the *zamíndárs*. As they pay but a nominal revenue for areas covered with jungle or wood they can use the produce only for their personal requirements, such as agricultural implements, fuel, &c.; they are not allowed to sell timber or wood to any person residing outside the village. Wood in such areas is sold, when necessary, to persons who hold a contract for some State or Railway work, and the money realised is divided between the *zamíndárs* and the State in the proportion of 5: 31.

(1) The largest plantation is the "Samasata Zakhíra," made between 1874-76 by Mr. Calthrop at a cost of 64,023 rupees. It extends 6 miles and contains trees of superior quality, mostly *shísham*.

CHAP. II,C.
Forests.

Total area under forests.

The following statement gives the total area under forests and the profits made from them during the last five years:—

Year.	Area under forests in *bighas*.	Income.	Expenditure.	Profits.
		Rs.	Rs.	Rs.
1900-1	527,663	1,01,171	14,132	87,045
1901-2	513,797	1,19,923	12,436	1,07,487
1902-3	528,404	1,45,362	14,394	1,30,968
1903-4	542,084	1,54,520	13,899	1,40,621
1904-5	495,544	1,58,594	12,773	1,45,821

Management.

The forests of the State are under an officer, called "Muhtamim Janglát," subordinate to whom are Dároghás, Jamadárs, and Chaprásís posted to each tahsíl to look after the forests and to measure wood when sold. The Forest Establishment will be dealt with in Chapter III. The fuel is sold to the Railway through contractors or to the dealers in wood in the State who are given a *rawanna* (permit) authorising them to purchase. The *Lambardárs* and *Zaildárs* of adjoining villages are required to look after the forests and to prevent any loss of wood either by theft or fire. Tahsíldárs and Náib Tahsíldárs are also responsible officers in their respective *iláqas* and have control over the Dároghás and Jamadárs. There is no practical method of protecting forests from fire except this general supervision. Defaulters, through whose negligence or carelessness any damage by fire is done to forests, have to pay an indemnity according to the extent of the loss.

Fruit cultivation.

The State is well known in the south-western Punjab and Sindh for its gardens and nurseries and its large exports of mangoes and pomegranates. The number of *sarkárí* gardens in the State is 35, detailed as under :—

Baháwalpur town	14
Baháwalpur *iláqa*	3
Khairpur	1
Khánpur	1
Allábábád	1
Ahmadpur	1
... ...	15

The number of gardens belonging to the *zamíndárs* is given below :—

Minchinábád Nizámat	37
Baháwalpur "	289
Khánpur "	312
Total ...	638

Section D.—Mines and Minerals.

CHAP. II, D. Mines and Minerals. Geological Survey.

The State has never been fully explored for mineralogical purposes and its mineral resources are unknown. The only minerals that are worked are salt and nitre. But the manufacture of earth salt which once yielded a large income to the State and gave employment to the Nunárí caste is prohibited under the treaty of 1877[1] (see page 86). Nitre, however, is manufactured in the Baháwal Factory at Baháwalnagar and in the Minchinábád Nitre Factory as will be described in the next section. The present Nawáb is anxious to develope the mineral resources of the State, and temporarily engaged Mr. P. T. Bose, B. Sc., a retired Deputy Superintendent of the Geological Department of India, to investigate its minerals. Boring machines are being employed in the Cholistán lands as directed by Mr. Bose, and there is some hope of discovering coal there. *Met* or *Multání mittí* is also believed to exist in the subsoil of the Rohí near the Jaisalmer border and has been discovered in the *dahrs* near Deráwar. *Kankar* mixed with sand or loam is fairly abundant in several places, especially in the McLeod Ganj *iláqa* in Minchinábád, and the Public Works Department of the State uses it extensively. Mr. Bose's preliminary report on the mineral resources of the State, dated 31st October 1904, was to the following effect :—

N.B.—This report is provisional. A supplemental report will be submitted when the boring started at Rahímyár Khán is finished and the samples of *kallar*, &c., collected by me have been analysed and their commercial value ascertained by inquiries at Delhi and elsewhere.

I have made a rapid traverse through the Sindh portion of the State and seen as much of Cholistán as could be accomplished by making short trips from the places at which I have halted, *viz.*, Minchinábád, Baháwalpur, Ahmadpur, and Naushahra (Rahímyár Khán).

The State forms part of a great undulating plain with sand dunes usually running in a north-eastern direction roughly parallel to one another. There are numerous depressions in the plain known by various local names, such as the Hakra, the Gurhíla, the Sej. They testify to important and interesting changes in the courses of the Punjab rivers. The Cholistán has not always been such a desolate looking arid desert as it is now. Mighty rivers, navigable for large vessels, once flowed through it; and the key to the solution of many interesting problems of Indian History and archæology lies buried in the sands of Cholistán. A systematic archæological survey of the State would be fruitful of important results. The attention of the archæological surveyor of the Punjab may be invited to this matter as it is of Provincial, if not of Imperial interest.

There is not a bit of rock (except alluvium) exposed anywhere in the State or close to its borders. The plains, however, of which the State forms a part, are surrounded by a fringe of rocks which are of tertiary age in Sindh and the Punjab, and of tertiary as well as pretertiary age in Bikáner and Jaisalmer, and it is not unlikely that such rocks may occur at no very great depth under the alluvium. In order to ascertain whether such is the case or not, I have started a boring at Rahímyár Khán in the compound of the dispensary there. It would probably be necessary to carry the boring down to a depth of 200, if not 250, feet. Coal sometimes occurs in association with the tertiary rocks; and if the boring reveals the pressure of such rocks, there is a possibility of the occurrence of coal. Besides, there is just a chance of the bore-hole striking an artesian spring which would be an inestimable blessing in a riverless country like this. The boring is expected to be completed within two months, and the cost of labour and contingencies should not exceed Rs. 300. I have asked the Hospital Assistant in charge of the Rahímyár Khán Dispensary to submit progress of the boring to the Foreign Minister.

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(1) Aitchison's Treaties, Engagements and Sanads, Vol. IX, pages 202-04.

CHAP. II.D.

Mines and Minerals.

Geological Survey.

The upland alluvium underlying the blown sand in Cholistán differs somewhat markedly from the more recent lowland alluvium in the Sindh portion of the State, the former being much more indurated and far less sandy than the latter. The Cholistán clay (*bángar* as it is called) is exposed in level spaces called *dahars* surrounded by sand hills (*tibas*) and varying in extent from a few square yards to several square miles. The clay is, at places, greyish white which colour is due to the presence of calcareous matter. *Kankar* frequently occurs in such clay, sometimes in thick deposits, out of which lime is made in the Minchinábád Tahsíl. But the lime, I am informed, is not of good quality, and the *kankar* deposits do not appear to be so abundant as to ensure a large supply.

At places, as in a *dahar* 9 miles south of Ahmadpur on the way to Dilâwar, the clay is tinted slightly reddish, and is rather hard and minutely pitted. The *khár* plants thrive on it, especially when the rainfall is favourable. *Sajjí* is made by drying and then burning them in shallow pits. It is an article of considerable commercial importance, and is a good source of revenue to the State. At present the *khár* plants grow naturally. It would not, however, be amiss to make an experiment or two to see whether its propagation may be effected artificially or not. I shall probably have to say something further about this matter in the supplemental report.

Gypsum is reported to exist at several places in the Cholistán, such as Rukanpur, Khángarh, &c. It is used as a plaster for wells. I have sent for specimens from Rukanpur. When they arrive I shall examine them. But under existing conditions of transport, I do not think the gypsum could be profitably exploited even if it existed in sufficiently large quantity about which I am very doubtful.

The denuding action of sand-laden wind is well seen in Cholistán when the indurated alluvial clay is scoured, polished and straited by it. But the vesicular character of the clay in some parts referred to above, which somewhat resembles that of laterite cannot be accounted for by such action. I shall have to consider the matter further before suggesting an explanation. Its importance is of course only theoretical.

In all the Tahsíls in the State, there are extensive areas of what is known as *kallar*. There are two kinds of *kallar*. The more widespread of them contains a large proportion (about a third or so) of common salt. Since the prohibition of the manufacture of salt within the State, the *kallar* has not been utilized in any way. There are means by which sterile *kallar* lands can be rendered culturable, but in a State like this, which is not over-populated, it would not be advantageous to adopt such means at present. Besides the common salt, however, the *kullar* contains a large proportion of sulphate of soda, which is, I believe, extensively utilized in other parts of the Punjab and in the United Provinces. I intend halting at Delhi and one or two other places and making inquiries on this subject. The results of these enquiries and of the assays of the samples of *kallar* I am taking with me will be embodied in the supplemental report to be furnished hereafter. If the enormous deposits of *kallar* within the State could be economically utilized, they would prove a good source of revenue to the State, especially if tanneries and glass and soap factories spring up in the State, as I hope they gradually will.

Besides the *kallar* noticed above, there is another kind the distribution of which is rather restricted: saltpetre is obtained from it. There are two fairly large factories, one at Minchinábád and the other at Rojhánwálí. Their output last season was, I am informed, about 800 maunds. There is also a petty factory in the Sádiqábád tahsil. Lincenses for the manufacture of saltpetre are obtained on payment to the State of Rs. 2 for a small *karáí* and Rs. 50 for a large *karáí*. *Kachchá shora* which contains a large proportion of common salt is made in the former. It is then boiled in a large *karáí* (about 25 maunds of the stuff being placed in it), the common salt being precipitated in the process.

Shora kallar specially affects the sites of deserted old towns; and as the Sádiqábád Tahsíl boasts of many such towns, Pattan Munára, Sarwáhí, Mau Mubárak, Tájgarh, &c., *Shora* deposits abound in it. At Sarwáhi they are said to be many feet in thickness. Thus there is, I think, a good field for the expansion of the saltpetre industry. I would in this connection suggest, that instead of fixed amount per *karáí* a low royalty per maund of refined saltpetre be imposed. The royalty would of course be irrespective of what is now paid on account of the fuel consumed. The Tahsíldár of Minchinábád should be consulted about the matter before any royalty is fixed. In any case, an accurate account should be kept of the outturn of each factory, the rate at which it sells in Calcutta, and its cost of production so far as it may be ascertained.

The clays at places in the Sindh portion of the State yield rather good pottery as at Ahmadpur. There is scope for expansion and improvement in this direction.

Section E.—Arts and Manufactures.

CHAP. II.E. Arts and Manufactures.

Cotton-weaving.

Cotton is woven by *páolís* or weavers, who are found almost everywhere in the State. Other classes, such as the *Bákhrís* (Muhammadans), *Thorís*, *Meghwáls*, and *Náiks* also weave. The coarse cotton cloth they make is of the following kinds:—*Khaddar tirsí* (with 300 threads in the warp), *chausí* (with 400), *painsí* (with 500) and *chhísi* (600 threads)(1); white and chequered coarse *lungís* of pure cotton, or cotton and silk mixed are also made. *Tirsí* usually sells at 22 *haths*, *chausí* and *painsí* can be bought at 20 or 18 *haths* per rupee. *Khaddar* is used by the villagers generally. Besides this coarse cloth bedclothes, such as *dotahí*, *chautahí* and *khes* prettily chequered, are woven in Baháwalpur, Ahmadpur and Shahr Faríd, where *súfís* of coloured cotton, called *tausíla*, and *salárí* and *já-nimáz* of various colours are also manufactured. Baháwalpur Jail is famous for its *darrís* which can be made of any length.

Silk-weaving.

In Baháwalpur, Ahmadpur and Shahr Faríd silk weaving is carried on extensively, the cloth being largely used in those towns by both sexes. The best known silk garment made in the State is the *lungí*, of which the *bázúband*, *dolahrí*, *nokdár*, *lahrdár*, *patránwáli*, *khanjrí lahr*, *chandanhár*, *badrumí*, *poptánwálí* and *doshála* are the superior qualities. *Lungís* are also made of cotton and silk thread of various colours, and include *topíwálí*, *salárí*, *bache-dár* and *mothradár*. The price ranges from Rs. 5 to Rs. 50 a piece, but they can be made to order up to Rs. 1,000 per piece. *Súfí* is also woven of silk or cotton, or with a cotton warp and a silk woof in lengths of about 9 yards, varying in value from Rs. 3-8 to Rs. 40. It is used for men's *shalwár* or *suththan* and women's *ghagrás* or *suththan*. Nawáb Muhammad Baháwal Khán II engaged an artisan of Benares to teach this art to the local weavers. He brought with him 70 artisans, half of whom were women, and is said to have been himself so skilful that he could work the whole Qurán into a sheet.

Cotton-printing.

Both the well-to-do and the poorer classes are fond of coloured clothes, which are largely made in the State both from English and Native fabric and are even exported to Bengal and the United Provinces. *Rumáls* (handkerchiefs) are printed by the *thappa* or mould with tin or silver leaves. Turbans, printed with tin, gold, or silver leaves are made for the use of Muhammadans. *Dopattas*, *bochhans*, *cholas* and *topís* (caps) are also printed with gold, silver, tin or brass leaves with *dhúp* (a gummy preparation). Kirár women have a great liking for *cholas* and *bochhans* painted with *warq* (leaves). The wages paid for this work are four times the price of the *warq* and *dhúp*. The painted *já-nimázes* of Khairpur are largely exported, as are its *palang poshes*, usually $10 \times 4\frac{1}{2}$ feet in size. Baháwalpur and Ahmadpur are famous for their

(1) The breadth of the weft being uniform in each case, *i. e.*, 12 *girahs*.

CHAP. II.E. — Arts and Manufactures.

síp, *i.e.*, silk flowers worked on cloth handkerchiefs, caps and scarves, and sheets of *síp* work are largely used by people of the higher classes. Sometimes fine coloured woollen European thread is employed.

Carpets and rugs.

Woollen and cloth carpets and rugs are manufactured in the Baháwalpur Jail of a strong fabric with a variety of colours. The patterns resemble those of Turkistán and Persia in appearance, but the taste of the rulers of Baháwalpur and European visitors has prompted the Jail to turn out new and ingenious patterns. Recently the manufacture of carpets from the floss of seed-vessels of the *ak* (*Calotropis procera*) has been started in the Jail. The plant abounds in the State and the floss is brought in large quantities and spun by the female prisoners. Carpets and rugs of good patterns are turned out, and it is difficult to distinguish the fabric from silk.

Jewelry.

Throughout the State people are fond of converting their savings into ornaments to be worn now and then and at wedding festivals and kept as a resource in times of scarcity. The chief ornaments made by the *soniárs* (goldsmiths) in all the towns and important villages are the *popa* (lit : nosegay), *katmála*, (necklace), *nath*, *búla*, *kangan*, *patriyán*, *pánzeb*, *chandanhár*, *chelkí* and *anwatyán*. Gold and silver bangles are also made in two forms, one solid, the other hollow.

Enamel.

The enamel work on silver and gold of Baháwalpur and Ahmadpur is second to none in the south-west Punjab. Buttons of all sorts, ear-rings, bangles, *kanphúls* (earrings), *búlas*, or *naths* (nose-ring), etc., are enamelled, as are rings (*mundrís* and *chhallás*). The latter are universally worn, hardly a man or woman being seen without one. Enamelled toe and foot-rings for women are also extensively made. The work is also done on silver boxes for keeping collyrium, on silver stick handles, cups, glasses, plates and dishes. The local name for enamel work is *níma* or *míná-kárí*. Pen and ink boxes of enamel work are also made and monograms in English or Vernacular are engraved.

Iron-work.

The State has hardly any iron industries worth mentioning, except the manufacture of guns in Garhí Ikhtiyár Khán, where the ironsmiths cast very good match-locks, and till recently made excellent guns and swords. But the Arms Act has imposed restrictions on their trade and, though they are still good gunsmiths, the manufacture is practically moribund. The iron works at Baháwalpur make corrugated iron and castings for the Nawáb's *baghí khána* and *daulat-khána*. The *mistrí* in charge is a qualified mechanic.

Brass and copper work.

Surmedánís (collyrium boxes), *surmchús*, *gadwís*, *katoras*, *dhákwán*, *thálís* (dishes), *rakábís*, *tukkus*, sets of *degs* (cauldrons) made of brass and copper, have some artistic merit and are largely exported. *Ardhátí* (a mixture of all metals) *katorás*, *suráhís*

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Arts and Manufactures.

and *piyálas* are very heavy and durable, and are made at Baháwalpur, both Ahmadpurs, Khánpur, and Muhammadpur Lamma. Ahmadpur Lamma exports *suráhís* and boxes of pewter with fine enamel work to Sindh on a large scale.

Bronze or *kut* utensils.

Bronze or *kut* utensils are manufactured at Baháwalpur and Khánpur. They comprise *dhákwáns*, *katoras*, *mungars* and *tháls* (plates) engraved with flowers, and a light *katora*, a *tola* in weight, can also be made and is considered a fine specimen of this workmanship. Light *katoras* are sometimes called *kághazí* (*i.e.*, as light as paper).

Pottery.

The best pottery is made at Ahmadpur East, Khánpur, and Garhí Ikhtiyár Khán. Pretty, light *suráhís*, *piyálas* and glasses are the chief articles. This pottery is widely known for its lightness, and also because the most suitable earth is used for it. A *piyála* is sometimes barely a *tola* in weight. The Ahmadpur potters make first rate pottery, but now those of Khairpur are beating them. The work is generally plain, no glaze being employed. The *surāhís* are of three descriptions, *sádí* (simple), double walled (in which the inner shell is enclosed in an outer one ornamented with symmetrical holes), and *phúldár*, on which raised flowers and geometrical designs are made with a wooden die or *thappa*. The earthenware of Ahmadpur and Khairpur is largely exported to Sindh and the south-east Punjab. Good examples of Baháwalpur pottery are to be seen in the Lahore Museum.

Lac turnery or wood painting.

At the villages of Láleka, Rahmúnka and Hásilsáhrú prettily painted *chárpáí* legs are made of *shísham*. The *chárpáís* of the Ubha are exported to many districts as are its *píhras*, or *píhrís* (wooden stools) and spinning wheels of excellent make for household use or dowries. Painted wooden dishes, *piyálas*, beds, *dandás*, *tipáís*, etc., are also made. *Chhekwín khat* (or double beds) of the same workmanship in Ahmadpur Lamma are also made. Besides lac turnery the beams and rafters for roofs, painted at Baháwalpur, Khairpur and Ahmadpur, with geometrical designs and flowers in seven different colours, are used for the houses of the higher classes.

Ivory.

Well-to-do women are fond of the ivory *chúrís* (bangles) made by *chúrígars* at Baháwalpur. Among the rich a bride wears them at her wedding, as, according to the local adage, *chúrá kowár dá singár*, 'ivory bangles are the beauty of the bride.' The *chúrá* usually costs Rs. 20 and when worn at the elbow is called *chharí báhín*, but when *chúrís* are piled some six inches above it they are said to be *dedhí báhín*, *i. e.*, up to the shoulder.(1) Pieces of ivory half a foot long are sold in the market and are called *khandhís*.

(1) It is considered a bad omen if a *chúri* breaks. On the death of her husband a wife breaks her *chúris* in pieces, but on the death of any other relative she only takes them off for a few days.

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Arts and Manufactures.
Leather work.

The following kinds of shoes called *ghetlí* are made in Baháwalpur and Ahmadpur :—*sádí* including (*kannedár, lenbwín, magzídár* and *bemagzí*) : *gulwálí* (*gul-báhádrewálí, gul-sarúwálí, árígulwálí, yakgullí*) : *Reshmí* (*bútewálí, chauháshí,* and *dedhbelí*): *Chauháshí;* (*sádí, chauháshí* and *kalábattuwálí*) : and *Satgullí* (*fálsewalí*). The price varies from Rs. 1 to 10 but, if required, shoes can be made up to a value of Rs. 25. Shoes are exported to Dera Ismail Khán, Dera Ghází Khán, Multán and Sukkur. The following varieties of the *kannewálí* shoe are made in the Ubha:—*sádi* or *bemagzí, magziwálí, reshamwálí* and *gulwálí,* which have the 6 varieties called :—*yakgullí, chárgullí, panjgullí, satgullí, akehrí* and *dohrí.* Saddles of the following kinds are made :—*zardozí,* costing up to Rs. 200, *sádí,* or plain, from Rs. 8 to 20 : *kalábattúwálí,* up to Rs. 50: and *háshiyawálí,* up to Rs. 12 : also *khurgír,* or saddle cloths : *sádí* Rs. 4 : of hide up to Rs. 3, *wattíwála* Rs. 4 and *háshiyawála* Rs 5. Bridles of the following kinds are made :—*zardozí* Rs. 5, *kalábattúwálí* Rs. 4, *sáde kalábattúwálí* Rs. 2, *sádí* annas 8. *Farágís* of the following kinds are made :—*kursiánwálí, butewálí,* and *kontal kash.* Besides these, saddle cloths and housings of the richest patterns are manufactured.

Sajji.

Sajjí (carbonate of soda) is derived from two wild plants, *kangan khár* and *gora lána* which grows in brackish soil. The former yields the best *sajjí* called *kangan khár.* For the revenue derived by the State under this head, see Chapter III.

The following articles manufactured in the State were exhibited on November 12, 1903, at the investiture of the present Nawáb, and elicited favourable remarks from His Excellency Lord Curzon :—

A.—Cotton Articles.

1. *Lungís* of various designs and colours, with silk border.	5. Carpets and rugs.
2. Scarves of various designs and colours, with silk border.	6. *Dastarkháns* of painted cloth.
3. Bed cloths (*dohars*), white and coloured, with silk border.	7. Sofa cloth of various colours.
4. *Darrís* of various sizes and colours.	8. Quilts, sheets of ditto.
	9. Prayer cloth (*jánimáz*) of carpets and painted cloth.
	10. *Niwár.*

B.—Silk Articles.

1. Silk *Lungís.*	4. Sofa cloth silk.
2. Ditto with gold borders.	5. ditto (*tár tilái*).
3. Ditto gold thread (*tár tilái*).	6. Silk *susí* (*gulbadan*) of various colours.

C.—Kánsí Articles.

1. *Kánsí* cups, very light and of fine work.	2. *Tukkus* (set of cups).
	3. Covered dishes (*Dhákwán*).

D.—Pewter Articles.

1. Pewter *suráhí.*	2. Pewter and brass *dabbás.*

E.—Leather Articles.

1. *Huqqas* with silver work.
2. Native shoes plain and with gold work.

F.—Wooden Articles.

1. Spinning wheel.
2. Wooden seat large (*píhrá*).
3. Ditto small (*píhrí*).
4. Stick.
5. *Suráhís.*
6. *Guldastahs.*
7. *Sarv.*
8. Flower vase.
9. Ornament case.
10. Snuff boxes.
11. Chess (English and native pattern).
12. Wooden plate.
13. Ditto toys.

G.—Articles prepared from ak *fibre.*

1. Carpets and *Ásan* of fine *ak* fibres.

H.—Mínákárí *jewels and articles (gold and silver enamelled).*

1. Silver tumbler enamelled.
2. Cigarette cases ditto,
3. Sauce cups ditto.
4. Buttons of various sizes, shapes and colours.
5. Ornaments.
6. Covered dishes (gold enamelled)
7. *Suráhís* ditto.

I.—Clay Articles.

1. *Suráhís.*
2. Pitchers.
3. Tumblers.
4. Cups.
5. *Abkhoras.*
6. *Aftábas* (*lotás*).

J.—Miscellaneous.

1. Fans, coloured (Uch manufacture).
2. *Múráhs.*
3. Jail papers.
4. *Wán* (*munjh* thread).
5. Nitre.

Factories.

Flour mills were opened by Seth Chiman Singh and Guláb Singh of Shikárpur at Baháwalpur in 1895, on a plot of land given them by the State. The charge for grinding corn used to be high, about 9 annas per maund, now it is only 4 annas. Only three mills are attached to the factory but flour is not only ground for the capital, but is exported in large quantities to other towns in the State, and to adjacent districts. The factory also contains two ginning machines. There are 8 rice husking factories, three at Khánpur, two at Allahábád, and one each at Sádiqábád, Kot Samába and Naushahra. The quantity of rice annually turned out by the two factories at Khánpur and Allahábád belonging to Seth Parsotam Dás exceeds 36,000 maunds, and the annual expenditure is about Rs. 8,500. One rice husking factory at Khánpur, started in 1897, turns out more than 45,000 maunds annually. Another factory started at Khánpur in 1902 belongs to Misr Rám Naráin of Jaisalmer and other Hindu shareholders of the State. It turns out more than 70,000 maunds annually. It also has a cotton gin attached to it. The Sádiqábád factory started in 1903 is merely a rice husking one and turns out nearly 24,000 maunds annually. The Kot Samába factory started in 1902, turns out both husked rice and ginned cotton. Its outturn of rice is above 32,000 maunds.

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Arts and Manufactures.

The Naushahra factory started in 1901, turns out nearly 25,000 maunds annually. Most of the unhusked rice (*shálí*) required by these factories is obtained from villages in Khánpur, Ahmadpur and Naushahra Tahsíls, but a fair amount is also bought from Rájanpur Tahsíl and the Mazárí *iláqa* of Rujhán. The factories generally export rice to Delhi, Rohtak, and Hissár Districts and the Phúlkián States.

Minchinábád Saltpetre and Nitre Factory.

A saltpetre factory at Minchinábád, with its feeder factories (the number of which varies), first started in 1880, was closed at the end of 1893, but re-opened in 1895. The average annual expenditure of the factories is Rs. 36,000 (main factory Rs. 6,000; feeder factories Rs. 30,000). The annual sale of saltpetre averages 6,000 maunds and during the five years 1899—1903 the quantity of nitre exported is estimated to exceed 30,000 maunds. It is exported to Calcutta. The proprietors from whose lands the raw material is collected are paid for it at different rates, the aggregate being nearly Rs. 1,000 a year for each feeder factory. The proprietors pay the State a fee of Rs. 800 per annum besides Rs. 360, which is paid as royalty for fuel, *viz.*:—

				Rs.
For every large pan	...	...	...	50
Ditto small „	...	...	...	20

The Baháwal Nitre Factory.

The Baháwal saltpetre factory was founded in November 1902 close to Baháwalnagar Railway Station. In the first year the founders took out licenses for 60 small *karáhs* and two large *karáhs* (pans). In each of the smaller pans 500 maunds of raw nitre and in the large ones 2,000 maunds were prepared. The winter is the best time for the formation of nitre and the work is practically stopped in the rains or when the heat is excessive. The proprietors spent Rs. 25,000 up to 1905 on the buildings and laying down plans, etc., and have earned Rs. 30,000 in less than three years. They have now 70 small pans and 2 large ones. The nitre is sold to Karáchí and Calcutta merchants for export to Europe. The Baháwal factory has now 30 feeder factories. The net cost of a maund of raw nitre averages Rs. 2. The wholesale price realised by the proprietors for crystallised nitre varies from Rs. 7 to 8 per maund. The fuel used at the factory used to be procured from *zamíndárs'* lands at Rs. 38-6 per 1,000 cubic feet, of which Rs. 5-6 were paid to the landowner, the balance going to the State as royalty. But the fuel contract has lately been sold to the proprietors for a lump sum of Rs. 360 per annum, exclusive of the landholders' share. The establishment comprises a Manager, 31 peons, a *jamadár*, a weighman and other servants. The peons are employed at the feeder factories to look after the destruction of the earth salt that is produced in the nitre-refining process. Besides the royalty paid for fuel, the proprietors pay the State Rs. 600 per annum as fees for the pans, large and small.

CHAP. II.F. — Commerce and Trade.

Sugar making from date tree sap.

In 1899, Colonel Grey started a scheme for the manufacture of sugar from the sap of the date palm. Success at once attended the effort and *gur* and sugar of fine quality were made at factories in Allahábád and Khán Bela, the former selling at Rs. 5 and the latter at Rs. 9 a maund. The owners of the date palm groves were, however, opposed to the scheme as it destroyed their date crops and it was abandoned in 1900, but the manufacture still lingers in some villages round Allahábád and Khán Bela.

[For details of immigrant labourers from foreign districts and the wages received by them see pages 261, 262].

Section F.—Commerce and Trade.

Cmmercial classes.

The commercial classes are mainly Kirárs (Aroras), Bhátias and Bánias. The former are scattered all over the State and have petty shops for the sale of salt, oil, pulses, spices, *gur*, and drugs in almost each village. They generally sell on credit. The Kirár is also *Dhanwáí* (weighman) of the village produce, for which duty he gets two *topas* a *máni* as his fee. He is also money-lender to the villagers in general. The Bhátias of Ahmadpur Lamma and Khánpur and the Bánias of Baháwalpur and Minchinábád are also large money-lenders as are the Kirárs in the principal towns of the State. Most of the Bhátias, Kirárs and Bánias have transactions with other parts of India, *e. g.*, Karáchí, Lahore, Bombay and Calcutta and are in some cases agents of the bankers outside the State. The Muhammadans are generally weavers, shoe-makers, carpenters, iron-smiths, potters and some times goldsmiths; and almost all the village menials such as the barber, drummer, baker, tailor, washerman and dyer are also Muhammadans. As two-thirds of the people's dwellings are made of thatch (*kána* reed), thatch-makers are found in almost every village and the demand for thatch is enormous. It is made by Khojas in the Ubha and Kutánas in the Lamma, both originally Chúhrás converted to Islám.

Exports and imports.

The principal exports and imports are given below :—

EXPORTS.	IMPORTS.
Wheat, gram, cotton, rice, oil-seeds, *ghí, til,* indigo, *sajjí* or *khár,* skins and hides, bones, saltpetre, dates, wool (raw), sheep and goats, mango and other fruits, earthenware, brass utensils, silk *lungís, súfí, surma* (collyrium), *durris,* carpets, and shoes.	Cutlery, furniture of European make, kerosine oil, sugar, refined and unrefined, *gur, ghí,* salt, dried fruits, fresh fruits, iron, piece-goods, *met* or *gájní,* European medicines, country drugs, paper, deodar timber, *bhang* and opium.

The bulk of the exports from the State is sent to Europe, and consists of wheat, cotton, wool, bones, hides and skins, and *sajjí*. Indigo is largely exported to Europe, Japan, Afghanistan and Turkistan. The export agencies which now purchase produce to the value of millions of rupees in the State are Ralli Brothers,

CHAP. II, G.

Means of Communication.

Exports and imports.

Sanday Patrick and Co., Clements and Co., and David Sassoon and Co. These firms have branches at each Tahsíl in the State. The principal centres of commerce are Baháwalpur, all Tahsíl towns, Uch, Ahmadpur Lamma, Hásilpur, and Allahábád. The commodities chiefly sold in the market are given below :—

Baháwalpur ...	... Corn, cloth, *lungis,* and brass-ware.
Ahmadpur East	... Vegetables, fresh fruits, shoes, earthenware.
Allahábád ...	... Rice and wheat.
Khánpur ...	... Wheat, rice, dates, fish (from the Gágri lake), and brass utensils.
Ahmadpur Lamma	... Cereals, zinc and brass utensils.
Hásilpur ...	... Indigo and wheat.

Minchinábád is the chief trading station and granary in the State and exports wheat, gram, and saltpetre. It attracts corn from trans-Sutlej country, such as Pákpattan and Dipalpur ; the Agencies of Ralli Brothers, Clements and Co. and Sanday Patrick and Co. are giving a great impetus to the trade of the town.

Messrs. Sanday Patrick and Co. exported 299,600 and 278,740 maunds of wheat in 1902 and 1903 respectively from the different Railway stations in the State. During the five years (1899—1904) Messrs. Ralli Brothers exported 401,817 maunds of wheat and 1,854 maunds of gram. In 1903-04 the total export of food grains amounted to 849,000 maunds, while the imports of the same grains totalled 108,500 maunds.

Barter.

Transactions are generally conducted for cash in the towns, but barter still undoubtedly exists in the villages on a very small scale. The villagers have nothing to sell to the shop-keeper except butter, *ghi,* wool, camels' hair and cotton (all articles produced at home). These they exchange for household necessaries such as sugar, *gur,* almonds and *gari* (cocoanut), spices, etc.

Section G.—Means of Communication.

Railways.

The State is now well served by railways, as three lines run through different parts of it. Of these the North-Western is the oldest. It was opened in 1880 and traverses the State for a distance of 148 miles from Adamwáhan Bridge on the Sutlej on the north-east to Walhár on the Sindh border in the south-west. The Southern Punjab Railway was opened in 1898 and enters the State on the Ferozepore-Bikaner border at Orkí, runs through the Minchinábád and Baháwalpur Nizámats for a distance of 156 miles and joins the North-Western line at Samasata. The third line was only opened in February, 1906, and runs from McLeod Ganj Road Station (on the Southern Punjab Line) to Ludhiána, traversing the State for a distance of 16 miles. All the land for these railways was given free of charge by the State ; it, however, receives no

share of the profits of any of them. The British Government exercises full criminal and civil jurisdiction over the lines.

CHAP. II, G.

Means of Communication.

Changes wrought by Railways.

The introduction of railways has been of immense benefit to the State, enabling the landowners to export the produce of their holdings at highly profitable rates, and the State to collect its revenues with facility and certainty. They have raised the standard of living, too, by the easy import of cheap commodities and raw produce. But the higher prices of food grains that have resulted from the opening by the railways of the markets of India and Europe, have told heavily on the poorer classes who depended for their living on the small earnings of their labour and have increased for these the dangers of scarcity and want. Formerly there was no very great poverty in the State as the crops produced within its borders were ample for its slender population. But the great export trade has now changed all this, and the poorer classes have suffered greatly. Their wages have risen of course in recent years, but, as usually happens, the advance has not kept pace with the rapidly rising prices. An increase in knowledge and enlightenment has naturally followed the extension of intercourse with the outside world, that the railways have introduced. The language too of the State has not remained unaffected, especially in the vicinity of the larger railway stations, and the local dialects are receiving an admixture of many alien words. Finally the railways are largely used for religious purposes both by Hindus and Muhammadans, who now commonly travel long distances on pilgrimages to the places sacred to them, while Christianity is now more frequently preached in the State by missionaries from Sindh and the Punjab.

Roads.

In addition to railways, transport is carried on by bullock carts, camels, donkeys, pack ponies, and along the rivers by boats. There are no metalled roads in the State except in Baháwalpur and Ahmadpur towns, but unmetalled roads are numerous. The principal of these run from Khánpur to Chmáchrán and Garhí Ikhtiyár Khán, from Naushahra to Tájgarh, from Sádiqábád to Bhung, from Ahmadpur to Uch, from Uch to Sítpur (Muzaffargarh District) and from Pákpattan and Hásilsárhú to Minchinábád. In addition to these there is a *Sarkárí kachcha* road running right through the whole State from Hásilsárhú in the north-east to Kot Sabzal in the south-west, originally made for the passage of the British forces to Afghánistán in 1836, and kept up to this day by the State. It is always maintained in good order, *kána* reeds being laid along it the whole way now and then. Another road called the "*Lát Sáhibwálí*" runs from McLeod Ganj to Baháwalpur and was made originally for the visit of Sir Donald McLeod to the State in 1869. The total length of the metalled roads is 24 miles and of the unmetalled 839. All the unmetalled roads are repaired annually, generally in the month of October, by the *zamíndárs* of the different villages

CHAP. II,G. — Means of Communication. — Roads.

through which they pass, under the supervision of the Tahsíldárs, who are held responsible that the repairs are properly carried out. The roads in the canal irrigated tracts are unsatisfactory, principally owing to the clumsy nature of the expedients resorted to for the crossing of the watercourses. Table 29 in Part B, gives the halting places and rest-houses on the principal roads.

Rest-houses and *seráis.*

In addition to the rest-houses on the principal roads which are given in the table just mentioned, there are also *seráis* or dák bungalows at the important villages of the State for the use of officers on tour. Almost every village has in addition a *dera* or guest-house for chance visitors, maintained by the chief *zamíndár* or *zamíndárs* of the place.

Navigable canals.

The navigable canals in the State are the Fordwáh, Daulatwáh, Sádiqiyah Gharbiyah, Sádiqiyah Sharqiyah, Minchinwáh and Sádiqwáh (with its branches, the Ikhtiárwáh and Hájiwáh), but boats are only allowed on these canals by special permission from the local authorities.

Means of navigation.

Besides the ordinary boat indigenous methods of navigation are the *tula*, the *tarkí* and wooden beams bound together. A *tula* consists merely of a bundle of reeds tied together on which ordinary household gear can be placed and carried across a stream. A *tarkí* is made of a number of *dillás,* or earthen jars, generally 6 or 20 with their necks turned downwards in water. Over these *kána* reeds are spread and firmly tied together, several people can sit on it with all their baggage, and travel up and down the canals. If a *tarkí* has to be taken up stream it is either towed or punted. Sometimes beams are tied together and reeds spread over them to form a raft.

Ferries.

The rivers in the State are crossed by ferries at convenient distances along the banks. The following is a list of these :—

Ferry.	Distance in miles.	Ferry.	Distance in miles.	Ferry.	Distance in miles.
TAHSIL MINCHINABAD(1) (ON THE SUTLEJ).					
Hásilsárhú (2)	5	Bachiánwálí	9	Akúka	4
Bhúndí	7	Láleka	6	Mamúnka	6
Ahmad Khán Gadhoka ...	5	Cháweká	8	Malka	10
Rahmúnka	11	Momeka	9		
Dádú Ahloka	8	Márí Mián Sáhib ...	2		
TAHSIL KHAIRPUR (ON THE SUTLEJ).					
Dullá Akúka	8	Gáhí Bráhm	3	Murádpur	4
Rájú Sháh	4	Núrpur	2	Kukára Nangána ...	5
Mirú Biloch	2	Káliya Sháh	5	Chhína	2
Palla	5	Azimpur	2	Durpur	3

(1) The Sádiqiyah Canal and Fordwáh cut off the Amrúka Ferry in Fázilka Tahsíl where their heads are. Hence the Minchinábád Tahsíl keeps two boats for the convenience of Tahsíl Fázilka villages on each of the canals to enable them to reach the Amrúka Ferry.

(2) Five miles from the Eastern Amrúka Ferry. The other distances given are from the next ferry up stream and entered above.

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Means of Communication.
Ferries.

Ferry.	Distance in miles.	Ferry.	Distance in miles.	Ferry.	Distance in miles.
TAHSIL BAHAWALPUR (ON THE SUTLEJ).					
Derah	4	Goth Núr Muhammad ...	2	Adamwáhan	4
Gulpur	6	Mingharání	2	Bindra	1
Goth Sháh Muhammad ...	2	Márí Qásim Sháh ...	6	Jánúwála	4
Bánga *alias* Golanwála ..	2	Mahram wála	10	Samasata	8
Lal Sohanra	1	Gudpura	6	Nahrwálí	10
TAHSIL AHMADPUR EAST (ON THE SUTLEJ AND CHENAB).					
Makhan Bela	5	Khandúwála	5	Alíwáhn	6
Bedúpur	8	Bakhrí	5	Núrwála	2
Mukhwára	6	Sammewála	5	Bhindíwála	6
TAHSIL KHANPUR (ON THE INDUS).					
Cháchrán	8				
TAHSIL KHANPUR (ON THE CHENAB AND GHARA).					
Wághúán	2	Mad Daulat Sháh ...	½	Bet Bhatrán	2
Gudpur	3	Jhok Guláb Sháh ...	2		
TAHSIL NAUSHAHRA AND AHMADPUR LAMMA (ON THE INDUS).					
Dogarwála	4	Makhan	5	Mad Muhammad Sháh	5
Chak Naushahra	7	Mekanwála	8	Abádpur	7
Thul Hasan	3				

Besides the ferries managed by professional boatmen, boats are allowed to lie at suitable places opposite *chakkars* transferred to the right bank of the river for the private use of the owners of the *chakkars* and their tenants. These boats are the private property of the *zamíndárs* and their use by the ordinary traveller is prohibited. The State levies no fees from the *zamíndárs* for such boats.

Each ferry is let out on a contract by public auction every year in the month of March. Where a river is the boundary between the State and a British District, the custom is for the State contractor to take all the fees levied on passengers embarking on the Baháwalpur side of the river, while the British contractor similarly takes the fees of the passengers embarking on the British bank. The average annual income of the State from ferry contracts for the last five years has been about Rs. 14,000.

Postal arrangements.

Before 1866 the State possessed no general postal service; however, camel-riders, *barqandázes* and *golandázes* of the State troops carried the official dák. From 1866 to September 15, 1870, the State maintained dák runners from Baháwalpur to MacLeod Ganj, and a horse dák to the Sindh border, in addition to the British Government horse dák from Multán to Karáchí. In 1870 all dák arrangements were made over to the Postmaster-General, Punjab, the State agreeing to pay a subsidy of Rs. 20,000 per annum on the following conditions:—

1st, that the northern line should be prolonged to Fázilka in the (then) Sirsa District;

CHAP. II,G.
Means of Communication.
Postal arrangements.

2nd, that a branch line from Khánpur to Mithankot should be established;

3rd, that a mail cart should be substituted for the horse dák between Baháwalpur and Multán; and

4th, that the State official dák should be exempt from postage dues.

These conditions were carried out and an annual grant of Rs. 5,000 was made by the State to the Deputy Commissioner, Multán, to keep the mail cart road in good repair. A Deputy Postmaster and 11 head peons (in addition to the regular dák establishment) were stationed by the Punjab Postal Department at various places, the State supplying 31 dák-runners. In 1872 the State agreed to pay the Punjab Postal Department a further annual sum of Rs. 240 for runners between Minchinábád and Pákpattan. This arrangement continued till 21st February 1878. When the Indus Valley State Railway was opened between Multán and Sukkar, the State agreed to pay Rs. 6,000 per annum to the Punjab Postal Department on the following conditions :—

(*a*) service stamps to the value of Rs. 1,300 for official correspondence outside the State to be annually supplied to the Darbar free of cost;

(*b*) when the supply runs short the State to purchase service stamps at face value; a list of State officers authorised to frank service correspondence for out-State Post-Offices to be approved of by the Director-General of Post-Offices in India;

(*c*) State correspondence inside the State to be transmitted free, by the Postal Department, under the frank of State officials, approved for the purpose by the Director-General of Post-Offices;

(*d*) The State Vakíls attached to the adjoining Native States and to the Courts of Deputy Commissioners of adjacent districts to be authorized to frank State service correspondence in the towns where they are stationed or where they happen to be in the course of their duties, for delivery in any post-office in India; and

(*e*) any official authorised to frank State service correspondence for Post-Offices outside the State to be also authorised to frank the same at Post-Offices outside the State for transmission to the State or to other Post-Offices outside the State.

The State has no share in the income accruing from the sale of postage stamps in the State.

Post-offices.

Money taken daily in the head office and sub-offices is deposited at the head and Tahsíl treasuries respectively: in the case of branch offices it is deposited in the thána, if there is one near. The post-offices in the State are guarded at night by the

State Police or the village *chaukídárs*. The list of post-offices is given in Table 31 in Part B. The only head office is at Baháwalpur; those at Tahsil stations and at Bahawalnagar, Samasata and Baháwalpur city are sub-offices, and all the rest branch offices. As a rule at all the offices except branch offices and the Bahawalpur city sub-office (which is only a despatch office) there are two deliveries daily except on Sundays when there is only one. At the branch offices there is one delivery daily. In certain villages the postal bags are sent to police stations, where the Deputy Inspector of Police distributes the dak through the village *chaukídárs*.

CHAP. II, H.

Famine.

Telegraph.

The only two postal telegraph offices are at Baháwalpur and Ahmadpur, the remainder being Railway offices.

Section H.—Famine.

There is no record in the State chronicles of the pre-Agency period of the occurrence of a famine in Baháwalpur, nor is there any tradition extant about it. The Dáúdpotras, when they first settled in what is called the Baháwalpur State, betook themselves to the agricultural improvement of the country and dug canals and cleared jungles on both banks of the Sutlej, the Panjnad and the Indus. These rivers were not then tapped above as they are now, and afforded a copious water supply with the result that the *nahrí*, *sailába* and *ábi* cultivation was extensive, and yielded more than could be consumed by a newly settled and thinly populated country. Traditions of the *changá samán* (good seasons) when wheat sold at Rs. 20 a *maní* or 8 annas a maund, and *ghí* at 4 *sers* in the rupee are very common. Continuous good harvests left ample storage for less favourable seasons, and there being no export system on a vast scale as at present, the people were never reduced to starvation in seasons of a general drought, except when refugees from the Rájpútána States flooded the country and affected the whole of the State. Refugees from Rájpútána always swarmed in the State in famine seasons in the pre-Agency period, but nothing is known as to the nature of the relief which they received from the State. The first record of the fact is made by Major (afterwards Colonel) Minchin, Political Agent, in the Administration Report of Bahawalpur State for 1867-68 in the following words :—

"Like every portion of the upper provinces we have been inundated with refugees from Bikáner and Márwár generally,...................... When the Bikáner refugees first entered the State, a committee of the principal merchants of the town with Head Master of the English (Church Mission) School as Secretary, was organised and a grant of six maunds of grain per diem from the State granaries was made over to the committee for distribution in addition to private subscription. Employment was given to every person who applied for it on our public works, roads, station improvements, canals, bridges, etc.; and throughout the State upwards of 25,000 persons, men, women and children have been employed, so that not a single case of death by starvation has occurred, although we are residing in close proximity to the countries which suffered more than any from the drought, Bikáner and Jaisalmer. The benefit was mutual, as our *zamíndárs* do not

CHAP. II, H. — Famine. like working, though they can work famously when forced to do so, so that the Bíkánerís have taken their places completely and been employed on all our public works."

1890-91. In 1890 again a famine occurred in Rájpútána when thousands of Bíkánerís and Márwárís took refuge in the State. They found ample work in clearance and excavation of canals, while the infirm were fed charitably by the Nawáb and by public subscriptions. The demand for grain in Rájpútána and in other parts of India being very great, merchants began to export grain from the State on a very large scale. This drainage told heavily on the masses, and to prevent the impending danger Shaikh Muhammad Nasír-ud-dín, Wazír, with the permission of His Highness the Nawáb imposed a duty of 2 and afterwards of 4 annas per maund on exported grain. This had a wholesome effect in protecting the State against a famine and the duty was subsequently abolished after the danger of a famine was over. 1895-96. In 1895-96 famine again occurred in Rájpútána and the State was inundated by Bíkáner, Jaisalmer and Márwár refugees who found ample labour on the canals. Weak and infirm men and women and children to the number of over 1,500 were daily fed for three months by His Highness Nawáb Sir Sádiq Muhammád Khán IV at different places, *viz.*, Bahá walpur, Ahmadpur, and Dera Nawáb Sáhib. The Hindu and Muhammadan natives of the State also opened poor-houses (*langars*) by subscription, and no deaths by starvation occurred.

1899. In the famine of 1899 more than 40,000 refugees from the Rájpútána States flooded the State and prices in Baháwalpur rose also to famine rate. The Punjab Government moved the State to open relief works and to arrange not to send back the refugees to their countries until the Rájpútána States were prepared to receive them. Thereupon Colonel Grey, Superintendent, proposed to open works of extension of canals and repairs of roads, and relief was given in the following ways:—

(*a*) Rs. 27,000 was spent on the extension of the Sádiqiyah Canal in Minchinábád Nizámat;
(*b*) Rs. 60,000 was spent on the improvement of other canals;
(*c*) Poor-houses were opened at State expense and by public subscriptions all over the State to feed 11,800 paupers;
(*d*) Rs. 94,968 was spent on a new canal in Ahmadpur East called the Baháwalwáh;
(*e*) Rs. 4,00,000 was subscribed by the Nawáb towards the Indian Famine Relief Trust;
(*f*) Rs. 27,000 was spent on the new Fordwáh head; and
(*g*) a syphon over Birchwáh was built at an expenditure of Rs. 25,300.

Moreover, the *zamíndárs* employed other refugees on wages to clear canals for them and Rs. 34,000 were thus expended.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative System and Divisions.

CHAP. III, A.

Administrative System and Divisions.

Relations with the British Government.

The Baháwalpur State is an independent feudatory Native State which first entered into an alliance with the British Government of India early in the 19th century, its relation with the paramount British Power being governed by the Treaties of 21st of February 1833 and of October 5th, 1838, reproduced in *extenso* in Volume 9 of Aitchison's Treaties. The State pays no tribute or *nazrána* to the British Government. It is under the political control of the Punjab Government through the Political Agent for the Phúlkián States and Baháwalpur. Under Articles 3 of the Treaty of 1833 and 7 of that of 1838 the Nawáb of Baháwalpur exercises the full powers of a ruling chief over his subjects.

The Public Service.

The upper division of the State Service consists of two grades of the Council, *viz.*, the Cabinet Council and the General Council, by both of which the Nawáb is assisted in the administration of the State. The members of these councils are appointed by the Nawáb. The Cabinet Council consists of (*a*) the Mushír-i-Ala, (*b*) the Foreign Minister, (*c*) the Mushír-i-Mál, and (*d*) the Adálatí. Matters of exceptional importance are laid before this Council for deliberation. All the ordinary administrative affairs are decided by the General Council, which consists of (*a*) the four Councillors forming the Cabinet Council, and (*b*) the Mushír-i-Fauj (Commander-in-Chief of State forces), (*c*) Mushír-i-Mustaufi (Accountant-General), (*d*) Mushír-i-Támírát, or Public Works Minister, (*e*) Mushír-i-Tasrífát, (*f*) Private Secretary to the Nawáb, (*g*) General Secretary to the Council, and (*h*) Mushír-i-Anhár (Irrigation Minister). The precedence of the Mushírs not included in the Cabinet Council is according to the date of appointment. The decisions of the General Council are in all cases determined by a majority of votes, except measures entailing increase of taxation or of permanent expenditure which cannot be adopted unless supported by a majority of ⅔rds in a full Council. Ordinary meetings of the General Council are held at least once a week, four members forming a quorum. Financial measures, such as those above referred to, or those affecting the budget, can only be dealt with in a full Council. All orders passed in His Highness' name by a minister whether on appeal to the Nawáb, or in the ordinary course of business, are subject to revision by His Highness in Council. Measures involving alterations in law, procedure, taxation, or departmental organization, outlay beyond the sanctioning power

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Administrative System and Divisions.

of an individual minister, increase in permanent expenditure or other matters of importance, economic or political, after being considered and decided in the General Council, are submitted to His Highness for sanction.

Councillors and their departments.

The following is a list of the head and sub-departments of the State with the names of the Councillors in charge :—

Department and Councillor in charge.	Sub-departments under the control of the Head Officer.
Darbár (Mushír-i-Ala) ...	(1) Police. (2) Jails. (3) Medical. (4) Municipalities. (5) Forests.
Foreign Office (Foreign Minister).	(1) Foreign correspondence with Government, British Districts, and Native States. (2) Education Department. (3) Vakils' establishment. (4) State Press.
Mushírat Mál (Mushír-i-Mál).	(1) Revenue Department. (2) Settlement. (3) Domain Lands. (4) Horse Farm.
Sadar Adálat (Aáláti or Chief Judge).	(1) Judicial Department. (2) Registration.
Fauj (Mushír-i-Fauj) ...	(1) Imperial Service Camel Corps. (2) Mounted Rifle Company. (3) Nizám Regiment. (4) Orderly Troops. (5) Band.
Sadar-i-Hisáb or Accounts (Mushír-i-Mustaufí).	(1) Accounts Department. (2) Head Treasury, Baháwalpur. (3) Tahsíl sub-treasuries.
Támírát—Public Works—(Mushír-i-Támírát).	(1) Public Works. (2) Workshops. (3) Steamers. (4) Education (as Director).
Tasrífát—Nawáb's household—(Mushír-i-Tasrífát).	(1) Expenditure on palaces, guest-houses, toshakhána, &c. (2) Medical (The Mushír-i-Tasrífát is also the State Medical Officer and as such is under the Mushír-i-Ala).
Private Secretary to the Nawáb.	(1) Private correspondence of the Nawáb. (2) Tasrífát papers are laid before the Nawáb by him.
General Secretary ...	(1) Supervision of Darbár Office Establishment. (2) Secretary to the State Council.
Irrigation (Mushír-i-Anhár)	(1) Canal construction and repairs. (2) Irrigation.

CHAP. III, A

Administrative System and Divisions.

All members of the State Council below the Mushír-i-Ala, except the General Secretary, have powers of appointing and dismissing public servants in the various departments under them whose salaries do not exceed Rs. 50 per mensem.

Mushír. Ala or Chief Minister).

In addition to his own special departments as given above the Mushír-i-Ala (1) presides at the Council meetings; (2) is the presiding Judge of the Supreme Court; (3) hears appeals from orders of subordinate Criminal Courts sentencing to terms of imprisonment extending to 3 years or less, and also from the orders of Revenue and Civil Courts in suits not exceeding Rs. 1,000 in value; (4) is the chief supervising officer over all departments in the State except the Foreign Department, but in all important executive matters his orders are subject to the approval of the Nawáb; (5) can appoint and dismiss all public servants drawing over Rs. 50 and up to Rs. 100 per month in the State.

Administrative Divisions.

The State is now divided into three Nizámats or districts, and these Nizámats are each sub-divided into three Tahsíls. Each Nizámat is under a Názim (or Collector) subordinate to whom are the Tahsíldárs, assisted by Náib-Tahsíldárs, in charge of each Tahsíl and the Zilladárs, Darogas and Náib-Darogas of the Irrigation Department. The Nizámats and Tahsíls are: –

1.—*Minchinábád.*

(1). Minchinábád.

(2). Nahr Sádiqiyah (or Cholistán). The head-quarters of the Tahsíl are at present Baháwalnagar, but are to be shortly transferred to Sádikganj.

(3). Khairpur Sharqiyah or Khairpur Tánwewáa.

2.—*Baháwalpur.*

(1). Baháwalpur.

(2). Ahmadpur Sharqiyah (or Ahmadpur).

(3). Allahábád.

3.—*Khánpur.*

(1). Khánpur.

(2). Naushahra (formerly called Sádiqábád[1] or Rahímyár Khán).

(3). Ahmadpur Lamma.

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[1] Sádiqábád is a railway station, 11 miles south-west of Naushahra or Rahímyár Khan The Tahsíl was named after the late Nawáb Sir Sádiq Muhammad Khan IV; but the head-quarters of the Tahsíl are at Naushahra, also called Rahímyár Khán. The head-quarters of Nizámats and Tahsíls are all situated on the S. P. and N.-W. Railway lines, except Allahabád and Ahmadpur Lamma, which are about 4 miles away from railway stations Chaudharí and Sádiqábád respectively.

CHAP. III, B.

Section B.—Civil and Criminal Justice.

Civil and Criminal Justice.

Former system.

Prior to the Agency period, *i.e.*, before 1866, the laws in force in the State were partly religious and partly secular. Muhammadan civil suits were referred to the *qázís* as were disputes regarding marriages, divorce, dower (*mahr*), inheritance, &c., but criminal offenders, whether Hindu or Muhammadan, were punished by the Kárdárs and Náibs, or, if their offence was treason against the State, by the Nawáb himself. Hindu suits relating to Dharm Shástra (or Hindu Law) and questions of inheritance, partition, adoption, legacy, *stridhana* (widow's share), &c., were referred to the Brahmans or to the *mukhís* (leading men) of the towns who were always nominated by the Nawáb. The criminal law was not codified and no hard and fast rules existed regulating the punishment for any particular crime except theft or burglary for which the convict (whether Hindu or Muslim) had his hand amputated under the Muhammadan Law, or was required to pay a heavy fine (*chattí*). In the towns most of the magisterial powers were invested in the *kotwáls*. In the mufassil the Kárdárs were given extensive magisterial powers which enabled them to impose unlimited fines with imprisonment in default and even capital punishment. The administration of justice in the State before the establishment of the Agency is thus described by Colonel Minchin :—

> "Under the late Nawáb's rule, all *kárdárs* and their *náibs*, the *kotwáls*, and even *piádás* on Rs. 2 a month, had power to investigate any offences, and inflict fines to any amount, and in default of payment to imprison for an unlimited period. No allowance was made to prisoners, who had to maintain themselves by begging; murder cases were tried by *qázís* and *maulvís*, who only passed a sentence of *qisás* or death on the application of the heirs of the deceased, but generally the murderers managed to escape through the connivance of the guard. When any person of position was tried, the *qázís* dared not inflict punishment; and any *fatwa* could be obtained by payment of a sufficient *nazrána*. On first taking charge of the State I endeavoured to introduce the system formerly in force in Bengal, as laid down in Beaufort's Digest, for deciding cases with the aid of a *qází*, or law officer, who would give a *fatwa*, or finding, and state the Muhammadan Law on the subject. Almost the first trial that I held under this procedure, a Hindu was charged with blasphemy, for having made use of certain improper expressions regarding the Muhammadan faith, in a dispute with a Muhammadan; and on calling on the *qází* for his *fatwa*, he said the only punishment for such an offence was *death*. Great discretionary powers were obliged to be granted in petty offences, which resulted in each Magistrate's doing what was right in his own eyes, with the most astounding differences of opinion on every subject. One officer made it a point of convicting the complainant; and the appeals were so numerous, and complaints everywhere so rife, that I felt that the only thing left was to introduce a separate department, whose whole time should be devoted to judicial matters. Here, as in the Punjab, the Revenue officers had been entrusted with judicial powers, but the Revenue duties were so important that they were obliged to neglect judicial work, with the above result."

CHAP. III, B.

Civil and Criminal Justice.

Reforms.

" In introducing a new department I considered that it would be impossible for me to prepare a code of regulations for their guidance, that could possibly be so satisfactory as the codes laid down by Government for the whole of India, which were all ready to our hand, and which were in force in the adjoining districts, where the people of the State had relations and friends, and large business connections; and as the newly appointed officers had ample leisure at their disposal, it could not be better occupied than in studying the codes, in which everything had been laid down in the clearest manner. The result has been most satisfactory, and I feel assured that the Nawáb when he comes of age will be only too glad to carry on this same system, which is precisely similar to the system pursued in the Native States of Patiála and Kapurthala......"(1)

The old system led to such glaring abuses and confusion that on the establishment of the agency the civil and criminal laws in force in British territory were introduced by Colonel Minchin. This and other changes in the administration elicited the following remarks from the Secretary of State for India in February 1872:—

" The affairs of the Baháwalpur State should be so conducted as to involve no needless break in the continuity of the administration when handed over to its future native rulers, and (he) fears that there is a strong tendency to assimilate not the substance only, but forms of administration too closely to those which prevail in districts which have all along been under our direct Government and in which there is of course no probability of any change occurring."(2)

To this Major Minchin, Political Agent, replied in the following words:—

" We have divided the administration into two distinct branches, the judicial and executive, which is nowhere enforced in British India. The Indian Penal, Procedure and Civil Codes have been introduced because of the immense advantage gained to the Administration by having written Laws and Regulations which can be applied to all classes and where the duties of each officer are clearly defined. The judicial system has been entirely carried out through Native Agency and is partly modelled on the Travancore State in the Madras Presidency. (3)"

Legislation.

A list given below shows the Acts and Regulations enforced in the State. Any new legislative measure or bill proposed to be introduced into the State is recommended by the Adálatí, Revenue Minister or a Member of the Council representing the particular department concerned and laid before the Council, and, if approved by it, is submitted to the Nawáb for his final assent.

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(1) Baháwalpur Administration Report for 1873-74 (para. 4) and 1872-73 (para. 106).
(2) *Vide* Baháwalpur Administration Report for 1872-73, para. 105.
(3) *Ibid* para. 106.

CHAP. III, B.

Civil and Criminal Justice.

Criminal Legislation of the Government of India adopted by the State.

The following Acts of the Government of India have been adopted by the State:—

Act.	Subject.	Date of enforcement.
No. XLV of 1860	Indian Penal Code (1)	22nd May 1870.
No. I of 1871	Cattle Trespass Act	25th July 1871.
No. XXXVI of 1858... ...	Lunatic Asylum Act	16th November 1871.
No. XI of 1878	Arms Act	1st January 1879.
No. I of 1872	Evidence Act	11th January 1881.
No. X of 1873	Oaths Act...	11th January 1881.
No. V of 1861	Police Act	8th October 1881.
No. VI of 1864	Whipping Act	5th June 1889.
No. XII of 1882	Salt Act (3)	9th July 1890.
No. XII of 1880	Vaccination	10th April 1891.
No. XXI of 1879	Foreign Jurisdiction and Extradition Act (4).	18th March 1896.
No. XIII of 1859	Artificers Act	13th October 1896.
No. V of 1898	Criminal Procedure Code (5) ...	29th June 1898.
No. IX of 1890	Railway Act (6)	16th November 1898.
No. VI of 1898	Post Office Act	17th April 1899.
No. XXVII of 1871	Criminal Tribes Act	29th October 1904, Sections 1 to 23.

Special Criminal Acts passed by the State.

The following are the Acts passed specially by the State:—

Legislation.	*Date of enforcement.*
(1). Qánún-i-Muskirát (Opium and Intoxicants).	26th March 1882.
(2). Qánún-i-M'aábir (Ferries) ...	1st April 1882.
(3). Qánún-i-Abkárí (Excise) ...	3rd April 1882.
(4). Qánún-i-Qimár-bází (Gaumbling).	1st September 1882.
(5). Qánún-i-Súd (Interest) ..	28th February 1896 [see Chapter II A.].
(6). Qánún-i-Sankhiya (Arsenic)...	18th August 1898.
(7). Qánún-i-Shikár (Game Laws)	13th June 1899.

(1) With these modifications :—(1). In the case of punishments of imprisonment of either description rigorous and not simple imprisonment is to be given. (2). In crimes under Sections 497 and 498 women are also punished, but with imprisonment only and not with fine. (3). In crimes under Section 223 instead of simple imprisonment, imprisonment of either description may be inflicted. (4). Marriage with a woman within the *iddat* (*i. e.*, before the lapse of 4 lunar mouths and 10 days after the demise of the husband in the case of a widow or before a woman has menstruated 3 times after being divorced in the case of a divorced woman) makes the marrying couple liable to prosecution under Section 496, Indian Penal Code, and the mulla who performed the marriage ceremony liable to prosecution as an abettor in the offence.

(2) In Section 2 of Act VI of 1864, the following amendments were adopted by order of His Highness in Council dated 8th January 1881 : for a first offence whipping, or whipping and imprisonment; imprisonment and fine without whipping; or whipping, imprisonment and fine may be imposed.

(3) Only Section 9 of the Act providing punishment for offenders is in force.

(4) As far as it relates to extradition to, and from, British territory.

(5) But (1) Magistrates of the 2nd class are debarred from trying cases of theft of animals of more than Rs. 20 in value and of theft of property of more than Rs. 50. (2) First class Magistrate can accept or reject a compromise in cases under Sections 497 and 498. (3) In default of payment of fine the convict shall undergo imprisonment for the term imposed by the Magistrate in default, part payment of fine not entitling convicts to remissions of any part of the term of imprisonment.

(6) In early days of the construction of the Southern Punjab Railway, when the Punjab Government had no jurisdiction in the land ceded to the Railway Department, the State exercised criminal jurisdiction over the Railway line within its borders, but in 1899 the jurisdiction was ceded to the Multán District.

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Civil and Criminal Justice.

Civil and Revenue Acts of British India adopted in the State.

The following Civil and Revenue Acts of the Government of India have been adopted by the State :—

No. of Act.	Subject.	Date of enforcement.	Remarks.
Act VII of 1870 ...	Court fees	30th April, 1870...	With the modification that in suits the Court-fee charges are fixed at 10 per cent. and in execution of decrees at 5 per cent., no process fee being separately charged.
Act XIV of 1882 ...	Civil Procedure Code	30th April 1874.	With slight modifications embodied in the Law of Interest.
Act IV of 1872 ...	Punjab Laws Act ...	11th January 1881.	
Act IX of 1872 ...	Law of Contract ...	Do.	
Act I of 1877 ...	Specific Relief Act .	Do.	
Act XV of 1877 ...	Limitation Act ...	Do.	
Act II of 1879 ...	Stamp Act ...	Do.	
Act L of 1858 ...	Concerning Minors ...	15th March 1883.	Superseded by Act VIII of 1890.
Act XXV of 1858 ...	Guardians and Wards	Do.	Do.
Act IX of 1861 ...	Property of Minors ...	Do.	Do.
Act XXVII of 1860.	Certificate of Inheritance.	Do.	Superseded by Act VII of 1889.
Act X of 1865 ...	Inheritance	Do.	
Act XV of 1875 ...	Amendments of the Punjab Laws.	28th November 1885.	
Act VI of 1888 ...	Modifications in the Law of Interest (Act 19 of 1883).	29th September 1890.	With slight modifications embodied in the Law of Interest.
Act XXV of 1899 ...	Modifications in the Punjab Courts Act.	19th August 1900.	Section 6 only is enforced,
Act III of 1877 ...	Registration	Do.	
Act XXXIII of 1871	Revenue Act	Do.	Acts XVI and XVII of 1887 not being in force excepting Section 14 of the latter (regulating limitation for appeals in Revenue Courts).

Special Civil and Revenue Acts and Rules in force in the State.

Besides the above other special rules and regulations having the force of law in the State are given below :—

(1). Baháwalpur Civil and Military Service Code; came into force on the 1st of July 1903.

(2). Revised Municipal Code (with new bye-laws and amendments).

(3). Jail Manual, in which the Punjab Jail Manual is mainly followed.

(4). Employment Rules; came into force in January 1900 for competitive Examinations (Judicial and Executive).

(5). Chaukídárí rules (like those in the Punjab); were adopted on 1st April 1876.

(6). Taqáví Rules, framed on 19th May 1899.

(7). Code for the regulation of leases of land.

(1) Rules for the lease of *nahrí* and *bárání* lands were first issued in 1871 by Major Grey, Political Agent. New rules were compiled in 1889 which were revised in 1892 and again in 1895. In 1899 rules for the lease of *cháhí* lands were framed. All these rules were revised and finally collected in the form of a "Code" in 1900.

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Civil and Criminal Justice.

Extradition.

Extradition of criminal deserters from Imperial Service Troops from British territory is regulated by Act XV of 1903 for Sections of the Indian Penal Code specified in the schedule of the said Act; but with the District of Dera Ghází Khán extradition is also allowed in cases under Section 498, Indian Penal Code; and with Bíkáner under the following sections of the Indian Penal Code: Sections 230 to 263, Sections 299 to 304, Sections 307—310 and 311, Sections 312 to 317, Sections 323 to 333, Sections 347 and 348, Sections 360 to 373, Sections 375 to 377, Sections 378 to 414, Sections 435 to 440, Sections 443 to 446, Sections 464 to 468, Sections 471 to 477. Reciprocal arrangements exist for extradition of criminals from the State to British territory and Bíkáner, and *viace versâ.*

Extradition proposed with Jaisalmir.

Numerous raids have been committed by the Jaisalmer people in Bahâwalpur territory during the past six years and to prevent these a detachment of the Imperial Service Camel Corps had to be sent every now and then to the Frontier posts. The Baháwalpur Darbár has, however, proposed the adoption of extradition rules between the two States.

Judicial and Revenue powers of Public Servants in the State.

Civil, Revenue and Criminal powers of the Public Servants in the State are as given below:—

Public Servaut.	Powers.
Mushír-i-Ala	Described above.
Mushír-i-Mál	Revenue powers similar to those of a Commissioner in the Punjab.
Adálati or Chief Judge ...	Sessions and Divisional Judge.
Názim	Collector, 1st grade (Revenue Department), Superintendent of Irrigation with powers of inflicting unlimited fines, also special Magistrate with powers to try criminal cases under Sections 176 and 188, Indian Penal Code, and Sections 109 and 110, Criminal Procedure Code. Criminal powers under these sections are not conferred on any other Magistrate in the Judicial Department.
District Judge	Powers of a District Judge and District Magistrate as defined in Civil and Criminal Procedure Codes with the exception of the above-mentioned Civil Powers given only to Názims.
Munsif	Munsif, 1st class, in Civil, and Magistrate, 1st class, in Criminal cases as defined in Civil and Criminal Procedure Codes with the exception mentioned above.
Tahsildár	Assistant Collectors, 2nd grade, with power to try revenue cases of a value not exceeding 500 rupees.

No other public servants have any powers in Civil, Revenue or Criminal matters except the Private Secretary to the Nawáb, who exercises the powers of a Magistrate, 2nd class, in His Highness' Camp.

(1) Circular No. 11 of Political Agent's office, dated 5th January 1872 which came into force on 14th April, 1873.

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Civil and Criminal Justice.

Procedure of appeal, revision, &c.

Judicial appeals from the orders of the Chief Judge and revenue and miscellaneous appeals from the orders of the Mushír-í-Mál and other heads of Departments lie to the Supreme Court of appeal or Adálat-í-Ala constituted in January 1905, which consists of three members: *viz.*, the Mushír-í-Ala, the Foreign Minister, and the General Secretary. Appeals lie from the orders of the Mushír-í-Mál and the Chief Judge only in cases originally decided by them, or in those in which their orders reverse those of their subordinates; when their orders confirm the orders of the Subordinate Courts no appeal lies. His Highness the Nawáb may, however, be moved to call for files from any Court for revision, or he may do so of his own motion. Such appeals and applications for revision are laid before the Nawáb by the Mushír-í-Ala. All orders of the Supreme Court in civil, revenue and criminal cases are subject to the sanction of the Nawáb. Appeals from the orders of the Tahsíldárs lie to the Názims; and from the orders of the Názims in revenue matters to the Mushír-í-Mál; in criminal cases decided under the Criminal Procedure and Indian Penal Codes to the Chief Judge; and under the Irrigation Department to the Mushír-í-Anhár. Appeals from the orders of the Munsifs both in civil and criminal cases lie to the District Judges, except an order in a criminal case which inflicts a punishment of more than six months and an order in a civil suit the value of which exceeds Rs. 500, both of which are referred on appeal to the Chief Judge. Appeals from the orders of the District Judge lie to the Chief Judge, except orders in civil suits the value of which exceeds Rs. 5,000 and criminal judgments which inflict punishments of more than 4 years which are appealable to the Adálat-í-Ala.

District Judges and Munsifs.

The District Judges are three in number and one is stationed at the headquarters of each Nizámat. The eight Munsifs are stationed at Minchinábád, Khairpur, Baháwalpur, Ahmadpur East, Allahábád, Khánpur, Rahímyar Khán (Naushahra) and Ahmadpur Lamma.

Redemption money (Iwzána or Máwiza).

In lieu of imprisonment under the Indian Penal Code or any other local or special law, except under Sections 395 to 398, Indian Penal Code, offences against the ruler of the State and capital sentences under Section 302, convicts can be released from jail by the payment of a sum ranging from Rs. 20 to Rs. 300 per month, according to their means. Redemption money, however, cannot be accepted from habitual offenders or those whose release endangers the public safety. The Chief Judge alone has the power to accept redemption money in lieu of imprisonment, subject to the sanction of the Nawáb, obtained through the Mushír-í-Ala.

Common offences.

The most frequent offences in the State are those relating to the abduction of women and cattle theft.

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Civil and Criminal Justice.

Pleaders not allowed.

Barristers and pleaders have never been admitted into the State Courts, the idea being that their admission would tend to increase litigation and impoverish the people. Principals are not allowed to appear in Courts by agents unless such agents are near relations, or are agents of not less than a year's standing, and even then they can only appear on the ground of their principal's infirmity or incapacity.

Petition writing.

The method of writing petitions differs from that of the Punjab. Each Court has attached to it a petition-writer, who is paid a fixed salary. The scale of fees charged for writing petitions, &c., is given below :—

		Rs.	A.	P.
1.	Appeal and rejoinder	1	0	0
2.	Revision, review and rejoinders	1	0	0
3.	Application against the proposals of arbitrators	0	8	0
4	Application recording the arbitrators' findings	0	4	0
5.	Civil suits to the value of Rs. 50	0	2	0
6.	Civil suits above Rs. 50	0	4	0
.	Miscellaneous applications in civil and judicial suits ...	0	2	0
8.	Commissioner's report	0	2	0
9.	Translations and copies } Annas 3 up to 200 words : and one anna for			
10.	Deeds (of all kinds) } every additional 100 or fraction of 100 words.			
11.	Acknowledgments and receipts	0	1	0
12.	Recognizance	0	3	0

These fees are credited to the Department concerned.

Registration.

There is no separate Registration Department, nor are there any Honorary Sub-Registrars as in the Punjab. Registration is carried on by the Judicial Department without extra pay. The Chief Judge acts as Chief Registrar, the District Judges as Registrars, and the Munsifs as Sub-Registrars. For statistics, see Table No. 37, Part B.

Trial o bad characters (Dera Ghází Khán and Baháwalpur).

To prevent crime on the border of Dera Ghází Khán, the State has agreed with the Deputy Commissioner of that district that the Assistant Commissioner of Rájanpur and the Názim of Khánpur shall meet twice a year for the *gardáwari* of bad characters. Trials of bad characters of either jurisdiction under Section 110 of Act V of 1898 are held by both these officers sitting together, the offenders of the State being tried by the Magistrate of the State when the evidence for the prosecution is produced by people of the British district, and the offenders of Dera Ghází Khán District tried by the Rájanpur Magistrate when the evidence is produced by the State *zamíndárs*, &c. A similar arrangement exists between the Minchinábád Nizámat and the Montgomery District and is being proposed with Bíkáner.

Foreign Department.

The Foreign Minister's functions are described in the table given above. He has the following officers under him :—

(1) The *Vakíl* in attendance upon the Political Agent, Phúlkián States and Baháwalpur ; and

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(2) The *vakils* appointed to the districts of Ferozepore, Montgomery, Multán, Dera Ghází Khán and Sukkur (in Sind), the Rájanpur sub-division, and the capital city of Bíkáner.

Mushírat-i-Mál (Revenue Department.

The Mushírat-í-Mál was first established by Colonel Grey, Political Agent, in November 1879, after the abolition of the Nizámats referred to in Section B., Chapter I. The Mushír-í-Mál (Revenue Minister) exercises revenue and executive functions similar to those of a Commissioner in the Punjab, but he has no authority over the Police. He has under him a large office, the total annual expenditure on which amounts to Rs. 22,478, and the following departments :—

(*a*). *Land Revenue.*—This consists of 3 Názims, 9 Tahsíldárs, 9 Naib Tahsíldárs, 1 District *kánungo*, 9 Office *kánungos*, 34 Field *kánungos*, and 359 *patwárís* (see Table 33, Part B) as well as *zaildárs* and *lambardárs*.

(*b*). *Settlement.*--In the Ubha Tahsíls (*viz.*, Minchinábád, Cholistán and Khairpur) Settlement operations began in 1904, and are now in progress. The Mushír-í-Mál is Settlement Officer, and under him is an Assistant Settlement Officer, a Superintendent, two Deputy Superintendents, 22 *gardáwars* and 100 *muharrirs*, besides the permanent establishment of *patwárís*.

(*c*). *Domain Lands.*—The domain lands (or the estates which are the personal property of His Highness the Nawáb) are managed by the Mushír-í-Mál with the aid of the Názims and Tahsíldárs.

(*d*). *Horse Farm or Stud.*—The working of the Horse Farm is described in Section A of Chapter II. The establishment consists of a *Sarparast* (Superintendent), 9 *Ahlkárs*, and 27 menial employès. The total annual expense of the Stud establishment for the year 1903-04 was 3,204. The large area of land attached to it affords grazing for the animals, but most of it is annually leased on *aml khám*, or contract, to cultivators, and is a source of income to the State. The area of the farm (*lohra*) is as follows :—

Area in bigahs.	*Cultivated.*	*Uncultivated waste.*
24,785	5,316	19,469

The following table shows the income and expenditure of the Stud under the four different heads for 1903-04 :—

Sources.	Income.	Expenditure.	Gain.	Loss.
	Rs.	Rs.	Rs.	Rs.
Stud income ...	7,317	3,397	4,220	...
Aml khám	20,033	4,065	15,968	...
Serís (pasture grounds).	584	447	137	...
Gardens	210	243	...	33
Total ...	28,144	8,150	20,325	33

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Land Revenue.

Section C.—Land Revenue.

Classification of villages by forms of community and tenure.

The following table shows the numbers of villages held in the various forms of tenure:—

Tahsíl.	Zamindari.		Pattidari.		Bhayachára.	Others.
	Málkiyat wáhid (single ownership).	Bilijmál (more than one proprietor).	Perfect.	Imperfect.		
Minchinábád and Cholistán Tahsíls.	19	67	18	9	244	...
Khairpur	9	9	31	21	126	...
Baháwalpur	...	...	..	...	101	4
Ahmadpur	...	...	...	...	121	...
Khánpur and Allahábád	...	1	...	...	101	2
Naushahra and Ahmadpur Lamma.	...	...	...	...	132	8
Total ...	28	77	49	30	825	9

Classification of communities and tenures of villages according to the amounts of revenue paid by each.

The table given below gives a further sub-classification according to the amount of revenue paid by each village:—

Description of villages.	Tenure.	Tahsils.						
		Minchinábád and Cholistán.	Khairpur.	Baháwalpur.	Ahmadpur.	Khánpur and Allahábád.	Naushahra and Ahmadpur Lamma.	Total.
Villages paying Rs. 5,000 to Rs. 50,000.	Zamíndárí	...	...	...	...	...	...	...
	Pattidárí Bhayachára	...	2	...	3	10	7	22
Villages paying Rs. 100 to Rs. 5,000.	Zamíndárí	52	13	...	..	...	...	65
	Pattídárí Bhayachára	235	170	98	116	91	125	835
Villages paying less than Rs. 100.	Zamíndárí	34	5	...	...	1	...	40
	Pattídárí Bhayachára	36	6	3	2	...	...	47
Villages on leases without right of ownership.	...	...	...	1	...	1	3	5
	Total of villages paying revenue.	357	196	102	121	103	135	1,014
Villages paying rent in kind but no revenue.	...	...	...	3	...	...	...	4
	Grand Total	357	196	105	121	103	135	1,018

The accuracy of the figures for *pattídárí* and *bhayachára* villages are rather doubtful. It is in most cases difficult to class a village under any one of these recognised tenures. *Pattídárí* imperfect and *bhayachára* are only one form of tenure, but the settlement nomenclature has classed under the former head tenures in which share-holders descended from a common ancestor preponderate, and under the latter head tenures in which possession, and not ancestral descent, is the measure of right and liability, or in which there are more share-holders of various tribes than share-holders descended from a common ancestor. *Zamíndárí* villages exist only in the Minchinábád and Khairpur Tahsíls, mostly on the Fordwáh Canal, founded by settlers who received grants from the State. In the Lamma Tahsíls where cultivation is comparatively old and the communities very numerous *bhayachára* tenure is the rule, though *pattídárí* villages owned by single families are also numerous. As a whole the shares are comparatively large and the number of

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Classification of communities and tenure of villages according to the amount of revenue paid by each.

share-holders is not so excessive as in the adjoining districts of the Punjab. In Khánpur Tahsíl, however, there are holdings which owing to the operation of the Muhammadan Law and other causes are owned in most confusingly minute shares. In the Cholistán Tahsíl almost all the villages are held on *bhayachára* tenure, and sole ownership of villages does not exist except in the case of Munyánwálí and Miyánwálí villages, which have the largest area of all the villages of the Tahsíl. The majority of the villages of the Cholistán Tahsíl were founded by the Sikh and Márwarí Bishnoí settlers who received lands on lease in large groups of share-holders. They are called *biswadárs*, a term introduced into the State by them: each estate is divided into hundreds of *biswas*, but generally it is not partitioned and remains the joint property of the various *biswadárs*. The *biswadárs* who are present in the village cultivate the undivided lands and enjoy the whole produce of the cultivated area to the exclusion of the absent *biswadárs*, who, however, are still liable for their shares of the State demand.

Common lands.

Before 1866 the area irrigated by a well or by canals was in most cases the unit of proprietory right: all other lands belonged to the State. But pasture grounds close to the cultivated areas were also regarded as forming part of the estates. These and other wastes for which the villagers agreed to pay the usual revenue rate on such lands were entered as *shámilát deh* in the State revenue papers when the boundaries of villages were demarcated in accordance with the British system of settlement initiated by Colonel Minchin, and have ever since been recognised by the State as the village common lands.

The Rohí tracts.

A greater part of the Rohí of Khairpur and almost the entire Rohí tract of all other Tahsíls, is State property. These tracts are sparsely inhabited by communities thinly scattered here and there, mostly consisting of the Búhar, Rathor, Pirhár, Varyáh, Jat (t soft), Náik, and Menghwál tribes. They have no large habitations but live in hamlets (*jhoks*) on the natural tanks (or *tohbas*) in which rain water is collected. These people are either cattlebreeders, goatherds, carriers of traffic between the Rájpútána States and Baháwalpur, or makers of barilla (*sajjí*) as tenants to the State contractors. As a rule they only pay grazing dues (*tirní*) to the State. When, however, there is sufficient rainfall in the Rohí, they cultivate vast areas of lands and pay revenue for them.

Localisation of predominant communities.

In the Cholistán Tahsíl Barár, Bhullar, Gil and Mán Sikhs and Bishnoís preponderate; next to them come Wattús and Joyas. In the Minchinábád Tahsíl Wattús form the bulk of the agricultural population, owning entire villages or parts of villages on the Sutlej from Qáimká to Chakkoka. The Joyas and Chishtís are most numerous beyond Chakkoka, especially along the Sutlej from Láleká to Luddan in Khairpur Tahsíl. About Shahr Faríd *thána* the Mahávrí Kharls or Sáhibzádas are owners of lakhs of bighas. Near Hásilpur and Khairpur the Dáúdpotras and

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Land Revenue.

Aráíns, and in Baháwalpur Tahsíl, Channars, Dánwanjs, Aráíns, Dáúdpotras, and Kulyárs are most numerous. In Ahmadpur Tahsíl Ghallús, Sayyids, Arbís, Wárans, Langáhs, Baloches, Búhars and Náichs; in Khánpur and Allahábád Baloches, Dáúdpotras, Lárs, Cháchars, Máchhis, and Siyáls, and in Naushahra and Ahmadpur Lamma, Bhuts, Baloches, various septs of the Sammas, Indhrars, and Máchhís form the largest agricultural communities.

Customary law of inheritance.

Customs and usages regarding matters of inheritance and enjoyment of landed property, &c., were recorded in the Settlement *Wájib-ul-arz* according to the statements of the representatives of the various village communities in the Ubha and Lamma. The law in force in the State directs the Courts to follow local custom as given in the *Wájib-ul-arz* and, failing that, the Muhammadan or Hindu Law, except in cases where these have been superseded by other laws adopted in the State. As a general rule all sons succeed equally, and succession is regulated *per capita* (*pagwand*) and not *per stirpes* (*chúndawand*). Widows among both the Hindus and Muhammadans succeed on a life-tenure if they have no sons and receive maintenance only if they have sons. In practice the widow of a brother or agnate is never permitted to inherit her husband's share but is only allowed maintenance, and that only in case of her not marrying another husband (*haqq-wich baithan*). The *chúndawand* rule of succession exists only in certain *Sayyid* families and in the *Gadhoká* sept of the *Wattús*. A widow of any tribe enjoying a life-tenure of the property of her husband is entitled to alienate a part thereof for reasonable needs and is not fettered closely by the claims of the agnates. Among a majority of the Muhammadan landholders the daughters, in the absence of sons, either inherit the whole property of the father or divide a fair proportion of the property with the male relations of the deceased. This proportion varies in different localities.

Riparian customs.

In 1850 the Board of Administration agreed to observe the deep stream (*Daryá bannán, dhár kalán, hadd Síkandarí*) as the boundary between the State and the British districts of the Punjab. This deep-stream rule remained in force till 1860, when the modified deep-stream rule began to be observed on the Indus, under which identifiable land (*chakkar, dona, toka,* or *tilára*), carried away by avulsion, was to remain the property of the original proprietors, although separated from the main estate by the deep stream.

"The consent of the Baháwalpur State," says Colonel Grey, "was not obtained: indeed the letter of Nawáb Baháwal Khán I. to the Punjab Government, with the Native Agent's report of 29th January, 1863, expressly refuses the avulsion rules."(1)

(1) *Extract of the last para. of a letter from Nawab Baháwal Khan IV. forwarded to the Punjab Government with the Native Agent's endorsement of 29th January,* 1863 : "In the orders of the Financial Commissioner and the Lieutenant-Governor, the boundary of the jurisdiction of both Governments was stated to be the main river—defined as the channel followed by steamers. In all conterminous districts of the British Government this has always been the practice and the Baháwalpur Government prefers to maintain this ancient 'deep-stream' rule.

In 1871 Captain (now Colonel) Grey moved the Punjab Government that the 'deep-stream' rule of jurisdiction should apply also to Dera Ghází Khán (on the Indus). This view was also held by Mr. (afterwards Sir) Robert Egerton, Financial Commissioner. But Colonel Grey was ordered to carry out the 'avulsion' rule in concert with the Settlement Officer of Dera Ghází Khán and the result was reported in Mr. Fryer's letter No. 74 of the 4th March, 1872, forwarded to Government with the Financial Commissioner's letter No. 488 of 22nd May 1872. The arrangements reported were approved by Punjab Government on 24th October 1872. It can be seen from Mr. Fryer's lettter that Captain Grey's object was to prevent the Baháwalpur State from being cut off from the river: "Lines should be drawn north and south of each *chakkar* from fixed points and no accretions on either side of these lines should be allowed to be gained by any *chakkar*. The object of this rule was to prevent the elongation of a *chakkar*, the final result of which elongation might, as Captain Grey pointed out, eventually be to shut off the Baháwalpur State entirely from its river frontage." Captain Grey accepted the 'avulsion' rules for the maintenance of rights of property only as accepted by Nawáb Baháwal Khán IV., but like him he could not admit that jurisdiction followed property. He therefore asked Government for an exchange of territory to maintain the Baháwalpur jurisdiction up to the main stream. In his letter of 24th August 1872 he wrote:—"I earnestly request the Lieutenant-Governor's attention to the infinite trouble and annoyance to British Officers and the heartburning and other evils resulting on the avulsion rules on the Indus. These are now appearing on the Sutlej where till the recent introduction of the rules all went smoothly. A Settlement under the 1860 rules has just been arrived at by myself and the Settlement Officer of Dera Ghází Khán of the disputes of 6 years standing on the Indus. The result has been so disastrous to the State in the entire loss of river frontage, that no Political Officer in charge here could in justice to the State accept such a result, and I am just about to lay before Government the

"The reason is that, as both Governments are one it is indifferent whether twenty villages go to one side or five to the other—the interests are common. But, in the new practice adopted by Mithankot, there is daily annoyance, and more and more may be expected. The remedy lies with the Lieutenant-Governor. Of course proprietary rights should be maintained; the present objection is not to that but to the claim of jurisdiction by the Mithankot officials.

"All these cases have arisen out of that of Kachí Chohán. The real point at issue in all of them is one only, *viz.*—Shall the Baháwalpur jurisdiction be exercised, according to the ancient 'deep-stream' rule, over lands transferred bodily by change of the river's course from the British jurisdiction: shall the deep stream limit jurisdiction on both sides; or shall the jurisdiction of British officials follow lands transferred to the Baháwalpur side?

"Therefore I send all the Kachí Chohán papers to you "(the Native Agent) "for reference to Government. You should inform me what is settled thereon for the maintenance of ancient custom, the protection of rights, the welfare of the people, the prevention of daily quarrels, and for my satisfaction."

Endorsement by the Native Agent.—"I submit, for orders of the Secretary to Government, the papers and *parwana* received from the Nawáb of Baháwalpur; and I beg to state that the Baháwalpur Government desires to maintain the 'deep-stream' rule as the boundary of the Governments."

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resolutions of a committee of the chief officers of the State passed upon this subject."

The resolutions referred to above were submitted to the Punjab Government but the proposal for exchange of territory was not accepted. In January 1873 Mr. Robert Cust supported the deep-stream rule and suggested its adoption in the case of Baháwalpur State in a Memorandum.(1) However, the 'avulsion'

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(1) The Memorandum runs as follows:—In the letter of the Government of India, dated 24th August 1860, and affirmed by the Secretary of State for India, January 16, 1861, a principle of Riverain Law is laid down that appears open to question, as being—

I. Contrary to the Common Law of the Province, or rather of the great Indus Basin,

II. Contrary to the order of the Government of India issued in analogous cases in the great Ganges Basin, and

III. Contrary to obvious expediency.

The point is this—a distinction is drawn betwixt cases of accretion of new land, and Avulsion and Transfer of existing tracts of land. It is admitted that in *both* cases the rights of the proprietor remain intact, if susceptible of identification—but it is ruled, that while in the former cases the jurisdiction is transferred, in the latter the jurisdiction follows the lands, as an instance of which we have a portion of the Dera Ghází Khán District separated from its parent district by the broad stream of the Indus, which at some seasons of the year can only be crossed in eight or ten hours.

I. What is the Common Law?

In the History of the Punjab (attributed to the father of the accomplished Secretary to the Government of the Punjab) volume I, page 154, we have a quotation from Captain Murray's well-known work.

"In the case of lands cast by the change of the stream from one side to the other, *though one Chief gains, and the other loses*, yet it is customary to preserve the rights of the zamindar."

The "Deep stream" was the received boundary in all such cases.

My attentaion having been greatly drawn to such cases during my twenty years of service in the Punjab, in districts bounded by the Jumna, Sutlej, Beas, Ravi and Chenab, I laid down the principle broadly in my decision in the Baháwalpur case of 1860, and was much surprised, that the order of the Government of India should have arrived in a contrary sense. Those orders were signed by Sir C. Beadon.

I felt satisfied that there was some mistake, and accordingly laid down the principle again distinctly in my Manual of Revenue for the Punjab, page 127, in order that the point might be well considered again.

II. But it so happened, that when I became Member of the Board of Revenue of the North-West Provinces, I found this same point brought prominently forward in case betwixt the District of Ghazipur and the Province of Bengal, and the District of Azimgarh and the Province of Oudh.

Sir Cecil Beadon was Lieutentant-Governor of Bengal, and Mr. Robert Davis, now Lieutenant-Governor of the Punjab, was Financial Commissioner of Oudh.

I opened out the whole subject again on its merits, and being supported by my Lieutenant-Governor, the case came before the Government of India, and it was decided in 1867 that, *whenever a Navigable River shall be the Boundary of any District or Province the Deep stream of such river* shall be the limit of the jurisdiction of all riparian public servants, and Notifications were issued by the Government of India under 28, Victoria, Chapter XVII, Section 4, to that effect.

The correspondence will be found in the published Proceedings of the Government of North-West Provinces of July, October 1867, January 1868, May 1868, and the procedure is carefully laid down in the Circular of the Board No. 16 of August 12, 1868.

The Deep stream was declared to be the boundary of Provinces, Districts, and Divisions and *á fortiori* in the absence of treaty stipulations, the rule must apply to cases where a river divides British India from a Native Independent State.

III. And upon ground of expediency it must needs be, that this rule should be enforced. The case of Baháwalpur and Dera Ghází Khán is an extreme case, but what can be more contrary to the first principles of good administration of Civil and Criminal Justice, Police and Revenue than the circumstance of a portion of a District being divided from the District Offices, and no doubt from the nearest Sub-Collector, the nearest court of justice, the nearest police station, by one of the largest rivers in the world?

The Deputy Commissioner of Dera Ghází Khán cannot be able to exert any authority whatever in his trans-Indus villages, can rarely be able to visit them, to summon a witness from these villages would be an act of oppression. The tract will become a kind of Alsatia for refugees from the Baháwalpur villages.

Another important consideration is the police of the great river Indus—there should be no risk of a divided or doubtful jurisdiction of the Riparian States. Anything more unsatisfactory, or possibly dangerous, in the event of river piracy becoming fashionable cannot be imagined. The Dera Ghází Khán authorities could have no certain knowledge of

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rules were put in force in 1872-73 in the case of all other rivers on the Baháwalpur border and remained in practice till the demarcation of permanent boundaries. The question of a permanent boundary proposed by Government came into consideration in the beginning of the year 1899. After some preliminary correspondence, the Hon'ble Mr. J. Wilson, Settlement Commissioner, Punjab, met the Wazir of Baháwalpur to discuss the problem. The result of the discussion was a number of Preliminary Recommendations drawn up on 2nd January 1900, and agreed to by both officers. Paragraph 10 of these Recommendations contains the conditions on which the Darbár consented to the laying of the fixed boundary. The main point contained in these conditions was that the Baháwalpur Darbár could agree to the scheme only in case full and unrestricted powers were given to the State in respect of access to river water and of *mír bahrí* (ferry tolls). The former was intended to obviate any possibility of danger to the State irrigation. The Hon'ble Mr. Wilson came to Baháwalpur a second time on 31st March 1900 for a further discussion of the subject and again admitted the soundness of the State's claim to powers of access to river water and reported on the subject to Government. The question of the fixed boundary was finally decided on 2nd September 1900, in a meeting at Simla, in which, on behalf of the Baháwalpur Darbár, Colonel Grey, Superintendent, accepted the fixed boundary scheme provided the proposed Minor Canals Bill, Sections 27, 30, and 34 of which were supposed to satisfy the requirements of the State in this direction, was passed into law. But, later on, it was considered that these sections of the Minor Canals Bill did not satisfy the State demands and that the bill should include further provisions to meet the situation. The matter is still pending before Government, but the fixed boundary has since been demarcated on the entire Baháwalpur-Punjab border, except in the case of a few areas where disputes are still undecided.

Zaildárí and lambardárí system.

The *zaildárí* and *lambardárí* system was introduced into the State by Colonel Minchin in 1875. The *zails* were established, as far as possible, in accordance with the tribal distribution of the people. Colonel Minchin thus described the system in the Baháwalpur Administration Report for 1875-76: "I have adopted Mr. Prinsep's plan of having a *lambardár* to each village, and a *zaildár* in charge of a group of from 3 to 4 villages. I have found the system to answer admirably, especially as regards canal clearances. These village officers are in fact assistants to the revenue officials in all revenue matters and to the police in criminal proceedings; and, as the Tahsíldárs are the heads of the police in their own districts, there is no clashing of the authorities, and both departments benefit from the local

what was going on in their trans-Indus villages—the Baháwalpur authorities would have no power of interfering—supposing by the caprice of the river a few Baháwalpur villages were to be left on the Dera Gházi Khán side, and become a nest of thieves and river [illegible] what should we say then?

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knowledge and influence of these village officers. Five per cent. is levied as an addition to the State demand, of which one per cent. is paid to the *zaildárs*, and two per cent. each to the *lambardárs* and *patwárís*." Each village has at present one or more *lambardárs* according to its status. Their fees are the same as those which were fixed by Colonel Minchin. The *zails* now consist, in many cases, of more than 20 villages. The duties of *lambardárs* and *zaildárs* are the same as in the Punjab. They are bound not only to collect revenue and assist in the prevention and detection of crime but also to assist the *zaildárs* and *dárogas* of Irrigation Department in the general clearance of canals. In this State, however, owing to the predominance of big landowners owning land in several villages, a large number of the *lambardárs* hold *lambardárí* in various places and are necessarily absentees. There are others who have substitutes to work in their places. The agents (*mukhtárs*) chosen are generally *kutánas* (sweepers), *mírásís*, or *páolís* (weavers) who always fail to perform their duties. Most of the *zaildárs* also have their agents, much to the detriment of State work. In certain villages such as the villages on the Sádiqiyah Sharqiyah Canal and in thickly populated villages in other Tahsíls, the position of a *lambardár* is valued; in others it is regarded a burden. In villages where *lambardárí* is profitable, widows of the deceased lambardárs succeed their husbands and have *sarbaráhs* to perform the required duties. Fuller details of the number of *lambardárs* and *zaildárs* will be found in Table 33 of Part B.

Patwárís and girdáwars.

Trained *patwárís* and *girdáwars* were first appointed by Colonel Minchin in 1867. The duties of the *patwárís* and *girdáwars* are the same as in the Punjab. In the State, however, the number of *patwárís* is smaller than is necessary. All the *patwárís* before 1898 knew only the old system of measurement, *viz.*, the *shist patrí* or triangulation measurement system. In 1898, however, a school for training *patwárís* was started in Baháwalpur and placed under two competent and qualified *girdáwars* whose services were secured from the Punjab. In less than 2 years a majority of the old *patwárís* and apprentices were put through a course of training in the square measurement system and the new scheme of studies prescribed for *patwárís* in the Punjab. *Patwárís* and apprentices to the number of 60 were sent in a batch to the school for a period of three months, after which a regular examination was held and certificates were granted. The successful *patwárís* did the measurements of the second regular settlement of the Lamma Tahsíls on the square system and did it very well. A large number of the existing *patwárís* are still untrained. The scale of pay of the *girdáwars* and *patwárís* is—

		Grade 1st.	2nd.	3rd.
Girdáwar	Rs.	30	25	20
Patwárí	„	14	11	9

For a list of the number of *girdáwars* and *patwárís* see Table 33 of Part B.

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Chaukídárí system.

The *chaukídárí* system is also one of those institutions which the British Agency introduced into the State. Villages of some size and importance have more than one *chaukídár*; small ones, which are contiguous to each other, often have one common *chaukídár*, but in a majority of cases each village has a separate *chaukídár*. The number of these village servants in each Tahsíl is given in Table 33 of Part B. The ordinary pay of a *chaukídár* is Rs. 3 per mensem. In each Tahsíl there are also a number of *dafadárs*, who are allowed Rs. 5 per mensem from the *chaukídára* fund. They have to supervise the work of the *chaukídárs* and are held responsible for this in their respective *iláqas*. Payment to *chaukídárs* and *dafadárs* is either made direct by the *zamíndárs* or by the Tahsíldár; a cess is levied for this object on the inhabited houses of the village. Widows, *fakírs*, *Brahmans* and *Sayyids* (who do not own lands in a village) are exempted from the payment of this cess.

Fiscal history.

The culturable area of the Baháwalpur State has always been practically confined since ancient times to the comparatively narrow strip of low-lying land between the rivers and the Cholistán or desert. Cultivation was found only in a few ancient settlements such as Uch, Jajja, Bhutta Wáhan, Pattan, Shaikh Wáhan, Kháí Bodla, Sarwáhí, Mau, Mahnd, etc., and the rest of the tract given up to pasture. As there were no canals, cultivation was entirely dependent on the inundations from the rivers or upon rain. Under these conditions little care was bestowed upon agriculture and cattle-breeding was the chief industry. Wherever land capable of cultivation was thrown up by the river, people settled on it, building temporary huts to live in but forming no permanent settlements. Such permanent villages as existed were mostly within the borders of the Cholistán beyond reach of floods. The fiscal history of the northern part of the State is connected with that of Multán, that of the southern with Sindh. In the period of the Langáh Kings of Multán, a great impetus was given to the colonization of the country on the banks of the Haryárí[1], as it is called in Minchinábád and Khairpur, or the Tarukrí, as it is called in Ahmadpur and Khánpur, which was possibly a canal taken out of the Sutlej or, more probably, the old bed of that river. On it many people from the country round Multán and Bhatiána (now Hissár) settled as cultivators. The Langáh Kings also constructed a canal called the Qutbwáh near Uch. Very little is known of the revenue system of the period. The only meagre information of an authentic nature is to be found in the Áín-i-Akbarí from which we learn that Sher Khán Súrí (A. D. 1540-1545) had abolished the old system of taking revenue by division of produce and introduced that of realizing it by measuring the culturable area. The whole culturable land in the reign of

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(1) The *Haryárí* (or *Harhárí* of the Áín-i-Akbarí) was a running stream in the time of Akbar. *Áín-i-Akbarí* Vol. 11, 160 (Persian Edition).

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Akbar was divided into four classes namely[1] :—(1) *Pulaj*, land in which a crop is invariably sown and which is never left fallow. (2) *Parotí*, land which is occasionally left uncultivated, (3) *Chachar*, land which is left fallow for 3 or 4 years in order to make it fit for cultivation. (4) *Banjar*, waste, the land left untilled for five or more years. Different rates of assessment were levied on various classes of crops. The average rates, as given in the Aín-i-Akbarí, were :—

Crop.	*Rate per bigha.* Rs. a. p.
Wheat	0 15 0
Barley	0 12 0
Cotton	1 0 0
Indigo	1 10 0

The total revenue accruing from the Súba of Multán (including Bhakkar) was Rs. 14,85,263 (land-revenue Rs. 13,47,907; miscellaneous Rs. 1,37,356) and the culturable area under assessment was 558,649 *bighas*, which gives an average rate of Rs. 2·10 per *bigha* or Rs. 5-4 per acre. Probably the Government share of the produce was first collected and then sold at fixed rates to merchants, and, unless the Government dues were obtained, the *zamíndár* was not paid anything at all. The Aín-i-Akbarí has given a detailed account of several *iláqas* comprised in the province of Multán, which included 18 districts or separate *parganas*, identifiable with the present Baháwalpur State and the outlying districts of Sítpur and Ubáura. The following list of these is taken from Gladwyn's translation and his spelling is retained for facility of reference. 1. *Obaderah*—This is Ubáura in the Rorí sub-division of Upper Sindh, adjoining the southern boundary of the State. 2. *Owj*—Uch. 3 *Bhoorty dameen*—Bhutta wáhan, in the Naushahra Tahsíl of Baháwalpur. 4. *Jamsher*[2]—There is no such place in the State, but by a slight alteration in the Persian letters, it can be read as *Jajja*, one of the oldest villages in the State, near Khánpur, (see Chapter IV). 5. *Dudai Kosh*—A village in the State on the Sindh border 6. *Dewá Ráwal*—Now commonly known as Diláwar (or Deráwar). 7. *Dood Khán*—Now known as *Dáúd Máchhí* near Shidání in Khánpur Nizámat. 8. *Rajpoor*—Rájúpur in the Multán District : but the lands attached to it are situated on the left bank of the Sutlej a few miles west of the town of Baháwalpur. 9. *Reperi*—This must be

(1) *Aín-i-Akbar*, Vol. I, 207 (Persian Edition). *Pulaj* is modern *Poláj*, or *Pulách* so called in the Ubha. It is the clayey silt deposited by the river from two to any number of feet in thickness and is capable of cultivation, opposed to *regmár* or sandy land near the river, the silt (or *nopi*) of which is washed away by the river. *Parotí* is possibly *phiráotí*, an attributive name (lit. rotatory) ; modern *pherwin* in which different crops are sown by rotation. *Chachar* is unknown in these parts.

(2) In a Persian Edition *Jama*, a misspelling of Jajja.

Rahri, in the Ahmadpur Tahsíl. 10. *Seetpur*—Sitpur in the Muzaffargarh District: in Akbar's time it was on the right bank of the Indus, and probably included the present Mithankot *pargana*. 11. *Sewrohy*—Sarwáhí (Sewráí,) 8 miles N. E. of Kot Sabzal (see Chapter IV). 12. *Futtehpur*—situated in the Multán District, but the lands attached to it were once in the Baháwalpur State 13. *Kherone*—*Kehror* is in Multán, but included the villages now known as Lál Sohára in the State. 14. *Meloot Ghazipur*—the town of Gházípur in the Khánpur Tahsíl. 15. *Mowh*—Mau in the Naushahra Tahsíl. 16. *Merote*—an old fort in the desert now known as Marot. 17. *Mahend*—Mánbd, near Channígoth. 18. *Khai Bodla*—Kháí Bodla in Minchinábád Tahsil.(1)

Summary Settlement of Akbar.

In the reign of the Emperor Akbar, a summary Settlement of all his possessions took place in order to determine the revenue. About this Colonel Minchin wrote as follows:—

"At the end of Emperor Akbar's reign a sort of summary Settlement was made of the revenue demand of the different divisions of the Empire. Having formed an aggregate of the rates of collection from the commencement of the 15th year of the reign to the 24th inclusive, they took the tenth part of that total as the annual rate for 10 years to come. From the 20th to the 24th year the collections were made upon grounds of certainty but the former five ones were taken from the representations of persons of integrity and moreover during that period the harvests were usually plentiful as may be seen in the tables of the 19th year's rates."

At the time the eastern portion of the State was under the *Sarkár* of Dipálpur. Of the 29 *parganas* which belonged to that *Sarkár* six were situate on the left bank of the Sutlej and included "Bhattís" and "Joyas" who must be the Wattús and Joyas of Fázilka Tahsíl and Minchinábád Nizámat. Colonel Minchin thus describes the approximate revenues accruing from the present area of Baháwalpur State to the Emperor Akbar:—

"Abul-Fazl gives the average collections of these separate *parganas* as 18,820,255 *dáms* and the *sair* or miscellaneous income at 38,688 *dáms*. A *dám* was the fortieth part of a rupee. The cultivated area was estimated at 2,05,893 *bighas*, which is equivalent to 102,946½ acres. As from time immemorial the usual measure of a *bigha* was 10 *kanas* by 8, a *kána* being a reed cut to the length of 16½ feet, this gives 21,780 feet to the *bigha* or exactly half an acre. This gives an average assessment of Rs 4-8 to the acre, but the collections were always taken in kind. Excluding the Sítpur and Ubáura *parganas* the income of the State in Akbar's reign was Rs. 5,11,399."

The following statement prepared from the Aín-i-Akbari, shows the cultivated area, the revenue in *dáms*, and other

(1) A village of considerable antiquity; its ruined fortifications and huge buildings of *pakká* masonry bear testimony to its ancient prosperity. In the time of Akbar it had an area of more than 10,000 acres with over 200 wells. The community of the *Bodlas* who founded this town broke up at the end of the 18th century. The areas now included in the adjoining villages of Pír Sikandar, Akúka, Kásimká, Bhangar, Mominábád, etc., which are of comparatively recent growth, formed part of Kháí Bodla in the time of Akbar. The village is now a little over 2,700 *bighas* in area and is owned by the descendants of the early Bodlas.

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Summary Settlement of Akbar.

details of the various places now identified with Baháwalpur State:—

	Bighas.	Revenue D.	Suyúrghál D. or feudal tenure.	Cavalry.	Infantry.	Castes.
Uch	29,056	19,10,140	...	100	400	Shaikhzádah Sayyid Bukhárí.
Bhutta Wáhan ...	16,696	13,36,029	13,564	200	2,000	Rájpút.
Jajja	4,334	3,48,037	...	150	200	Lodhí.
Dúdáí	4,05,202	24,00,000	...	400	3,000	
Dera Ráwal	2,718	1,40,000	...	50	500	
Dádú Khán	17,819	14,40,000	...	...	...	Baloch, Bholdí and Nardí.
Rahrí	12,075	10,80,000	...	...	...	Dúdáí.
Seoráhí	5,124	28,800	...	20	100	Dahr.
Kahror	1,384	87,289	...	...	...	Dahr.
Mauh	9,083	7,07,069	20,440	50	1,000	Included Lál Sohára in Baháwalpur.
Marot	5,456	2,04,000	200	200	1,000	Kuraishí.
Máhnd	9,336	80,14,000	...	200	1,000	Bhattí.
Kháí Bodla	80,411	5,94,233	...	200	...	Bodla and Joya.

Rule of Aurangzeb.

When Multán came under the rule of Aurangzeb, a new canal called the Aurangawáh was excavated in what is now the Baháwalpur Tahsíl. This canal has silted up and been re-excavated several times: it is now called the Naurangáwáh.

The ruler's share of the agricultural produce.

According to tradition the ruler's share of the produce was all that remained after deducting the necessary expenses of the cultivator. This share was nearly always taken in kind, very rarely in cash. No cash tax was levied on cattle, etc., but sometimes a proportion of a herd was taken by the ruler as his share. It is hardly possible to form any estimate of the amount which the ruler actually levied but probably it did not exceed $\frac{1}{4}$th of the whole produce, including stock and profits of all kinds. Towards the close of the Mughal domination, the Makhdúms of Uch held the territory in the neighbourhood of that town, and they introduced the system of taking tithes of the produce as revenue. In 1142 H. (1729 A. D.) Amír Sádiq Muhammad I obtained the Chauhdarí iláqa from Nawáb Hayátulla Khán, the Súbah of Multán, where he founded the town of Allahábád, and sank several wells. But throughout this century the Makhdúms continued to realize their tithe, and Faríd Khán Lakhwera, the ruler of Shahr Faríd, still took his one-fifth as *batáí*.

Sádiq Muhammad Khán I and his successors.

Sádiq Muhammad Khán I and his successors were rather mild in their treatment of the people and took the State share at rates varying from $\frac{1}{4}$ to $\frac{1}{8}$; but the other Dáúdpotra chiefs who founded separate principalities (1738-1772 A. D.) [1] and were in an ill-

(1) See chapter I, Section C, *Dáúdpotras*.

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Sádiq Muhammad Khán I and his successors

defined subjection to the so-called over-lord of the Pirjání family, exacted as much as they could. These exactions became the subjects of proverbs, remembered to this day; *e. g.*, *Kháhdá pídá ján dá, Jo bachyá so khán dá*, *i.e.*, eat what you can, for that belongs to you, all that is left belongs to the *khán*. Those, however, who assisted Nawáb Muhammad Baháwal Khán II and his successors in time of war held most of their lands free of revenue, on a tenure called *iwz-i-lashkarí* and many persons also held *muáfís* for personal services. In the reign of Muhammad Baháwal Khán III, revenue demand (*khiráj*) was taken partly in cash and partly in grain. Cash payments were generally realized when seasons were favourable and the produce was abundant. Gradually various additions were made to the amount to be realized in cash or kind, and the State demand was raised to ⅓rd or even ⅖ths of the gross produce in the case of the most productive lands in the State. The lowest demand was one-fourth, anything below that rate being regarded as a concession. Such concessions, where given, might reduce the revenue to anything from a fifth to a tenth of the produce. Crops which it would have been difficult to realize in kind were assessed in cash, and *parits* imposed at the following rates:—

- Sugar-cane, Rs. 5 per *bigha*.
- Cotton, *wanwár*, As. 12 to Rs. 2 per *bigha*.
- Chillies, Rs. 2 to 4 per *bigha*.
- Tobacco, Rs. 2 to 4 do.
- Melons, Rs. 2 to 3 do.
- *Musang*, Re. 1 to 2 do.
- (Peas for fodder) from As. 8 to Re. 1 per *bigha*.

For the due collection of the State's share of the *batái*, *chánjúses* or supervisors, were appointed with *piyádas* to assist them, and when the crop was harvested a mark (*thappa*) was put upon it, the grain when threshed being divided by a weighman. Every functionary such as the headman, *chánjús*, weighman and *piyáda* had his share in the outturn, as had also the *kotwál* and the village menials, so that but a slender margin was left to the cultivator. Moreover the opportunities of exaction were considerable, and the officials generally collected more than their legitimate shares.

The First Agency.

This state of things prevailed till the establishment of the Agency when these abuses led to the adoption, between 1866 and 1879, of a new system, under which perpetual leases were given to cultivators. 30 *bighas* were allotted to each well which was then assessed at 12 Baháwalpurí rupees,(1) payable in two instalments, Rs. 5 in the Kharíf and Rs. 7 in the Rabi. On canal, *sailáb*, and *báráni*

(1) 12 Baháwalpurí rupees equal 8 rupees in British currency. This gives a rate of As. 4-9 per *bigha*, which is less than a fourth of the present assessment.

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lands, a cash assessment on crops was introduced at the following rates per *bigha*:—

	Rs.	a.	p.
Wheat	1	12	0
Lentils	1	0	0
Mustard seed and gram	1	8	0
Musang	0	12	0
Kalanga (rice) from Re. 1-2-0 to	2	0	0
Samukka	0	8	0
Sánwak, Kangní, Nángní, Jowár, Bájrá, and *Rawánk*...	1	0	0

These rates gave in 1866 a revenue of Rs. 4,29,291 and in 1867 of Rs. 7,00,685. Two years after this assessment the prices of grain fell, with the result that the rates were felt to be oppressive and in 1871-2 Colonel Grey accordingly reduced each rate by four annas, so that wheat paid Re. 1-8-0, lentils annas 12 and so on. These reduced rates were about equal to the rates then in force in the Sindh and Deraját Districts, and furnished the basis of the later assessments. A large canal was excavated in 1868-70 in the Minchinábád *iláqá*, till then a desert, and on its being opened large areas of land (*chaks*) were granted to settlers at the above reduced cash rates. Some villages, however, in the Minchinábád and Khairpur Tahsíls elected to pay half their revenue in cash and half in kind, and some even chose to pay it wholly in kind on being given the option of saying which system they preferred. Under these arrangements the revenue of the Minchinábád Nizámat amounted in 1874-5 to Rs 1,82,713, as shown in the margin. The revenue gradually increased as cultivation increased and a new settlement of the Nizámat was commenced in 1873-74 by Shaikh Muhammad Fíroz-ud-Dín, Názim, and each village surveyed, measured and assessed. The area assessed in the Minchinábád Nizámat was 896,766 acres, as shown in detail in the margin. The total area was found to be 14,078 acres less than the area according to the Revenue survey data of 1871 but the Cholistán area assessed in kind had been excluded from the Settlement measurements.

Tahsil.	Rs.
Minchinábád	88,133
Sádiqpur	56,461
Khairpur	38,129

Area in acres:—	Tahsil Minchinábád.	Tahsil Khairpur.	Total Minchinábád Nizámat.
Cultivated ...	110,317	93,124	203,441
Culturable ...	380,703	126,429	507,132
Total accessed ...	491,020	219,553	710,573
Unculturable and State chaks.	133,201	52,992	186,193
Total Area ...	624,221	272,545	896,766
Jama in Rs. ...	1,20,502	1,24,350	2,34,852

Details of settlement of 1868-76 of Minchinábád Nizámat.

The following table gives the details of the assessment for the Settlement of 1868-76:—

STATEMENT OF CULTIVATED AND CULTURABLE AREAS INCLUDING JAMA AND PARTA PER ACRE IN MINCHINÁBÁD TAHSIL.

1	2	3	4	5	6	7	8	9	10	11	12	13
Serial number.	Peshkárís.	Area of cultivated lands in acres.					Total.	Culturable waste.	Total area assessed.	Revenue.	Revenue rate per acre of cultivated area.	Revenue rate per acre of assessed area.
		Well-irrigated.	Canal irrigated.	Jhalar irrigated.	Sailába or alluvial lands.	Báráni land.						
										Rs. a. p.	Rs. a. p	Rs. a. p.
1	Hásil Sárbú	80	661	...	4,254	10,912	15,907	72,617	88,524	13,039 0 0	0 13 1	0 2 4
2	Mcleod Ganj	582	6,154	244	9.528	5,463	21,971	90,023	111,994	23,529 0 0	1 1 1	0 3 4
3	Minchinábád	1,913	10,509	192	11,029	6,767	30,410	123,294	153,704	35,686 0 0	1 2 9	0 3 9
4	Sádiqpur	3,838	19,802	1,826	15,424	1,639	42,029	94,769	136,798	48,248 6 5	1 2 4	0 4 11
	Total ...	6,413	37,126	1,762	40,235	24,781	110,317	380,703	491,020	1,20,502 6 5	1 1 6	0 3 11

STATEMENT OF CULTIVATED AND CULTURABLE AREAS INCLUDING JAMA AND PARTA PER ACRE IN KHAIRPUR TAHSIL.

										Rs. a. p.	Rs. a. p.	Rs. a. p.
1	Shahr Faríd	3 560	12,149	2,825	8,626	90	27,250	47,642	74,892	31,269 6 8	1 2 4	0 6 8
2	Hásilpur	4,580	6,380	1,345	6,905	15	19,175	30,091	49,266	23,460 0 0	1 3 6	0 7 7
3	Qáimpur	4,120	5,164	5,457	8,824	...	23,565	32,413	55,978	31,499 15 0	1 5 5	0 9 0
4	Khairpur	3,280	4,384	4,255	8,918	2,297	23,134	16,283	39,417	28,121 0 0	1 3 5	0 11 5
	Total Khairpur Tahsíl ...	15,490	28,077	13,882	33,273	2,402	93,124	126,429	219,553	1,14,350 5 8	1 3 8	0 8 4
	Grand Total for Minchinábád Nizámat	21,903	65,203	15,644	73,508	27,183	203,441	571,032	710,573	2,34,852 12 1	1 2 6	0 5 3

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Land Revenue.

Colonel Minchin's description of this Settlement.

The settlement of the Minchinábád Nizámat (between 1868 and 1876) is thus described by Colonel C. C. Minchin, Political Agent:— "According to the revenue survey, this Nizámat contains 710,573 acres, of which 203,441 acres are cultivated and 507,132 waste. It lies to the south of the Sutlej extending from the border of the Sirsa District to within 80 miles of the town of Baháwalpur, a distance from east to west of 120 miles. The cultivated area lies between the Sutlej and the Fordwáh Canal (which traverses the whole extent of the Nizámat) with an average breadth of 8 miles. South of this is an enormous Bangar tract extending to the Bíkáner border. The following statement gives the detail of the cultivation:—

				Acres.
Well cultivation (cháhí)	...	...	...	21,903
Lands by surface flow ...	...	...	...	65,203
Do. lift ...	...	...	...	15,644
River inundation (sailába)	...	...	...	73,508
By rainfall (báráni) ...	...	...	...	27,183
		Total ...	...	2,03,441

"The settlement has virtually been carried on for the last eight years, having been commenced by leasing the new lands brought under cultivation by the Fordwáh Canal, which was excavated in 1868, 1869 and 1870, and extending the system to all who chose to apply for a lease of their estates, the old system of taking the State share in kind being retained for those who did not care to take a lease. The settlement, however, has now been completed for the whole Nizámat.

"The leases are of three kinds, Istimrár, Nazrána, and new leases; the latter again being divided into leases originally granted prior to 1875 known as *chukook*, from the estates being marked off into parcels of land known as *chuks*, and leases now granted. Advantage has been taken of the opportunity to revise the old leases which appeared to be too high.

"The Istimrár leases are the continuation of leases on light rates granted by the former Nawábs, the only difference made being, that whereas formerly the proprietors were allowed to cultivate any lands in the neighbourhood of their estates, the demarcation of each Istimrár holding has now been effected, a liberal allowance being made for lands lying fallow. Nazrána is a quit rent on lands granted as Inám or Kasúr on account of feudal service formerly exacted. A man who agreed to find two footmen or one mounted man for the Nawáb's service received a grant of a well comprising 12½ acres, or a *jhalár*, that is cultivation by lift on a canal, of 10 acres, or, if he provided four footmen or two mounted men he obtained the grant as Inám. The difference between an Inám and Kasúr grant is that in the case of an Inám grant he had to provide for the cultivation, while a Kasúr grant was a specific share in kind of the State share in certain lands: if the land was waste he got nothing, but if cultivated he obtained his share. The troops sent to the siege of Multán by Nawáb Bahávál Khán III received rations

Colonel Minchin's description of this Settlement.

but no pay, their Kasúr and Inám grants being considered equivalent to pay: these services being no longer required are commuted to payment of a quit rent.

"The settlement is founded on the principle that cultivation is entirely dependent on irrigation, and we consequently look more to the water supply than to the quality of the soil. It may, however, be broadly stated that the whole of this portion of the State is an alluvial tract formed by the action of the Sutlej, excepting the high Bangar tracts, though even there the traces of old river beds are found; and we have taken advantage of one of these old beds known as the Sotri to get rid of the surplus water brought into the Fordwáh Canal during the height of the floods by forcing the water down this channel, which irrigates the land on the left bank of this canal for a distance of 30 miles.

"The result of the settlement is as follows:—

Name of Tahsíl.	Name of Peshkárí.	Jama assessed.	Cultivated area in acres.	Total area in acres.	Rate per acre on cultivation.	Rate per acre on total area.
		Rs.			Rs. a. p.	Rs. a. p.
Minchinábád	Hásil Sarhú ...	13,039	15,907	88,524	0 13 1	0 2 4
"	Mcleodganj ...	23,529	21,971	111,994	1 1 1	0 3 4
"	Minchinábád ...	35,686	30,410	153,704	1 2 9	0 3 9
"	Sádiqpur ...	48,248	42,029	136,798	1 2 4	0 4 11
	Total Tahsil ...	1,20,502	1,10,317	491,020	1 1 6	0 3 11
Khairpur	Shahr Faríd ...	31,269	27,250	74,892	1 2 4	0 6 8
"	Hásilpur ...	23,460	19,175	49,266	1 3 6	0 7 7
"	Qáimpur ...	31,500	23,565	55,978	1 5 5	0 9 0
"	Khairpur ...	28,121	23,134	39,417	1 3 5	0 11 5
	Total Tahsil ...	1,14,350	93,124	219,553	1 3 8	0 3 4
	GRAND TOTAL ...	2,34,852	203,441	710,573	1 2 6	0 5 3

"The cultivated area shown is that for the last year 1874-75 when the settlement was completed. If the proprietors can bring more land under cultivation the rate per acre will decrease and if the cultivation falls off it will necessarily increase. The canals improve year by year, new irrigation channels being opened, and I have no fear of any decrease in the area irrigated by canals unless the opening of the Sirhind Canal affects us more injuriously than we anticipate, and, even in this case, as the

CHAP. III. C.

Land Revenue.

Colonel Minchin's description of this Settlement.

lands are, as far as regards the first six Peshkáris, what are called *puchotra*, that is are sown late in June and July, and the crops Bájra and Jowár chiefly reaped in November, so that the late rise of the river which will certainly ensue on the opening of this canal will not be detrimental to this part of the State, but indigo and cotton crops will have to be abandoned and a larger breadth of land prepared for Rabi.

"The Qáimpur, Khairpur and lower Tahsíls on the Sutlej will chiefly suffer, as most probably the canals will fill too late for the Kharíf sowings and the zamindars be obliged to content themselves with Rabi crops, but as the settlement is for three years, until His Highness the Nawáb comes of age, this will hardly affect this settlement.

"The sailába cultivation is dependent on the overflow of the river which takes place generally every two out of three years and will not be affected by the opening of this canal. The proprietors get their lands irrigated free of cost with the advantage of alluvial deposit from the river, and therefore though they may lose their cultivation for one year, the profits during the other two years will fully make up for it. If sand is deposited on their estates, reduction of the State demand will be given when the alluvion and diluvion statements are prepared yearly.

"There are 3,235 tenants, of whom only 152 are hereditary, that is [illegible] who originally redeemed the estate from waste and known as [illegible], not liable to ejection from their holding as long as they [illegible], and 3,083 tenants-at-will. As in the case of the proprietors, [illegible] includes the heads of families and the sons and brothers [illegible] them as tenants are not shown. The usual rates are from half to [illegible] of the produce [illegible], varying according to the value of [illegible], the tenant giving the labour for canal clearance, except on the [illegible] Canal, where by special arrangement the proprietors pay the [illegible]."

[illegible]

In 1869 the Cholistán land between the Fordwáh and the [illegible] border and from the Fázilka border to Shahr Faríd was [illegible] partly to Sikh settlers and partly to old residents of the [illegible] the rate of two annas an acre. "The lease-holders," says Colonel Minchin, "did not exert themselves, failed to take advantage of even the good seasons and were unable to pay their revenue and gave a good deal of trouble." The rate was, therefore, reduced in certain cases to an anna an acre on condition of payment [illegible] arrears in 1875. The total area leased out comprised 2[illegible],770 acres, which was assessed at Rs. 16,819, namely, Rs. 5,666 at 2 annas an acre, and Rs. 11,153 at 1 anna an acre. This did not include the right of grazing which belongs to the State and is leased separately. Up to now the rate above described remains the same in the Cholistán tract, and the lease-holders have acquired no proprietary rights in the lands.

Revised Summary Settlement of Minchinábád [illegible]

The first Summary Settlement was maintained, as has been above described by Colonel Minchin, for a period of three years, as a [illegible] Settlement, after which another revised Summary Settlement of Minchinábád Nizámat was affected in 1879-80 by Mirza [illegible] Muhammad. The Nizámat was now split up to two Kárdárís

viz., Minchinábád and Khairpur, to which latter 4 villages from Baháwalpur iláqa were transferred under the new plan of the abolition of Nizámats and the establishment of six Kárdárís. The area in *bighas* in both Kárdárís and the jama fixed was as follows:—

CHAP. III, C.
Land Revenue.
Revised Summary Settlement of Minchinábád Nizámat in 1879-80.

	Cultivated area.	*Jama assessed.* Rs. a. p.
Minchinábád	68,932	1,57,527 10 7
Khairpur	144,248	1,24,785 10 1
TOTAL		2,82,513 4 8

The period of this, the second, Settlement was fixed as 10 years.

Third (Regular) Settlement of Minchinábád and Khairpur Tahsíls, 1890-91.

A third (Regular) Settlement of these two Kárdárís was made in 1890 by Mirza Jindwadde Khán, Mushír-i-Mál. He re-surveyed all the villages and fixed the following rates per bigha:—

Garden lands—Re. 1, Re. 1-8, Rs. 2, Rs. 2-8.
Canal and well irrigated areas—Re. 1-4.
Well and *jhalár* irrigated areas—Re. 1.
Well and *sailábá* (alluvial) areas—annas 12, Re. 1.
All kinds of *jhalár* irrigated areas—annas 8.
New lands (*jadíd*)—annas 4.
Báráni lands—annas 4.
Sailáb lands—annas 8.
Canal irrigated lands—1st class, Re. 1; 2nd class, annas 10.
Culturable lands—annas 2.

The results of this Settlement were as follows:—

Kárdárí.	Area Assessed in Bighas.			Jama, Fixed.
	Irrigated.	Báráni.	Total.	Rs. a. p.
Minchinábád	1,64,337	5,28,696	6,93,033	2,10,541 2 10
Khairpur	1,45,544	5,832	1,51,376	1,60,997 8 9
Total	3,09,881	5,34,528	8,44,409	3,71,538 11 1

Comparison of Revenue fixed in the three Settlements.

The revenue fixed in the three Settlements is shown below:—

	Revenue. Rs.
First Settlement, 1872-76	2,34,852
Second Settlement, 1879-80	2,82,513
Third Settlement, 1890-91	3,71,538

CHAP. III. C.

Land Revenue.

Comparison of Regular Third Settlement with Revised Summary Settlement.

The results of the Regular Settlement as compared with those of the revised Summary Settlement are as follows:—

Kárdárí.	Assessed area in bighas in Summary Settlement (revised). Cháhí.	Cháhí-nahrí.	Cháhí-jhalárí.	Cháhí-sailáb.	Jhalárí-nahrí.	Jhalárí-daryáí.	Nahrí.	River sailáb.	Báráni.	Total cultivated area.
Minchinábád ...	3,829	899	547	...	632	...	23,276	38,779	1,470	68,932
Percentage of cultivated area.	5·5	·57	·79	...	·91	...	33·76	56·2	2·13	
Khairpur	19,092	36,781	12,802	2	7,832	2,546	34,638	30,141	414	1,44,248
Percentage of cultivated area.	13·2	25·4	8·8	...	5·4	1·7	24·01	20·8	·28	

Kárdárí.	Assessed area in bighás in Regular Settlement. Cháhí.	Cháhí-nahrí.	Cháhí-Jhalárí.	Cháhí-sailáb.	Jhalárí-nahrí.	Jhalárí-daryáí.	Nahrí.	River sailáb.	Accidental floods.	Báráni.	Total.
Minchinábád ...	14,213	3,810	1,870	...	1,899	3	1,02,668	38,026	1,848	5,28,696	6,93,033
Percentage of cultivated area.	2·05	·54	·26	...	·27	...	14·81	5·48	·26	76·2	
Khairpur ...	28,180	25,995	24,562	79	9,786	815	29,395	26,675	57	5,832	1,51,876
Percentage of cultivated area.	18·6	17·17	16·2	...	6·4	·53	19·4	17·6	...	3·8	

Lamma Kárdárís between 1866 and 1867.

Between 1866—76 the annual State revenue demand on the four Lamma Kárdárís was taken by measurement of the cultivated area, in some parts by cash rates and in others by actual division of the produce, which, however, varied from year to year. In 1876-77 the actual collections were (1):—

Sub-heads—Land Revenue.	1876-77.	Balance of previous years.	Total Collections.
Land Leased	1,54,178	7,1,936	2,26,114
Acreage on crops	5,87,312	7,6,817	6,68,129
Nazárána	20,652	6,866	27,518
Sale of grain	80,568	2,752	83,320
Indigo fees	4,875	292	5,167
Miscellanous	12,664	3,250	15,914
Total	8,60,249	1,61,913	10,22,162

(1) Baháwalpur Administration Report for 1876-77.

Summary Settlement of the Lamma kárdárís.

In 1877 Shaikh Muhammad Fíroz-ud-Dín effected a Summary Settlement of all the four Lamma Kárdárís, fixing their assessments as noted below:—

Kárdárí.(1)	*Revenue.*
	Rs.
Baháwalpur	1,16,902
Ahmadpur	1,83,196
Khánpur	2,76,910
Sádiqábád	1,36,750
Total ...	7,13,758

The following statement shows the average annual income from these Kárdárís calculated from the produce receipts of the last seven years between 1870 and 1877:—

Kárdárí.	*Average yield per year.*	*Revenue fixed in the new Settlement (vide Administration Report for* 1878).
	Rs.	Rs.
Baháwalpur	1,09,774	1,16,902
Ahmadpur	1,69,961	1,83,196
Khánpur	3,76,285	2,76,910
Sádiqábád	2,72,553	1,36,750
Total ...	9,28,573	7,13,758

This revenue was very low as compared with the revenue in kind, and fell short of it by Rs. 2,14,815.

The following statement shows the areas in *bighas* and revenues of the four western Kárdárís as fixed by the summary Settlement:—

(1) There is a great difference in the boundaries of the Kárdárís as they then stood and as they were determined later on as several villages were transferred from one Kárdárí to another.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
		AREA NOT ASSESSED.						CULTIVATED AREA.							
Serial No.	Kárdárí.	Total area.	Inám area.	Land acquired by the State.	Under Forests.	Domain lands.	Total area not assessed.	(Cháhí) well-irrigated area.	(Cháhí Jhalárí) well and jhalár irrigated area.	(Cháhí nahrí) well and canal irrigated area.	(Jhalárí) jhalár irrigated area.	Canal irrigated (nahrí) area.	Sailába or alluvial land.	Indigo.	Total cultivated area.
1	Baháwalpur	349,638	11,441	9,065	66,650	4,827	91,984	5,605	6,483	28,396	3,545	30,912	9,163	15,169	90,276
2	Ahmadpur	662,276	49,776	9,217	224,675	3,457	287,127	3,994	4,603	33,556	5,303	52,487	21,588	12,117	133,655
3	Khánpur	1,225,962	39,658	17,697	191,486	11,884	260,826	2,247	343	23,691	5,045	180,869	58,013	12,733	282,954
4	Sádiqábád	1,903,724	16,163	14,318	234,604	685,055	1,000,141	8,142	24,604	18,544	12,546	37,424	148,759	2,253	252,275
	GRAND TOTAL ...	4,141,601	117,040	50,298	767,416	705,224	1,639,979	19,988	36,039	104,189	26,441	301,694	237,534	42,273	768,162

1	2	17	18	19	20	21	22	23
				UNCULTIVATED AREA.				
Serial No	Kárdárí.	Newly cultivated area.	Grand total of cultivated area.	Culturable.	Waste.	Total uncultivated area.	Revenue.	REMARKS.
							Rs.	
1	Baháwalpur	33,257	132,534	76,825	48,294	125,119	1,16,902	In each column *kanáls* and *marlas* are omitted for the sake of brevity, but they are included in the total of each column.
2	Ahmadpur	62,353	196,008	117,982	61,157	179,139	1,83,196	
3	Khánpur	54,891	337,845	423,291	204,139	627,430	2,76,910	
4	Sádiqábád	79,798	332,074	386,436	185,071	571,508	1,36,750	
	GRAND TOTAL ...	220,261	998,423	1,004,535	498,662	1,503,198	7,18,758	

Adding to this the summary assessments of Minchinábád and Khairpur Kárdárís the total land revenue of the State by the Summary Settlements was Rs. 9,48,573.

	Rs.
Minchinábád Nizámat 1st Summary Settlement	2,34,815
Summary Settlement of the four Lamma Kárdárís	7,13,758
Total ...	9,48,573

CHAP. III, C. — Land Revenue. Total land revenue of the Summary Settlements.

Regular Settlement of four Lamma Kárdárís 1889-90.

The Summary Settlement of the four Kárdárís of the Lamma was fixed for 12 years, namely from 1878 to 1889. In 1889, therefore, a Regular Settlement of these Kárdárís was begun by Munshí Ghulám Nabí Khán, Mushír-i-Mál, and completed by Mirza Jindwadde Khán in 1890. The following statement shows the areas of the different classes of land measured in this Settlement:—

CLASSES OF AREA MEASURED.	AREAS IN DIFFERENT KARDARIS.			
Cultivated.	Sádiqábád.	Khánpur.	Ahmadpur.	Baháwalpur.
	Bighas.	Bighas.	Bighas.	Bighas.
Well irrigated	11,950	1,677	2,248	1,879
Well and canal irrigated and gardens	22,546	43,513	64,507	52,280
Well and *jhalár* irrigated	5,455	3,342	4,675	5,366
Well and *sailába*	646	1,778	1,148	439
Canal and *jhalár* irrigated	20,230	5,993	4,072	8,690
Irrigated by *jhalárs* from rivers ..	1,708	981	1,705	1,186
Canal irrigated	1,00,504	2,02,100	1,06,930	51,835
Sailába	83,552	33,135	34,707	10,789
Irrigated by accidental floods ...	26,305	2,072	...	14
Báráni	549	23	5	21
Total (cultivated area) ...	2,73,445	2,94,614	2,19,997	1,33,499
Uncultivated area *jadíd* (fallen out of cultivation within three harvests).	97,605	82,838	42,273	21,145
Cultivable	8,15,635	4,01,313	2,25,330	15,213
Unculturable	6,62,561	4,23,965	2,45,805	1,69,570
Total uncultivated area ...	15,75,801	8,58,116	5,13,408	2,05,928

This gives 9,21,555 *bighas* of cultivated and 31,53,253 *bighas* of uncultivated area for the four Kárdárís taken together. The assessment was fixed for a period of 12 years, and the revenue demand for each Kárdárí was as under—

	Rs.	a.	p.
Baháwalpur	1,24,099	1	0
Ahmadpur	1,55,790	14	2
Khánpur	2,77,656	2	10
Sádiqábád	1,96,730	15	8
Total ...	7,54,277	1	8

Decrease in the cultivated area

Compared with the last Settlement there was a decrease of 76,868 *bighas* in the cultivated area and an increase of 40,519-1-8 in t

CHAP. III, C. Land Revenue. Measurements and village records.

was partly due to the more accurate survey and partly to erosion by river action of certain areas in riverain villages.

During the Summary Settlements of Minchinábád Nizámát and also of the four western Kárdárís the following scale of measurement was adopted:—

5½ feet	... .	= 1	karam.
12 karams	... ...	= 1	jaríb.
9 square karams	.. ..	= 1	marla.
20 marlas	... .	= 1	kanál.
4 kanáls	... ...	= 1	bigha.

During the Summary Settlements of Minchinábád and Khairpur maps were prepared on the scale of 60 *karams* to an inch, but in the four western Kárdárís no maps were prepared except for villages subject to riverain action for use in the annual diluvion and alluvion measurements. The papers prepared at the Summary Settlement for Minchinábád and Khairpur were the *khasra* (area of crops and ownership of each holding), the *kishtwár* (map showing each field), genealogical tree (*shajra nasb*), (*darkhwást málguzári*), statement of fields of each proprietor (index *málikwár-khatauni*), abstract statement of fields in numerical order with owners, tenants, area, etc., (*muntkhab khewat*), statement of wells (*naqsha cháhát*), statement of *ináms* and *kasúrs* (*naqsha lákhiráj*), statement of fixed leases (*naqsha istimrar*), statement of gardens and groves (*fard nakhlastán*), statement of rights and customs (*wájib-ul-arz*), and final robkar (*robkár akhír*). At the Summary Settlement of the four Lamma Kárdárís in addition to all the above papers, there was also prepared a register of leases given to new settlers (*naqal patta málguzári*). Two copies of each paper were made, one given to the *patwári* and the other filed in the Revenue office. Orders were given for the annual preparation of *girdáwari* and *jamabandi* records but these orders were only nominally observed. Orders were also given for the annual preparation of *burd burámad* papers showing the results of diluvion and alluvion along the rivers and assessments and remissions were annually given accordingly. During the regular settlement all the old papers were corrected and brought up to date. New maps were prepared in Minchinábád and Khairpur, and the villages of the four Lamma Kárdárís, which had not been mapped before were mapped for the first time.

Bases of assessments.

In the Summary Settlements the assessment was fixed on the basis of the average annual value of the State's share of the produce for the seven years previous to the settlement. In the Regular Settlements the assessment was based on the average annual market value of the total produce of the cultivated area of the whole State for the previous five years. The average areas of the different kinds of crops were taken from the *girdáwari* papers, such as they were, and rates of average outturn per crop per acre were calculated. A list of average prices for the five years was drawn up - the average ann-

Bases of assessments.

value of the total produce of the State was approximately arrived at. A proportion was then deducted for cesses, menials' dues, farm labourers' wages, etc., and the value of the net produce was ascertained. The average *batái* rate that the owner received was taken to be $\frac{1}{3}$, and the State's share was fixed at 50 per cent. of this, or $\frac{1}{6}$ of the net produce. The value of $\frac{1}{6}$ of the annual net produce divided by the average total number of cultivated *bighas* gave a revenue rate per *bigha* which was taken as the general standard. In assessing villages, regard was paid to their different circumstances, probabilities of increase or decrease in their cultivated areas and prospects of extension of irrigation etc., and a higher or lower rate than the standard was imposed accordingly. No assessment circles were defined, but canal lands in different tracts were assessed at varying rates according to the quality of the crops they commonly produced. These settlements worked very satisfactorily.

Second Regular Settlement of the Lamma Kárdárís.

The Second Regular Settlement of the Lamma Kárdárís was begun in 1900-1 and finished in 1905. In this settlement, the square laying system was for the first time adopted for land measurement, the triangle system having always previously been used. The scale of measurement was the same as that used in the previous settlements, but the maps were made on the scale of 40, instead of 60, *karams* to an inch. The record system is still capable of improvement, the only change introduced in this Settlement being the substitution of a field book for the *khasra* previously in use. The following statement gives the results of the Second Regular Settlement of the four Lamma Kárdárís :—

Kárdárí.	Cultivated area in bighas in Second Regular Settlement.										
	Cháhí.	Cháhí nahrí with gardens.	Cháhí jhalárí.	Cháhí sailába.	Jhalárí nahrí.	Jhalárí daryáí.	Nahrí.	Sailáb.	Casual floods.	Báráni.	Total.
Bahá walpur	723	77,758	4,620	812	5,902	1,740	82,136	17,375	869	25	1,91,930
Percentage of cultivated area.	·37	40·513	2·407	·423	3·075	·906	42·79	9·05	·452	...	
Ahmadpur...	268	1,03,934	4,845	2,772	7,723	2,362	1,52,347	44,543	...	...	3,18,994
Percentage of cultivated area.	·115	32·58	1·51	·88	2·42	·74	47·75	13·96	...	...	
Khánpur ...	1,457	75,449	3,218	1,114	13,663	1,913	245,024	60,712	1,001	...	4,03,551
Percentage of cultivated area.	·36	18·69	·79	·27	3·38	·47	60·71	15·04	·24	...	
Sádiqábád...	4,652	57,452	8,214	4,254	24,318	3,594	2,14,078	81,828	24,933	...	4,23,318
Percentage of cultivated area.	1·09	13·57	1·9	1·04	5·74	·84	50·57	19·33	5·88	1	
							Grand Total			...	1,337,793

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Land Revenue.

Second Regular Settlement of the Lamma Kárdáris.

Uncultivated area in the above Kárdárís was as follows:—

	Uncultivated Area.			
	Jadíd.	Culturable.	Uncultur-able.	Total.
Baháwalpur	8,275	68,749	1,61,178	2,38,202
Ahmadpur	12,108	2,19,597	2,11,874	4,43,579
Khánpur	23,158	3,08,841	3,72,162	7,04,161
Sádiqábád	1,01,834	6,76,363	6,13,801	13,91,998

Compared with the last Settlement the cultivated area increased by 58,431 *bighas* in Baháwalpur Kárdárí; by 98,997 in Ahmadpur; by 1,08,937 in Khánpur; and by 1,49,873 in Sádiqábád; or by 4,16,238 *bighas* in all the four Kárdárís. The following table compares the *jama* of the present with the last settlement:—

Kárdárí.	Jama in		
	1st Regular Settlement.	2nd Regular Settlement.	Increase.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Baháwalpur	1,24,099 1 0	1,56,696 8 10	82,597 7 10
Ahmadpur	1,55,790 14 2	2,36,806 15 8	81,016 1 6
Khánpur	2,77,656 2 10	3,42,426 6 8	64,770 8 10
Sádiqábád	1,96,730 15 3	3,59,756 10 7	1,63,025 10 10
Total ...	7,54,277 1 8	10,95,686 9 9	3,41,409 8 1

The following statement compares the revenue rates (*parta*) of the First and Second Regular Settlements:—

Class of area.	*Revenue rate in 1st Settlement.*	*Revenue rate in 2nd Settlement.*
	Rs. a. p.	Rs. a. p.
Cultivable	0 2 0 0 1 0	0 2 0 0 1 0
Jadíd	0 4 0	0 4 0
Gardens (1st class)	2 0 0	2 8 0
Ditto (2nd class)	1 8 0	1 8 0
Ditto (3rd ")	1 0 0	1 0 0
Well irrigated	0 12 0	0 8 0
Well and canal irrigated	1 4 0	1 0 0
Well and Jhalár "	1 0 0	1 0 0
Jhalár irrigated (from canals) ...	0 8 0	0 8 0
Jhalár irrigated (from rivers) ...	0 8 0	0 8 0
Canal irrigated (1st class)	1 0 0	1 0 0
Ditto (2nd ")	0 8 0	0 12 0
Ditto (3rd ")	...	0 10 0
Ditto (4th ")	...	0 8 0
Sailáb	0 8 0	0 8 0
Báráni	0 4 0	0 4 0

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Land Revenue.

Second Regular Settlement of Minchinábád and Kháirpur Tahsíls.

In 1904-05 was begun the Second Regular Settlement of the Minchinábád and Khairpur Tahsíls which is still in progress. After the Settlement operations had started another Tahsíl consisting of the *báráni* villages of the Cholistán and the villages irrigated by the Sádiqiyah canal, was formed in the Minchinábád nizámat and included in the area to be settled. This Nahr Sádiqiya (or Cholistán) Tahsíl will be assessed as a distinct circle. The villages included in it pay at present an anna or half anna a *bigha* and also, for the canal irrigated areas, 1 and 1½ annas respectively as *khush haisiyatí*, and a water-rate of 6 annas per *bigha*. See Section A, Chapter II. The canal irrigated areas will now be re-assessed. In all these three Tahsíls the measurements are being carried out on the square system and the maps are being made on the scale of 40 *karams* to an inch. No improvements are being introduced in the record system.

Báchh or distribution of assessment.

In the Summary Settlement an attempt was made to fix a definite sum to be paid as revenue by each separate holding according to its area. This system, however, did not work well, and in the Regular Settlements each village was assessed at a lump sum by area at revenue rates, but the distribution of this sum over each separate holding was left to the body of proprietors themselves according to the custom prevailing in the Punjab. The opportunity thus given to the proprietors of distributing the assessment according to the different nature of the various holdings, of which they generally have a very fair knowledge, has had good results.

Riverain villages.

In all settlements in Baháwalpur the riverain villages have been assessed at the same rates as other villages. Where land was newly alluviated, it was assessed at the ordinary *sailáb* rates as soon as ever it was brought under cultivation: where land was eroded or so affected by sand as to be unculturable the *jama* was at once remitted. On the ordinary *sailáb* lands not subject to alluvion and diluvion the assessment was fixed (*mustakil*) and, when the river floods failed, no remissions were allowed. In recent years this has caused great hardship to the riverain landowners, as the *sailáb* has been yearly decreasing in area owing to the extent to which the rivers have been tapped for canal irrigation. In spite of this, however, fluctuating assessments have not yet been introduced in these villages except for *burd barámad* (newly diluviated and alluviated) lands.

Fluctuating assessments in the Cholistán.

The Rohí or Cholistán lands which are the property of the State are known as *ittifáqí*, because their cultivation depends on chance. If good rain falls, the inhabitants of the scattered Cholistán hamlets and of the Hithár villages cultivate these lands on the condition that for every acre of cropped area they either pay the State one rupee or else ¼ of the produce as appraised by arbitrators. In places close to the

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Land Revenue
Domain lands,

well-known old forts, such as Phúlra, Marot, etc., a lower rate is levied, *viz.*, $\frac{1}{5}$, $\frac{1}{6}$ and even $\frac{1}{9}$ of the actual produce. If no rain falls, the lands remain uncultivated.

A certain number of villages and scattered areas in the State are the private property of the Nawáb. These lands pay no regular revenue, but a fixed share of the produce in kind, generally $\frac{1}{3}$, is realised from the cultivators after each harvest and debited in the treasury under the head of *amlák-sarkár*, by which name as well as by that of *chukúk sarkárí* the domain lands are known.

Tirní.

Closely connected with the land revenue is the *tirní* or grazing tax. In the times of the old Nawábs, the majority of the population were cattle breeders rather than cultivators. Cattle were then mostly taxed in kind. But cash rates were invariably levied from foreigners while State subjects had to pay by making presents in the forms of cows, buffaloes, or horses. In this way live-stock of all kinds was taxed except donkeys and this exception may account for the great number of donkeys in possession of the *Kirárs* up to the present day. A regular *tirní* tax in cash was imposed in 1867-8 by Colonel Minchin on foreigners and natives. The object of this tax was to make cattle breeders, who did not otherwise contribute to the expenses of the State, share in the burdens of the rest of the population. In order to encourage cultivation agricultural cattle were exempted from taxation, as they are at the present time. The practice hitherto has been to enumerate cattle every third year unexpectedly at night time, scrupulous care being taken to avoid any information reaching the owners beforehand. The enumeration used to be made by the Revenue and Police officials, but this system was not a good one, partly because of the want of honesty of the petty officials, who often made false reports, and partly because timely warnings enabled many cattle owners to drive their cattle across the rivers or to hide them in jungles on the night of the enumeration. In 1890 a modified form of cattle enumeration was introduced by taking the oaths of *lambardárs* and *zaildárs* as to the correctness of the returns prepared by the officials. This had at first a wholesome effect. In many cases additions were able to be made to the numbers given by the officials and the *lambardárs* and *zaildárs* explained this as being due to their greater personal knowledge of the *iláqa*. But oaths were of little avail after a few enumerations and the number of cattle began to decrease on subsequent *málshumarís*, so that the original form of enumeration (*mutta*) had to be resorted to in 1898 and 1901. In 1905, however, a change was again made. The *lambardárs* and *zaildárs* were bound to submit correct lists of assessable cattle in their villages on penalty of dismissal and forfeiture of recognizances taken from them, if any mistake should be detected by the revenue officials at any trial enumeration held by them, without notice, within a year after the submission of these lists. The results were very satisfactory, as the number of

cattle enumerated rose about 15 per cent. all over the State. The rates of *tirní* per animal are as follows:—

Tirni.

Per head of cattle of British and State subjects—

	Rs.	a.	p.
Camels (male or female) ...	1	4	0
Buffaloes " ...	0	7	6
Cows	0	2	6
Sheep or goats	0	0	6

Per head of cattle of Bíkáner State subjects—

	Rs.	a.	p.
Camels (male or female) ...	1	4	0
Buffaloes " ...	0	7	6
Cows	0	5	0
Sheep or goats	0	2	0

The reason for this difference is that Baháwalpur subjects have to pay not only a very high rate of *tirní* for grazing in the Bíkáner State, but also *bhunga* to the subjects of that State for water from storage tanks. *Tirní* is levied throughout the State, whether the cattle are grazed in State jungles or on private lands. The *tirní* revenue collections for the last five years are given in the table below:—

Years.	Tahsils.						
	Minchinábád and Cholistán.	Khairpur.	Baháwalpur.	Ahmadpur.	Khánpur and Allahabad.	Naushahra and Ahmadpur Lamma.	Total in rupees.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1900-01	22,166	20,717	21,497	26,147	24,116	27,554	1,42,200
1901-02	19,608	21,103	21,510	26,142	24,063	27,757	1,40,186
1902-03	16,912	18,834	20,335	23,976	22,802	26,192	1,29,053
1903-04	17,466	17,888	19,844	23,481	22,564	25,646	1,26,898
1904-05	19,838	17,338	19,543	21,188	23,139	29,433	1,30,479

Date tree revenue.

There are numerous groves of date trees in Baháwalpur which are either the property of the State or of private owners. Under the former category come all date trees standing on banks of canals, *rájbahás*, State lands, public roads and in compounds of State buildings. Private date trees are those growing in the lands of *zamíndárs* or within house compounds. The State date trees are usually given on *ijára* (lease) at annas 4 per fruit-bearing tree per annum, the *ijára*-holders being entitled only to the fruit. The fruit of groves or of isolated trees belonging to the State that are not held in *ijára* are annually sold by auction by the Revenue Department. Private date trees are generally assessed at 2 annas per fruit-bearing tree, except in the case of old trees, which bear comparatively little fruit and which are assessed at 1 anna per tree. There are no groves of date trees in Minchinábád and Cholistán Tahsíls. Naushahra and Ahmadpur Lamma Tahsíls contain a few groves and Allahábád and Khánpur Tahsíls a great many. The number of date trees of all kinds, according to the last settlement data, and the revenue accruing from them is given in Chapter I, page 13.

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Land Revenue.

Cesses.

The land revenue proper (including also the date revenue) is subject to an extra charge in the form of cesses, called the *habúb* or *siwái*. In the Summary Settlement cesses amounted to Rs. 9-2 per cent. of the revenue, detailed as under—

	Rs.	a.	p.
Roads	1	0	0
Education	1	0	0
Mírábí (canal cess)	1	0	0
Patwár	3	2	0
Lambardárí	2	0	0
Zaildárí	1	0	0

But at the Second Settlement, in order to meet expenses due to the appointment of new *girdáwars*, annas 14 extra were charged and thus cesses amounted to Rs. 10 per cent. of the revenue. In 1900-01 an addition in the number of *mírábs* raised the amount to Rs. 10-12-0 per cent. No other cess is imposed except the *gáon kharch* or *malba*, which is fixed at 2 per cent. of the revenue realized by the *lambardár*. The proceeds of *malba* are used for common village expenses, such as feeding destitute travellers and entertaining village guests. Instead of 2 per cent. of the revenue the *lambardár*, however, more commonly takes a proportion of the produce in kind, *e. g.*, a *topa* in the *máni*. No accounts are kept of *malba* expenses in the State as they are in some Districts of the Punjab. The *malba* fund is also utilized for the *chaukídár* uniforms and for measurement implements needed during settlements.[1]

Assignments of land revenue—*Muáfís*,

A considerable proportion of the State revenue is assigned in *muáfís, inúms*, etc., formerly called *Dan* and largely held by Dáúdpotras, Biloches and Makhdúms. The two former held *muáfís* in return for military service. The Makhdúms (*Sajjáda-nashíns* of shrines) received *muáfís* for the kitchen and other expenses of their *khánkahs*. The *muáfí*-holders realized their dues in kind, and used to pay to the State a *nazarána* of one or two *páís* for each *máni* of grain realised. When the Summary Settlement came into operation, cash payments were fixed in the case of areas held in *inám* and *kasúr*. At the Regular Settlement it was also decided that the *muáfís* should be paid in cash except in the villages of Gulpur, Gudpur, Márí Qásim Sháh and Kasra Munjál which were continued in *muáfí* to Jamadár Gul Muhammad Khán. But the owners and *muáfí*-holders in some cases arranged among themselves to realize their dues in kind. The largest *muáfís* in the State are those enjoyed by the sons of Jamadár Gul Muhammad Khán, by the Makhdúm Nau Bahár Sháh, Makhdúm Shams-ud-Dín Gílání, and by Mián Muhammad Bakhsh, *Sajjáda nashín* of Cháchrán. These all realize their *batái* in kind. The *muáfís* are of six kinds, *viz.* :—1. *Inám*. The *Inám*-holder is exempted from payment of the whole revenue. 2.—*Kasúr*. The holder of this kind of *muáfí* is exempted

(1) Besides the *malba* another tax called the *dharth* is levied on sales in the village and on the division of the produce between the tenants and the *zamíndár* in the field. See "Wages and Rents."

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Land Revenue.

Assignments of land revenue—*Muáfís.*

from payment of a part of the revenue. The exemptions are made at the rate of annas 2-7 to annas 7-0 per rupee. 3.—*Takhfíf* or reduction of revenue. The holder of this kind of *muáfí* is given back a certain portion of the total revenue subject to the will of His Highness the Nawáb. 4.—*Riáyat.* The holder of this kind of *muáfí* is granted a reduction of half the revenue for life. 5.—*Istimrár.* A *zamíndár* who sinks a well in an uncultivatd area receives a grant of about 35 *bighas,* for which he is required to pay an annual revenue of Rs. 22 only. *Istimrár* is for life possession, or as long as wells last. 6.—*Muáfís in connection with gardens.*—A *zamíndár* who makes a new garden is exempted from the payment of revenue and *chher* for that garden for a period of 20 years. The entire area held in *muáfí* is 173,537 acres, of which 18,105 acres pay revenue in kind, and 1,55,432 acres are assessed with a revenue of Rs. 66,384. No perpetual *muáfí* is held unconditionally. The extent and value of the *muáfís* according to the latest data are as follows :—

Kind.		Area in acres.	Revenue.
			Rs.
1.	Conditional perpetuity ...	26,456	2,747
2.	Subject to the will of His Highness the Nawáb.	7,026	4,293
3.	For the period of settlement ...	6,925	2,748
4.	For some generations ...	133,130	66,560

Under the last head 18,105 acres are not assessed to revenue and the *muáfídárs* in this case divide the produce. Each *muáfídár* pays to the State a *nazarána* amounting to from 2 to 10 per cent. of his *muáfí.* The Dáúdpotras hold *ináms* and *kasúrs* in the State, amounting to Rs. 51,868-12-0 and Rs. 22,326-13-10 respectively, for which they pay a total *nazarána* of Rs. 10,714-0-7. The total area of the lands they hold in *inám* and *kasúr* amounts to 54,937 *bighas.*

Revenue instalments.

The revenue of each village is realized in two instalments. In some places $\frac{2}{5}$ths at the Kharif harvest and $\frac{3}{5}$ths at the Rabi and in others half at the Rabi and half at the Kharif. In others again $\frac{1}{3}$rd is realized at the Kharif and $\frac{2}{3}$rds at the Rabi and in others $\frac{2}{3}$rds at the Kharif and $\frac{1}{3}$rd at the Rabi. These instalments were fixed at the time of the distribution of revenue in consultation with the *zamíndárs* and are everywhere in proportion to the amount of the produce of each season. The revenue instalments of riverain villages are generally $\frac{1}{3}$rd for the Kharif and $\frac{2}{3}$rds for the Rabi, as the Rabi produce is always greater than that of the Kharif. The instalments are now payable on the 15th of November and the 15th of May, respectively.

Colonisation and canal irrigation.

There are several *rakhs* of large area in the State. Attempts have been made to colonize these on easy conditions and on payment of a nominal revenue. The greater portion of these *rakhs* has been made over to immigrants from other territories. Three

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Colonisation and canal irrigation.

kinds of land are given on lease, each on different conditions. Canal irrigated areas are leased on the following conditions :—(1). A cultivator cannot get more than 100 *bighas.* (2). A capitalist who brings in cultivators from foreign territory receives a grant of land up to 1,000 *bighas.* (3). If a person agrees to open a workshop, whether fitted with machinery or not, for the manufacture of agricultural implements, he receives a grant of land sufficient for the site of his workshop. (4). A lessee must cultivate $\frac{1}{4}$ of the total area graned him in two years, $\frac{1}{2}$ in five years and the whole, except $\frac{1}{12}$ th of the area which may be reserved for pasture in 10 years. (5). A lessee must bring from foreign territory one plough for every 100 *bighas.* (6). A lessee must pay revenue for one year in advance, but he is exempted from the payment of one year's revenue after the 10th year. In some cases, however, the payment of revenue in advance is not exacted. (7). The lessee must sink one well in a newly cultivated area comprising 100 *bighas* or more. (8). A lessee from foreign territory is exempted from payment of *tirní* for the first three years. (9). All the timber in the leased area belongs to the State, but wood is granted free of cost for making agricultural implements.

Colonisation and well lands.

Land to be irrigated from wells is leased on the following conditions :—(1). Each lessee is granted from 100 to 200 *bighas* of land according to his status. (2). Each lessee must sink two wells for every 100 *bighas* of land within four years and must provide four pairs of bullocks for each well. (3). The land is not assessed to revenue for four years provided the lessee sinks the wells required within the time fixed. (4). In future *Hithár* and *Utár* lands will be assessed for 6 years at Rs. 10 per 100 *bighas.* (5). After this, revenue will be payable at Rs. 20 per annum for the former and Rs. 10 for the latter per 100 *bighas* for 10 years. (6). After the expiry of 10 years the revenue for 20 years will be Rs. 35 per annum for *Hithár* and Rs. 20 for *Utár* lands. (7). After the expiry of 30 years the land will be assessed at full revenue rates. (8). The State is in no case bound as a matter of obligation to supply canal water to the well lands. But in the case of a high water supply, water may be given if applied for. (9). So long as wells are not sunk and the land on lease can receive a supply of water from any canal or *rájbahá,* arrangements will be made for the irrigation of 10 per cent. of the land for the benefit of the lessee until the wells are finished. (10). If there is sufficient wood on the land given on lease, timber will be given free of cost for the making of agricultural implements and houses for residential purposes. In some cases wood is supplied to the lessee for the above purposes from other *rakhs* free of cost. (11). The lessee will also be allowed for one year to use free of cost as much wood as he wants for the purpose of making bricks to be used in the sinking of wells. After the expiry of one year, half price will be charged. (12). The

lessee will be exempted from the payment of *tirní* on his cattle for 10 years. (13). If the lessees found a village, they will receive a grant of land for the *bastí* and for other purposes without payment of any price whatever. This land will not be assessed to revenue.

Colonisation and *bárání* lands.

Bárání land is leased on the following conditions:—(1). Applicants will receive a grant of from 100 to 500 *bighas*. They are required to pay a revenue of 6 pies per *bigha* for 10 years, after the expiry of which period they must pay revenue at the rate of 1 anna per *bigha* on receiving proprietary rights. (2). If a canal is brought to this kind of land by the State, owners are required to pay in addition to the assessed revenue 1 anna 6 pies as water-advantage rate.

Tenant colonists.

Where applicants for waste lands have not sufficient capital to bring the land under cultivation the State gives them land as tenants. In land suitable for well irrigation, several cultivators together select a piece of land and the State makes arrangements for sinking not less than five new wells or for repairing five old ones on the land. To each well is given from 30 to 50 *bighas* and the cultivators must provide 4 pairs of bullocks for each. These settlers are then charged *batái* at the following rates:—

For the first two years	*nil.*
" " next four "	one fifth
" " " six "	one fourth
" subsequent "	one third

The State bears all the expenses of repairing the wells and furnishing them with gear. The cultivators are also given the entire produce of one *bigha* per well free of *batái* for the keep of the well bullocks. If canal water is afterwards brought on to such lands, a water rate of 6 pies per *bigha* is charged in addition to *batái*. Canal lands are similarly given to tenants on *batái* at the following rates:—

For the first two years	*nil*
" " next four "	one fourth
" " " six "	one third
" subsequent "	one half

In such settlements, the State gives inducements for the building of *bastís* of 100 settlers each. After 10 years on well lands and after 15 on canal lands the tenants are given full proprietary rights in their holdings provided they pay back to the State all the expenses incurred on the wells and *rájbahás*. Otherwise, they are given occupancy rights on a payment of a *málikána* of 2 annas per *bigha*.

Total area leased out

The area of land leased out in various ways since 1874-1880 amounts to over 500,000 acres yielding a revenue of about Rs. 8,00,000.

CHAP. III. D.

Miscellaneous Revenue.

Leases of forest lands.

Certain areas in the forest *rakhs* are also leased out on cultivation. They are assessed with *khám jama*, that is to say, when they are cultivated revenue is levied on them according to the rates prevailing in the adjoining *iláqas*. Other areas in forests are leased out at a fixed rate of *batái* generally $\frac{1}{4}$ or $\frac{1}{3}$, while others pay fixed rates per acre according to the class of crops grown on them (called *amal khám* rates). Thus cotton pays Rs. 2 per acre, jowár, *moth* and maize Re. 1-8 and wheat and barley Re. 1-12-0. Unassessed areas of State land brought under cultivation, such as deserted channels of canals, are charged at *amal khám* rates. The total revenue realized during the last 10 years from all these areas in forests and from other tracts paying *amal khám* has amounted to about Rs. 5,50,000.

Sources of immigration for colonisation.

The following statement gives the names of the various foreign districts and states from which immigrants have settled in the State as lease-holders, together with areas occupied by them and the revenue they pay:—

District.	Area occupied in *bighas*.	Revenue in rupees.	District.	Area occupied in *bighas*.	Revenue in rupees.
Farídkot State ...	36,885	3,763	Siálkot	2,516	524
Jullundur	8,541	802	Ráwalpindí	14,062	8,109
Hoshiárpur	10,283	2,053	Siálkot and Jullundur	1,702	331
Multán	22,719	4,443	Jhang and Jullundur	2,916	690
Amritsar	4,593	518	Gurdáspur ..	3,301	919
Dera Ghází Khán ...	19,130	1,666	Jhang	1,932	238
Shikárpur	11,328	2,158	Sháhpur	3,848	801
Dera Ismaíl Khán ...	8,675	1,491	Biluchistán	8,242	828

All these immigrants are settled in the Khánpur Nizámat, where there are still very large areas to be disposed of.

Section D.—Miscellaneous Revenue.

Excise.

The Excise Department (*Mahkama Abkárí wa Muskirát*) is under the Mushír-i-Mál, who is assisted in its administration by an Inspector of Excise as well as by the Názims and Tahsíldárs. The State has a special law of *Abkárí wa Muskirát*. The Excise Department concerns itself with (*a*) imported European spirits and fermented liquor, (*b*) fermented liquor prepared at licensed breweries in India, (*c*) country spirits manufactured after the native method, (*d*) opium, and (*e*) hemp drugs. Liquors included in (*a*) and (*b*) are sold at Baháwalpur and Khánpur by licensees. Contracts are given wholesale and are quite separate from contracts for country spirits. These were given for Rs. 206 in 1900-01; for Rs. 90 in 1901-02; Rs. 80 in 1902-03; and Rs. 175 in 1903-04.

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Miscellaneous Revenue.

Country Spirits.

Country spirit is made from a mixture of *kíkkar* (*Acacia Arabica*) bark and *gúr* in distilleries in much the same way as in the Punjab. Liquor is manufactured by the contractor for the time being at various places throughout the State. Wholesale contracts are annually sold by auction by the Mushír-i-Mál. The contractor pays a sum for the license which gives him a monopoly for the sale of country liquor distilled in the State or imported. The contract was sold for Rs. 24,666 in 1900-01, Rs. 21,835 in 1901-02, for an equal amount for 1902-03, and for Rs. 25,000 for each of the years 1903-04 and 1904-05. No retail contracts are sold; the wholesale contractor sells retail through his own shopkeepers. He has to submit a list of the places where, and the persons by whom, liquor is to be sold and for this list sanction must be obtained from the State. No extra shops can be opened without special permission. The places where country liquor is sold are given in Table 41 A of Part B.

Opium and intoxicating drugs.

Opium consumed in the State is either (*a*) Gházípur opium, (*b*) Málwa opium, (*c*) Hill opium imported into British Districts from Kashmír and the Hill States round Simla, or (*d*) Punjab grown opium. The British Government has prohibited the export of opium from Baháwalpur into any British District. The State has imposed no restriction on the contractors as to the import of opium from any place outside the State. The contractors therefore buy opium (and also *charas* and *bhang*) from wholesale contractors in the adjoining British Districts on State licenses, no duty being imposed on such imports. In order to obtain a special pass for the transport of opium and intoxicating drugs through British territory a certificate is required that the applicant is authorised (*a*) to sell such drugs within the State, and (*b*) to apply for a pass. This certificate must be signed in Baháwalpur by the *Mushír-i-Ala*. The Deputy Commissioner of Multán is authorised to grant permits for the import of Málwa opium on behalf of the State. The wholesale contract for the monopoly of the sale of opium and intoxicating drugs in Baháwalpur State is sold annually by auction to the highest bidder, who may pay the contract money in quarterly instalments. No retail contracts are sold; the contractors always sell through their own retail agents. If the contractors purchase intoxicating drugs from the State *zamíndárs*, they are bound to sell them at not more than 4 times the original price, but in the case of drugs imported from British Districts and Málwa no such restriction is imposed. Retail shops cannot be opened without the previous sanction of the Revenue Department. A list of the places, 58 in number, where such shops are maintained will be found in Table 41 B of Part B. The contract money for the sale of opium and intoxicating drugs was Rs. 32,834 for each of the years 1900-01 and 1901-02; and Rs. 34,334 for each of the years 1902-03 and 1903-04. The opium and drug contracts have always been granted together; a shop licensed to sell the one is also licensed to

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Miscellaneous Revenue.

sell the other. Contracts for the sale of country liquor and hemp drugs may be sold jointly, but contracts for European liquor are generally given separately from these. The total amount of liquors of all kinds and intoxicating drugs consumed in the year 1904-05 is given in Table 41 of Part B.

Stamps.

For postage stamps see chapter II, sec. G., (Postal Arrangements). Prior to 1866 neither court-fee nor non-judicial stamps were in use in the State. All suits were instituted, all complaints were made and all deeds were executed on plain paper. The enforcement in the State of the Court Fees Act (No. VII of 1870), of the Civil and Criminal Procedure Codes and of the Indian Stamp Act (No. I of 1879) introduced court-fee and non-judicial stamps for the first time. Prior to 1901 court-fee adhesive stamps, manufactured to order in England, were used and non-judicial stamps were made on paper manufactured in the Jail. The stamps, however, were often stolen and sold, and so impressed sheets were introduced in January 1901. These are used both as court-fee and non-judicial stamps, and the manufacture of embossed stamps has been done away with. The impressed stamps are of 13 values : As. 1, 4, and 8, and Rs. 1, 2, 4, 5, 10, 20, 30, 40, 50, and 100. The only adhesive stamp now in use is the receipt stamp of one anna. All these are made in England according to requirements. These stamps are sold by the Head Treasury Office to licensed vendors, attached to the following courts :—

(1) Head Treasury Office, Baháwalpur.
(2) Chief Judge's Court „
(3) District Judge's Court „
(4) Tahsíl Minchinábád.
(5) Tahsíl Khairpur East.
(6) Tahsíl Ahmadpur East.
(7) Tahsíl Khánpur.
(8) Tahsíl Sádiqábád.
(9) Tahsíl Ahmadpur Lamma.
(10) Tahsíl Nahr.
(11) Munsiff's Court, Allahábád.

The vendors of these stamps are the *fotedárs* or agents of the head treasurer of Baháwalpur; there are no private licensed stamp-vendors in the State. The income from the sale of stamps to the State for the last 5 years is given below :—

Years.	Rs.
1900-01	89,217
1901-02	88,056
1902-03	1,00,132
1903-04	98,398
1904-05	92,718

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Miscellaneous Revenue.

Sadar Hisáb (Accounts Department).

Before the establishment of the Agency the system of keeping accounts was highly defective, and entailed a great loss to the State, as is evident from the following paragraph in a note by Colonel Minchin:—

"The revenue administration had been kept in the hands of Hindús who resided at Dunyapur in the Multan District, where they secretly remitted their ill-gotten gains. All these officials were connected by family ties and bound together by their individual interest. All payments into or from the State treasuries were made on separate orders on small scraps of paper, on the back of which payment was endorsed, kept distinct; no general accounts were kept and as almost all payments were made partly in cash and partly in grain, and one order was made payable, purposely, from several treasuries on the plea that it might not impoverish any one treasury too much, the intricacy of the accounts may be imagined: and the result was the enriching of the person who paid any portion of the order ......"

In 1867, therefore, Colonel Minchin reformed the system of accounts and brought it into line with that obtaining in the Punjab Treasuries. A Head Treasury was established at Baháwalpur with a sub-treasury in each Tahsíl and regular registers were kept in them. The Head Treasury was placed under the charge of a competent European officer in 1868, under whom it remained till 1878, when a native official, named Diwán Jattú Mal, succeeded him as Mushír-i-Mustaufí, or Accountant-General; this official continued to be in charge till 1897 when his son, the present Mushír-i-Mustaufí, succeeded him. The Head Treasury at Baháwalpur is managed by a Treasurer (*kazánchí sadar*). The Tahsíl sub-treasuries are branches of the Head Treasury, the *siyáha navís*, and *fotedár* of each being appointed by the Head Treasurer, and are supervised by the Tahsíldárs, who are Sub-Treasury Officers. All are under the management and supervision of the Mushír-i-Mustaufí, assisted by a Chief Accountant, called Muhásib Ala. Annual budgets are prepared by the Mushír-i-Mustaufí and submitted through the Council to His Highness for sanction. The total State receipts and disbursements for 1904-05 were—

RECEIPTS.

	Rs.	A.	P.
Land revenue	19,33,187	5	7
Forests	1,60,140	8	10
Excise on spirits and drugs	58,976	0	0
Stamps	92,712	11	6
Law and Justice	58,167	14	7
Police	19,202	8	8
Registration	3,614	11	0
Education	18,006	8	7
Medical	...		
Interest on G. P. Notes ...	34,700	10	9
Press	13,901	10	10
Miscellaneous	1,99,733	11	10
Army	31,768	13	0
Public Works	87,001	8	7
Municipal fund	94,491	13	5
Total ...	28,05,606	4	2

DISBURSEMENTS.

	Rs.	A.	P.
Darbár 1	51,812	13	8
Land revenue	1,04,337	10	8
Forests	12,773	6	0
Treasury Office	16,968	6	0
Stamps	7,215	12	9
Post offices	6,000	0	0
Darbár 2	9,37,285	4	6
Law and Justice	74,853	9	3
Police	1,48,742	11	10
Registration	156	0	0
Education	31,474	6	3
Medical	6,248	6	3
Refunds	7,643	11	2
Pension	87,832	2	9
Press	10,960	2	6
Miscellaneous	81,224	13	1
Army	2,03,170	15	7
Public Works	3,96,881	8	11
Municipal	86,439	11	11
Total ...	22,72,021	9	1

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Miscellaneous Revenue.

Currency and coinage

Prior to the establishment of the British Agency the State had its own coinage, copper, silver, and gold. Two rupees, called Baháwalpurí and Ahmadpurí, worth annas 12 and 10, respectively, in British currency, were coined. Gold coins were struck by Nawáb Muhammad Baháwal Khán III only, and were of two sizes of which one sold at about Rs. 16 and the other at about Rs. 52. Since 1866 the State silver coins have not been minted, and the British coinage is now current in the State. The copper coin, still in use, is called a *nikka paisa*, and on one side is engraved *Dár-us-surúr Baháwalpúr*, and on the obverse date palms with a star and crescent. Two and a half *nikka paisas* are worth a quarter of an anna of British coin. The *nikka paisa* is minted by the Head Treasury, the number of coins issued varying from year to year according to the demand in the market.

Forest Department

The Forest Department is in charge of an officer called the *Muhtamim-Janglát* (Conservator) who acts under the orders of the Mushír-i-Ala. The establishment of the Forest Department consists of 6 darogas, 12 jamadars and 67 watchmen, besides the clerical amla under the Conservator. *Dárogas* and *jamadárs* in the Mufassil act under the orders of the Tahsíldárs who are also in charge of the forests in their *ilágas*. For total annual expenditure of the forest establishment, see Chapter II, Section C.

Sajji.

For details of *sajjí* (impure carbonate of soda) manufacture, see chapter I, A (page 15). The income accruing to the State during the last 5 years was: 1900-01, Rs. 33,722; 1901-02, Rs. 38,280; 1902-03, Rs. 42,372; 1903-04 and 1904-05 each realized Rs. 45,223.

Lung Mugílán.

The sale of leaves of *kikkar* or other trees on the banks of canals realised the following income for the last 5 years under the name of *lung mugílán*:—1900-01, Rs. 2,708; 1901-02, Rs. 2,070; 1902-03, Rs. 4,506; 1903-04, Rs. 2,548 and 1904-05, Rs. 5,290.

Farokht Jáidád sarkárí.

Under *farokht jáidád sarkárí* comes income realized from the sale of State property; such as *nazúl* buildings, &c. On this head the State realized Rs. 12,189 in 1900-01; Rs. 22,352 in 1901-02; Rs. 9,170 in 1902-03; Rs. 12,566 in 1903-04 and Rs. 11,057 in 1904-05.

Ferry contracts.

The total amount of income from the ferry contracts was Rs. 12,747 in 1900-01; Rs. 12,855 in 1901-02; Rs. 13,153 in 1902-03; Rs. 13,940 in 1903-04; and Rs. 13,456 in 1904-05.

Fisheries.

The income derived from fisheries was Rs. 659 in 1900-01; Rs. 1,058 in 1901-02; Rs. 372 in 1902-03; Rs. 1,596 in 1903-04 and Rs. 1,867 in 1904-05.

Sale of kána reeds.

Kána reeds on the banks of canals are sold annually. The income under this head was Rs. 2,477 in 1900-01; Rs. 2,378 in 1901-02; Rs. 2,502 in 1902-03; Rs. 1,838 in 1903-04 and Rs. 2,902 in 1904-05.

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Municipalities.

Other revenue

Other heads of miscellaneous revenue are *Nakhlastán* (proceeds from date trees not given on lease at settlement), *Kuláli* (*nílophar*, or nymphæa lotus, and *sanghára* in lakes), and miscellaneous minor heads. For total receipts and disbursements of land and miscellaneous revenue see *Sadar Hisáb* above.

Section E.—Municipalities.

Municipalities of the State.

A Municipal Committee was constituted at Baháwalpur for the first time in 1873-74 by Colonel Minchin, Political Agent, and several European and native officers were selected as members. The expenses on account of sanitation and conservancy were borne by the State Treasury during the first few months. By the 6th of October, 1874, regular municipalities on the models of those in the Punjab were established at Baháwalpur (head municipality), Ahmadpur, Khánpur, and Ahmadpur Lamma—(the last three being sub-municipalities). Members were selected from among the officials and the *raíses* of these towns. A scale of octroi fees was introduced and the whole Municipal Department was placed under Major Beckett, Assistant Political Agent. In the sub-municipalities the Tahsíldárs were made the Presidents of the Municipal Committees. No actual Local Self-Government was introduced. The sub-municipalities were granted no powers to sanction any kinds of expenditure. Proposals for expenditure on conservancy and sanitation were submitted to the head municipality, and the proposals of the latter were laid before the President for sanction. In 1879 when the British Agency was withdrawn a paid Vice-President was appointed at Baháwalpur to control the head and sub-municipalities. Later on sub-municipalities were established in 1883 at Khairpur, in 1897 at Minchinábád, Allahábád, Garhi Ikhtiyár Khán and Naushahra, in 1902 at Hásilpur and Qáimpur, and in 1903 at Khán Bela, Uch, Ghauspur and Jaunpur. The Municipal Committees are managed by the Mushír-i-Ala through a paid Vice-President of the Baháwalpur Municipality. The Vice-President has control over all sub-municipalities, which submit their proposals to him. In the head Municipality and the sub-municipalities members are always selected by the Vice-President for the former and the Tahsíldárs (who are Presidents or *Mír Majlises* of the sub-municipalities) for the latter. The Náib Tahsíldárs in the Mufassil are *Náib Mír Majlises* (or Vice-Presidents) of the sub-municipalities. The proportion of Hindu and Musalmán members is about equal in almost all Municipal Committees. Municipal administration is conducted in accordance with a 'Municipal Code' already referred to (Sec. B). Members of the Municipal Committees have no powers to sanction expenditure or to impose fines on the municipal establishment but lay their proposals before their Presidents for sanction. The executive

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Municipalities.
Their constitution. Municipal Code.

powers of the Vice-President of the Sadar Municipality over all the municipalities are—

(1). Appointment and dismissal of municipal servants below the grade of Rs. 10 ;

(2). Infliction of fines up to Rs. 5 on defaulters selling articles of food at a higher rate than that fixed weekly by a sub-committee ;

(3). Issue of orders inflicting a penalty of 10 times the octroi due on detected smugglers ;

(4). Imposing of fines of one rupee on anyone disobeying bye-laws.

His other functions are described in the Municipal Code. The following statement shows the number of members, the municipal servants in each municipality and the total salaries of the latter :—

Municipality.	Number of members.	Municipal servants.	Salaries per month of municipal servants.
Baháwalpur	24	259	1,902
Ahmadpur East	16	54	295
Khánpur	12	15	85
Ahmadpur Lamma	10	9	61
Khairpur	12	13	70
Minchinábád	15	14	71
Allahábád	10	9	66
Garhí Ikhtyár Khán	10	5	33
Naushahra	10	10	49
Hásilpur	10	7	40
Qáimpur	10	7	40
Uch	11	12	57
Khán Bela	10	7	37
Ghauspur	10	8	41
Jaunpur	10	7	35

For income and expenditure of each municipality see Table 46 Part B.

Municipal taxation and expenditure.

Octroi is charged at fixed rates on imports only. The import of European liquors, intoxicating drugs (opium, *bhang*, *charas*, poppy-head), arms and ammunition is allowed only by special permit. The articles exempted from octroi are fodder for cattle, fuel, baked and unbaked bricks, indigo, *sarkána*, gold, silver, but not gold and silver leaf, precious stones, books, aerated waters, fowls, eggs, intoxicating drugs, salt, horses, donkeys, camels, cows, buffaloes and milch sheep. The octroi rates are generally regulated after the system practised in the Punjab. Corn is charged at varying rates by sack, pack, load, cart-load and weight. On rice, *ghí* and butter, oil and oil-seeds, foreign fruits, tea, coal, soap, stone, *shisham* timber, sulphur, country medicines and perfumes, leather and metal articles ; country fruits and tobacco, piece-goods, *pashmina* and silks, ivory, combs and walking sticks ; sheep and

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Public Works.

Municipal taxation and expenditure.

goats and refined and unrefined sugar, molasses and vegetables, octroi is paid at varying rates per cent. *ad valorem.* In all municipalities octroi collections are sold annually on contract by public auction by the Durbár; the sale prices being subject to the sanction of the Nawáb. Municipal funds are generally utilized in conservancy and sanitation works and schemes, pavements of roads and *bázárs*, streets, and other smaller thoroughfares, hospital buildings and for the maintenance of Municipal Police; they are also utilized on occasions of emergency for famine works and for distribution of medicines during the prevalence of epidemics, &c.

Section F.—Public Works.

Public Works and Canal Departments.

The Public Works and Canal Departments were established in 1867 by Major Minchin and were controlled by two British officers, Messrs. Heenan and Barns, till 1879. Since then they have been under different native officers. The head of the combined departments was first called the *Mushír-i-Támírát-o-Anhár*, and he exercised the powers of a Member of Council. The Public Works were placed in January, 1905, under a separate officer called the *Mushír-i-Támírát*, whose functions at present are the preparation of estimates and plans for public buildings, bridges and other works of a similar nature, and the general supervision of such works in the course of their execution and completion. The Canal Department was placed in charge of a separate officer called the *Mushír-i-Anhár*, newly created. The *Mushír-i-Támírát* has power to sanction estimates for expenditure not exceeding Rs. 200 for any one work. Estimates above Rs. 200 are submitted to the Nawáb through the *Mushír-i-Ala* for sanction. In each Tahsíl there is a *mistrí* under the Tahsíldár for making plans and estimates for the State buildings in the Tahsíl and for superintending their construction, subject to the supervision of the Department. There are a Workshop and an Ice Factory at Baháwalpur under the Department. In the Workshop, which is under a qualified mechanic, State as well as private orders for iron and other work are executed. The Ice factory, which was first started in 1883, has two ice machines. Ice is sold at one anna per ser. Under the Department are also two steamers, each with a barge attached, on the Sutlej. One of these, called the "Princess," was purchased in 1893 for Rs. 1,15,000 and the other, called the "Lawrence," in 1891 for Rs. 59,000. The former measures 102 × 26 and the latter 165 × 28 feet. These steamers are well equipped and furnished and are used by the Nawáb and visitors of distinction for pleasure voyages when the river is in flood. They can steam up the river at 5 miles and down the river at 20 miles an hour.

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Public Works.

The following are the most important buildings constructed by the Public Works Department:—

Chief buildings constructed by the P. W. D.

Buildings.	Year.	Cost.
		Rs.
Sádiqgarh (Palace) (Ahmadpur)	1878-94	12,00,000
Núr Mahal (Palace) (Baháwalpur)	1866-73	12,00,000
Daulatkhána (do.) (do.)	1878-81	1,84,000

In August 1903 the Nawáb laid the foundation of a new palace at Baháwalpur, and named it Baháwalgarh. At present the buildings of the inner family houses are in progress, the main outer palace has still to be designed. Up to 31st March 1904 Rs. 90,548 was expended on this building.

Curzon Water-works.

The Nawáb on the occasion of his installation in November, 1903, by His Excellency Lord Curzon, Viceroy of India, declared his intention of opening Water-works at Baháwalpur to be called the Curzon Water-works in honor of the visit of His Excellency. Mr. Goument, Sanitary Engineer, Punjab, was invited to give his advice on the subject and the scheme submitted by him was sent to Messrs. Martin and Co., Calcutta, for estimate. It is hoped that the work will shortly be able to be taken in hand.

Municipal buildings.

Plans and estimates for the municipal buildings and roads are prepared by the Public Works Department, and are executed by the overseer of the municipality, subject to the supervision and check of the Department.

Kachchá roads.

Kachchá roads in the State are not repaired by the Public Works, but, as has been already stated in Section G, Chapter II, by the *zamindárs*. The bridges on them, however, are maintained by the Department.

Budget provision and expenditure.

The annual budget provision and actual expenditure on the Public Works for the last five years is noted below.

	Budget provision.	*Actual expenditure.*
	Rs.	Rs.
1900-01	84,604	68,690
1901-02	89,380	89,173
1902-03	73,480	1,20,471
1903-04	1,99,270	2,04,532
1904-05	2,41,555	3,38,132

Income.

The total income from the Public Works (Work-shops, Ice Factory, &c.) for the year 1904-05 was as under—

	Rs.
Sale-proceeds of ice	1,506
Miscellaneous	5,306
Total ...	6,812

Canal Department Distribution of water and silt clearances.

The Canal Department was reconstituted in January 1905. The head of the Department is called the Mashír-i-Anhár, and is a member of the General Council of the State. He can appoint and dismiss those of his subordinates who draw salaries up to Rs. 50

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a month. In the distribution of water the *Mushír-i-Anhár* is assisted by the Názims, who are Superintendents of irrigation and chief officers in charge of construction and excavation works in their respective districts. There are also 17 *ziladárs*, 24 *dárogas*, 18 *náib dárogas*, 72 chaprásís, 264 *mírábs* and 180 *munsifs* under the Department. To each big canal is appointed a *ziladár* who is assisted by a number of *dárogas* and *náib dárogas* (usually from 2 to 3 in number) and a suitable number of *mírábs* and *munsifs*. The duties of the *ziladárs* and the subordinate staff are to carry out the annual clearance of silt from the beds of the canals and *rájbahás* and to distribute water according to the *wárabandí* (turn by turn) system. In both these capacities the *ziladárs* and the subordinate staff work under the supervision and guidance of the Názim of the district. The *munsifs* are influential *zamíndárs* appointed to assist the Canal Department. The system of appointing *munsifs* was introduced in 1900 by Col. H. Grey, Superintendent of the State, with a view to facilitate the State irrigation work and to encourage the *zamíndárs* to learn executive work and be able to obtain service in the Irrigation Department. The *munsifs* are of four grades, and for their emoluments they receive remissions in *chher* of ½, 1, 1½ and 2 sérs, respectively (see Irrigation Chapter II).

Canal Department Distribution of water and silt clearances.

Engineering Branch.

The Engineering Branch, which is concerned with the estimates for and construction of canals, regulators, &c., is manned by a Sub-Engineer, 3 Supervisors (one to each Nizámat,) 25 overseers and sub-overseers and a number of draughtsmen and estimators. The annual expenditure of the Canal Department in 1905 was: Department proper, Rs. 9,012; Engineering branch (Overseers, &c.) Rs. 6,048; *ziladárs* and *dárogas* Rs. 22,140; *mírábs* Rs. 18,312.

Contour Survey.

A Contour Branch was established in 1905 to survey the Cholistán tracts in the Minchinábád Nizámat with a view to furnish contour data for the construction of new canals and rájbahás. It consists of 2 surveyors, 30 overseers and many menial servants. Its annual expenditure in 1905 amounted to Rs. 23,364.

Section G.—Army.

Old Military organisation.

In former times the military strength of the State consisted of (a) a certain number of paid cavalry and infantry, which in times of peace were made to act as escort of the Nawáb and as guards of towns, forts, treasury and the palaces, but were led to the field when occasion arose; and (b) the militia officered by *Raíses* and *Tumandárs* of the State, for military service. The *Raíses* and *Tumandárs* held *jágírs*, known as *Iwaz-i-Lashkarí* granted to them in consideration of such military help. In times of need, therefore, the Nawábs could not only utilise the services of their paid forces, but could also muster a large number of fighting men from among the people. In the use of the sword and the gun the most skilful tribes were the Dáúdpotras, Chándia, Khosa, Dashtí, Sharr, and Jatoí. The

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Army.

Old Military organization.

carrying of arms by the people was not then prohibited. The forces numbering over 10,000, which Nawáb Muhammad Baháwal Khán, III offered to the British Government and despatched to take part in the Multán campaign with the British troops, were raised in the manner indicated above. The valuable services rendered by this force were rewarded by the Government in the form of a life pension of one lakh of rupees to the Nawáb. In 1864 the paid forces consisted of 9 regiments with a strength of about 3,000.

Military organization in the time of the British Agency.

In 1866, on the death of Nawáb Muhammad Baháwal Khán IV, the British Agency, then established, began at once to place the military organization on a definite footing. The total military strength in 1870 was as under :—

1. Contingent	Cavalry	... ...	701
	Infantry	... ...	306
2. State ...	Cavalry	... ...	349
	Infantry	... ...	1,144
	Artillery	... ...	167

Re-organisation under the British Agency.

The total annual cost of the above was Rs. 2,09,759. In 1879 the State Infantry was greatly reduced in number and converted into Military Police. The State Cavalry was disbanded, a number being incorporated with the Contingent Cavalry, and the rest discharged on pension or gratuity, according to the length of their services. As regards the Artillery, the old native-made brass guns, which were considered unsafe from age and use, were replaced by 6 pounder muzzle-loading brass guns obtained with the sanction of Government from the Arsenal at Ferozepur.

Military organisation during the rule of Nawáb Sir Sádiq Muhammad Khán IV.

In November 1879 His Highness Nawáb Sádiq Muhammad Khán IV was granted by the Government the full powers of a Ruling Chief. The military strength existing at the time was as stated below :—

1. Contingent	Cavalry	... ...	106
	Infantry	... ...	356
2. Artillery		... ...	76
3. Military Police		... ...	262

The annual cost was Rs. 1,46,777. In 1883-84 an addition to the force was made by the institution of a Military Band with a numerical strength of 44 officers and men.

Re-organisation in 1888.

In 1888 His Highness Sir Sádiq Muhammad Khán IV offered the resources of his State to the Government, for employment in the Imperial Service in the operations on the Frontier, and, with the approval of the Government, re-organized the troops as follows :—

1. Imperial Service,	Cavalry (2 Troops)	... ..	211
	Infantry	... ...	300
	Infantry for Depôt	... ...	157
2. Artillery		... ...	76
3. Band		... ...	44
4. Military Police		... ...	260

The annual cost of this force was Rs. 1,76,992. The Imperial Service force was to be supervised by Inspecting Officers

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Army.

deputed by the Government, and the management conducted in accordance with the Standing Orders of the Military Department. In 1890, on the recommendation of Major Drummond the Cavalry was divided into three Troops as under :—

Re-organization in 1888.

Imperial Service	Troop No. 1	... ...	75
	" " 2	... ...	75
Orderly ...	" " 3	... ...	75

No alterations took place in the Infantry, the Artillery, and the Band. The Military Police was also divided into two *paltans* ; No. 1 (156 strong), and No. 2, (112 strong) ; the former being stationed at Baháwalpur and the latter at Ahmadpur East. This organization lasted till December 1900, the annual expenditure being Rs. 2,47,201.

Imperial Service Camel Transport Corps substituted for the Imperial Service Cavalry and Infantry.

On the commencement of the China War in 1900 the Baháwalpur State offered Government the services of its Imperial Service Infantry for active service or for garrison duty. The constitution of the State forces, however, being such that no units were sufficiently large for service, the offer could not be accepted. The Darbar thereupon proposed that, as the smallness of the strength of the Baháwalpur Imperial Service Troops came in the way of their being accepted for active service, the Cavalry should be reduced, and the Infantry raised to a full battalion and, to make it still more useful, organized and trained as a battalion of Pioneers. In the meanwhile the Inspector-General of Imperial Service Forces suggested that the organisation of a Camel Transport Corps would be more suited to the circumstances of the country and more sure of employment in time of war. The suggestion was agreed to by the Darbar, who framed their proposals regarding it. The proposals were accepted by the Government in detail, and the Camel Transport Corps organized on January 1st, 1901. The Imperial Service Cavalry and Infantry were disbanded, a number of the men taken into the Camel Corps and the rest discharged on gratuity or pension according to the length of their service. The Camel Corps consists of—

(A) Camel Transport or Baggage Corps—

Commissioned Officers	4
Non-Commissioned Officers	25
Silladárs and buglers	326
Followers...	14
Total	369
Camels	970

(B) Mounted Rifle Company or Mounted Escort—

Commissioned Officers	5
Non-Commissioned Officers	20
Sepoys	136
Followers	13
Total	174
Camels	158

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Army.

Imperial Cost of Service Camel Transport Corps.

The annual budget provision for the maintenance of the Imperial Service Camel Corps is Rs. 2,00,000. The actual expenditure for the year 1904-5 was as noted below :—

	Rs.
Mounted Corps	45,330
Baggage	1,15,037
Pensions	2,393
Rewards	772
Allowances, &c., ...	2,031
Contingencies on account of buildings and ammunition	11,766
Hospital	11,529
Total	1,88,858

Reserve company medical arrangements and effect of service of the corps.

A reserved company consisting of 85 men and officers was formed in June 1904 to meet the contingency of loss among the sepoys of the Baggage corps in a war. In 1904-05 it cost the State Rs. 9,753 out of the annual provision of Rs. 10,677 sanctioned for its maintenance. For the use of the Imperial Service troops a Hospital is maintained in the Cantonment Lines. The total number of patients treated during the year 1904-05 was 5,760, of which only [illegible] were in-patients, the average daily attendance of patients being 15·78. Camels and horses of the Imperial Service Corps are under the charge of four Veterinary Assistants appointed for the purpose. There has been no contagious or epidemic disease among camels since the establishment of the Corps. In 1904 the Nawab offered his Camel Corps for service with the Tibet Mission. The Government of India could not see their way to grant the request but thanked His Highness for the offer. Early in 1905 the Baháwalpur Mounted Escort, with two selected troops of the Transport Corps, attended the Muzaffargarh Training camp and won the approbation of General Walter Kitchener, who in a letter to the Nawáb acknowledged their good work.

Military Public or Irregular Force.

Besides the Imperial Service Camel Corps the following Military Police or Irregular Forces are maintained by the State :—

	Officers and men.
(a) The Nizám Regiment (organised in 1901) ...	492
(b) His Highness' Body-guard (Horsemen)	103
(c) The Band	42
(d) Regiment No. 3	167
(e) The Palace Guard	68
Total (103 mounted and 769 foot)	872

The Nizám Regiment, the Palace Guard and Regiment No. 3 guard the Treasuries, the Palaces and Offices. There are 25 serviceable guns in the State. Of these 17 are with the Nizám regiment, 3 with Regiment No. 3 (at Ahmadpur) and 5 at Deráwar. The total expenditure on all

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Army.

these forces for the year 1904-05 was:—Nizám Regiment, Rs. 52,015; Body Guard, Rs. 31,230; Band, Rs. 7,522; Regiment No. 3, Rs. 14,537; Palace Guard, Rs. 5,309. Total Rs. 1,10,615. There is a separate dispensary for the Irregular Forces. During 1904-05 the total number of patients treated in the dispensary was 11,121, of which 585 were inpatients.

Military Police or Irregular Force.

Mushír-i-Fauj.

Both regular and irregular forces are under the Mushír-i-Fauj (Commander-in-chief). The total expenditure on the establishment of the Mushír-i-Fauj (including the Commander-in-Chief's emoluments) amounted in the year 1904-05 to Rs. 6,559. The total expenditure for the year 1904-05 on all the military forces (including the establishment of the Mushír-i-Fauj) was Rs. 3,13,786-6-0.

The First Kábul War—A. D. 1837.

The British forces that accompanied Shah Shúja to reinstate him on the throne of Kábul, passed on their way through Baháwalpur territory. In connection with this march, Nawáb Baháwal Khán III rendered such valuable services in supplying provisions, boats and camels, and in preparing a military road, that he was rewarded by the grant of Bhung and Kot Sabal (which now form part of the Baháwalpur State) in 1842. In 1848, Nawáb Muhammad Baháwal Khán III despatched a force of 10,000 men to fight in co-operation with the British forces under Sir Herbert Edwardes and General Cortland. The Baháwalpur troops successfully fought against the forces of *Diwán* Múl Ráj at Sadosam and Kanerí and took a brilliant part in the siege of Multán. After the conquest of Multán the Nawáb was granted a life pension of one lakh of rupees.

The Multán Campaign—A. D. 1848.

The Indian Mutiny—A. D. 1857.

The first news of the Mutiny reached Baháwalpur on the 31st of May 1857. Nawáb Fatteh Khán received a letter from Mr. Oliver, Superintendent of Sirsa, requiring him to despatch all the troops forming the garrison of Baháwalgarh to Bangla Fázilká so as to be available for service in case of need. This summons was complied with. Subsequent to this a letter was received from Sir John Lawrence intimating the requisition of 500 Cavalry and 500 Infantry. Besides these two detachments, an additional force of 3,000 men was also sent to Sirsa and remained posted there till the 16th of April 1858. One hundred Cavalry and 356 Infantry were sent on service in connection with the Kábul Campaign under the command of Major S. Beckett, Assistant Political Agent and Superintendent. In recognition of the aid rendered by the State, Nawáb Sádiq Muhammad Khán IV was created a G. C. S. I. on the 25th of January 1882. The soldiers also received the campaign medal. In January 1900 an offer made to Government by the Baháwalpur Darbár of a gift of 20 horses with equipment for use in the South African War was accepted.

Second Kábul War—A. D. 1879.

Horses for the Soth African War.

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Police and Jails.

Section H.—Police and Jails.

Before 1866 there was no Police Department in the State. The functions of a Police officer (in addition to those of a Magistrate) were exercised by the *Kotwál.* There were only three *Kotwális,* located respectively at Khairpur, Baháwalpur and Khánpur. In other towns and the mufassil the same functions were exercised by the *Kárdárs* and their *Náibs.* A regular Police Department was first called into existence by Colonel Minchin in 1867, when Police stations were opened at Baháwalpur, Sádiqpur, Khairpur, Baháwalgarh, Ahmadpur East, Uch, Allahábád, Khánpur, Shidání, Naushahra (Rahimyár Khán), Ahmadpur Lamma, and Kot Sabzal. Two Inspectors of Police were also appointed to supervise and direct the working of the Police stations. At present there are 30 Police stations or *Thánas* and 15 Police posts, as detailed below :—

Nizámat.	Police station (Thána).	Police post.
Minchinábád	1. McLeodganj	Hásilsárú.
	2. Minchinábád	
	3. Cháweka	Baháwalnagar.
	4. Sádiqpur	Rorú.
	5. Shahr Faríd	Miánwálá, Mahta Jhedú.
	6. Hásilpur	Qáimpur.
	7. Marot	Mírgarh.
	8. Sardárgarh	Phúlra.
	9. Khairpur	Wainsán.
Baháwalpur	10. Chakla	Goth Núr Muhammad.
	11. Maujgarh	
	12. Baháwalpur City	
	13. Baháwalpur Berúní ...	Samasata
	14. Baháwalpur Camp ...	
	15. Musáfir-khána	
	16. Ahmadpur East	Mubárakpur, Dera Mubárak, and Deráwar Fort.
	17. Chárkotí	
	18. Uch.	Hathejí.
	19. Goth Channí...	Taranda Muhammad Panáh.
	20. Allahábád	Jannpur, Giddarwála and Chhanelí.
	21. Khánbela	Shidání.
Khánpur	22. Pakká Lárán	Jhorán.
	23. Khánpur	Garhí Ikhtiyar Khán Wáhí Giddú.
	24. Ghauspur	Cháchrán and Gházipur.
	25. Kot Samába	Ruknpur, Sardárgarh and Sháhgarh.
	26. Islámgarh	
	27. Naushahra	Tájgarh, Pallú Sháh, and Adamwálí.
	28. Abádpur	Sharính.
	29. Ahmadpur Lamma ...	Muhammadpur, Garhí Begar.
	30. Bhung	Dhánwálí, Rahimábád and Kálewálí.
	31. Kot Sabzal	Sanjarpur and Dhandí.
	82. Mcáhka	Chak Jáfar Sháh, Chak Gander.

The jurisdiction of each *Thána* is clearly defined. There are cattle pounds at each *Thána* and outpost.

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Police and Jails.

Supervis

In each Police Station there is a Deputy Inspector, a Sergeant, 1st grade, or 2nd grade, or one of each grade and a Muharrir-Sergeant. The number of constables varies from 6 to 12 according to the requirements of the *iláqa*. In each Police post there are generally a Sergeant, 2nd grade, to from 2 to 4 constables. In each Nizámat there is an Inspector of Police who supervises the work of the subordinate Police Stations and also investigates important Criminal cases in his *iláqa*. Up to the end of 1904 the Police Department was under the Darbár through the Tahsíldárs, who were also District Superintendents of Police in their Tahsíls. But in January 1905 the entire Police force was placed under a Superintendent of Police whereby a new appointment was created. The Superintendent of Police has the power to appoint and dismiss Police employés drawing Rs. 15 per mensem or less. All other Police employés are to be appointed and dismissed by the *Mushír-i-Ala* in his capacity as Inspector-General of Police in the State.

Total strength.

The total strength of the Civil Police at the close of the year 1904-05 was 540 (men and officers), detailed as under:—

District Superintendent of Police	1
Inspectors	3
Deputy Inspectors	31
Sergeants, 1st grade	19
Muharrir-Sergeants	31
Assistant Muharrirs	2
Sergeants, 2nd grade	28
Trackers (Surágís)	34
Lance-Dafadárs	2
Camel riders (Shutr sowárs)	47
Constables	342
Total ...	540

Total Expenditure.

The total expenditure on Police for 1904-05 was 64,440 rupees, of which Rs. 8,730 was met from Municipal funds to maintain 118 Municipal Police in the Municipal Towns.

Police Training School.

A Police Training School was opened at Baháwalpur in 1904 to train the whole body of Police in a course of physical exercise, parade drill, rifle and sword exercises and general police duties. Deputy Inspectors and other subordinate officers and constables to the number of about 40 at a time are put through this school for a term of training of four months. A special Drill Instructor (a selected military pensioner of Government) teaches drill and other exercises, and the Deputy Inspector in charge of the lines instructs

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in law and general police work. Every fourth month regular examinations are held. The successful constables on return to their *Thána* receive an increase of pay of from 1 to 2 rupees a month. The school has up to now passed over 250 men, including constables and officers, and will be maintained for two years more by which time it is estimated that the whole of the present force will have been trained.

Game laws and arms rules.

Offences under the game laws of the State are cognizable by the police. No person, except by the special permission of the Nawáb, is allowed a license to kill game. Persons keeping arms whether with or without license, are only allowed to keep off wild animals from their fields by firing blank charges. The police are ordered to keep a strict surveillance over all persons having arms. The big *Raíses* and State officials drawing Rs. 100 a month and upwards are allowed to keep certain kinds of arms without license, but all other pay the usual license fee of 8 annas. The number of arms held on license in 1904 was:—

Rifles.	*Pistols.*	*Swords.*
151	8	62

Criminal identification.

A permanent office of criminal identification by the anthropometric system is maintained under the Superintendent. The work is being done satisfactorily and an Inspector from Phillaur from time to time visits Bahávalpur to assist the Superintendent in the matter.

Police Conferences.

Police officers of the State and of the adjoining districts of Multán, Muzaffargarh and Dera Ghází Khán used to meet at irregular intervals to consider measures of mutual co-operation in the suppression of crime committed on the border. In December 1904 the Superintendents of Police of the districts above mentioned held a conference at Baháwalpur with the Foreign Minister, in which the co-operative rules obtaining in British districts of the Punjab were adopted by the State, and it was arranged that the Superintendents of Police of the British districts should meet and confer with the State Superintendent at fixed intervals. These rules have been sent to the Punjab Government for sanction.

Criminal Tribes.

Prior to October 1904 no criminal tribe was proclaimed in the State, but Sections 1 to 23 of the Criminal Tribes Act has now been adopted and the Dashtís and Bhalkas (a Baloch sept in the Lamma) have been proclaimed under it. Sahnsís and Bawarias from the Punjab Districts who are found in the Minchinábád Tahsíl to the number of over 2,000, are also proclaimed. Certain Nomad tribes such as Ghadílas, Bhedghutts, Labánas and Gilails every now and then enter the State, but they are driven away to the adjacent parts of the Punjab or Bíkáner. Harnís of Ludhiána District also contrive to enter the State, but they never do so openly, as, if detected, they are required to give security for good behaviour.

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Police and Jails.

The Central jail.

Between 1866 and 1870 the State had several jails including a central jail at Baháwalpur, and local jails at Minchinábád, Khánpur, Goth Bájan and Naushahra, with also a permanent extra-mural gang in huts. In 1870, however, the local jails were abolished and the central jail at Baháwalpur was made the sole jail of the State. Gangs in huts are still maintained, when necessary, outside this jail. The jail contains accommodation for 2,000 prisoners, with separate wards for males and females. The jail buildings also include office rooms, factories, workshops, stores and a hospital. Life prisoners have separate cells and are strictly guarded. The jail population at the close of 1903-04 was :—

Imprisoned for less than one year	300
" from 1 to 3 years	301
" " 3 to 5 years	60
" " 5 to 10 years	52
" for more than 10 and less than 20 years	5
" " 20 years	38
" " 25 years	14

The prisoners sentenced to 20 and 25 years are life prisoners whose terms have been reduced to these periods under the Marks System. Of the 1,488 convicts admitted in 1903 to 1904 two were aged from 10 to 20 years, and 147 from 20 to 30, the rest being over 30.

Diet.

The diet for all prisoners is as follows :—A healthy male prisoner gets in summer, flour, 12 *chhatáks*, salt, 8 *máshas*, chillies, 3 *máshas*, and either pulses, 3 *chhatáks* or curds, 2 *chhatáks* or vegetables, 8 *chhatáks* in rotation on different days. In winter two *chhatáks* of meat are given once weekly instead of curds, and fuel is allowed at ½ *ser* per prisoner per day. Two *chhatáks* of parched gram are given to every prisoner on hard labour. A female prisoner in summer and winter gets 10 *chhatáks* of flour. A sick male or female prisoner is dieted according to the recommendation of the Medical Officer. The average daily cost of a prisoner's diet is 1 anna 6 pies. The Superintendent and the jailor examine the food before it is given to the prisoners.

Clothing.

Clothing suited to the seasons is given to each prisoner, comprising in all a *kurta* or shirt, cap, two *tah-bands* and two woollen blankets, with mats for bedding.

Marks system and remission.

The Marks System was introduced into the Central Jail in 1901. In 1903 to 1904, 250 prisoners received remissions under the Marks System, the largest remission being 30 days. The Marks System has considerably improved the general conduct of the prisoners. Rules for the surveillance of conditionally released prisoners were also introduced in 1902. On special occasions such as the two Ids, the *sálgirah* (birthday of the ruling chief), &c., such prisoners as have short terms remaining are released.

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Labour.

Prisoners sentenced to less than 2 years' imprisonment are employed on extra-mural labour, under proper escort, while those with longer terms work inside the jail. The former are employed in the workshops, on public buildings and canal excavations near Baháwalpur or as *pankha* coolies in the State offices in summer, and payment is made to the Jail Department at the rate of Rs. 5 a month for each prisoner. Such prisoners are not allowed to remain outside the jail at night except when a large gang is sent to a distant place under suitable escort. Prisoners working inside the Jail are employed on manufactures, such as paper, carpets or *qálins* (of wool, cotton or *ak*), country cloth, towels, *dotahís*, chairs, *newár*, fans, mattresses, shoes, *chiks*, *darís*, *khes*, ropes and strings, baskets, *munj*-thread, &c. Unskilled convicts are employed on rough labour, such as cooking, plastering the jail wards and streets with mud, drawing water, grinding corn, &c. In 1904 experiments in making rugs and carpets of *ak* floss were successfully carried out and the manufacture is yielding good results. A cheap kind of country paper has also been successfully made from paddy-stalks. The manufacture of woollen blankets for the prisoners' use has been started and is expected to prove useful. The Jail manufactures are disposed of in the jail, or are sent to the Tahsíldárs to be sold locally. Seventy-six per cent. of the prisoners were employed in 1903-04, 24 per cent. being unemployed owing to sickness, &c. The health of the prisoners is generally satisfactory; of 1,976 cases treated in the hospital in 1903-04, only 41 patients died. The jail hospital is visited daily by the State Medical Officer or by the Assistant Surgeon of the Civil Hospital.

Jail gardens.

A garden surrounds the jail and is kept up by convict labour; the income, which in 1903-04 was Rs. 1,112, is credited to jail receipts.

Income and Expenditure.

The following table gives the income and expenditure of the jail for the 10 years ending with 1903:—

Year.	Number of prisoners.	Income.	Expenditure.
1894	955	10,037	22,563
1895	1,221	9,396	25,253
1896	898	11,876	31,019
1897	865	9,049	31,972
1898	1,414	6,694	28,930
1899	1,134	8,967	28,710
1900	1,618	11,831	38,637
1901	1,101	19,598	30,803
1902	1,169	20,732	29,542
1903	1,489	20,903	34,975

Visits.

All the Members of Council, the Medical Officer and District Judge, Baháwalpur, are *ex-officio* Jail inspectors.

The establishment of the jail consists of a Superintendent, a Jailor and 103 subordinates, receiving salaries amounting to Rs. 10,824 per annum.

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Jail establishment.

Jail dispensary.

The jail dispensary, established in 1866 has an establishment of a Hospital Assistant and a Compounder. *Bázár* medicines are provided at a cost of Rs. 7 a month; if more is required, the Hospital Assistant obtains sanction from the Medical Officer, but the entire expenditure under this head is charged to the jail, not the Medical Department. The Medical Department only provides the jail dispensary with European medicines and instruments as required. The diseases most fatal to prisoners during the last 5 years were pneumonia and dysentery.

Section I.—Education and Literacy.

Number of educated persons.

The marginal statement shows the number of persons, educated and under instruction, of both sexes, in each 10,000 of the population.

Persons educated and under instruction.		Proportion per 10,000.
Males ...	Educated.	279·5
	Receiving education.	94
Females	Educated.	2·1
	Receiving education.	6·4

The inhabitants of the State generally and the Muhammadans particularly care little for the education imparted, and students from other places reap most benefit from the State schools. Hindu boys living in the State form the majority of those who receive education in the Middle and High schools and the College. The number of Muhammadan boys receiving education in the schools is comparatively very small. In order to encourage education, rules regulating employment in the Baháwalpur State were in 1899 brought into force by the Council with effect from January 1st, 1900. The object of these rules is to ensure that qualified natives of the State should in the future be available as candidates for office.

Literature.

The State has from time to time produced men learned in Arabic and Persian literature, who have been prominent as teachers, but it has produced few original writers. The most noteworthy author of Baháwalpur was Maulví Muhammad Azam, Quraishí Hashamí, whose *nom de plume* was Azam, and who was the historian of Nawáb Muhammad Baháwal Khán II. He was erudite in logic and the fundamentals of religion and literature, and his works, which are highly esteemed, were the *Jawáhar-i-Abbásiya*, a history of the rulers of Baháwalpur in Persian, the *Díwán-Azam*, a voluminous book not yet printed, the *Hulia-Sharíf*, a panegyric of the Prophet in Persian and in the Baháwalpurí dialect, which has reached several editions and is widely read, and the *Sihharfí* in Baháwalpurí, which is also very well known. Besides the above, he wrote several *khutbas* (sermons in Arabic) which are still recited in the mosques. Another author worthy of note was the late Maulví Abdul Majíd Ghaurí, who wrote some seventy

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Education and Literacy.
Literature.

treatises in Arabic on various subjects towards the close of the 13th century Hijra. But, though born in Baháwalpur, he received his education at Tonk and in Arabia and passed the greater part of his life at Tonk where he wrote his works. Hence he is called the *Baháwalpurí-Tonkí Musannif* (author). Baháwalpur has also produced poets who have written verses and *káfís* in the local dialects. Some of these are :—(1) Saifal Sháh, who flourished in the reign of Nawáb Muhammad Baháwal Khán III, and wrote a book of interesting ballads and *káfís*, which is called the *Saifal.* (2) Sayyid Míran Shah of Baháwalpur also wrote *káfís.* His poems are printed and are widely recited. (3) Khwája Ghulám Faríd, the late *sajjáda-nashín* of Cháchrán, wrote eloquent *káfís*, which are very popular both in the Ubha and the Lamma as well as in the Multán, Muzaffargarh and Dera Ghází Khán Districts and in Sindh. They are recited at meetings of the Sufís.

Scripts.

Urdu is used generally by educated people and works composed in the local dialects, such as the *Sih-harfís*, &c., are also written in the Urdu character. In short, Muhammadans, whether they use the Urdu language or a local dialect, such as Sindhí, Baháwalpurí or Jatkí, generally write in Urdu characters. Kirárs mainly use the following scripts :—(1) the *Sirí-de Akhkhar*, and its varied form called *Sidhú*, (also known as the *Kahrorí Akhkhár*). This script is used by *sáhúkárs* or money-lenders. (2) the *Shikárpurí* or *Sindhí Akhkhar*, usually used by Sindhí Arorás, who are now becoming influential in the State. (4) the *Satatnín* or *Multání*, which is more especially used by the Khatrír and Kirárs of the Ubha. (5) the *Márwárí* or *Bhábrí Akhkhar*, generally used by the Bhábrás in the State. (6) the *Shástarí Akhkhar*, which is used by Brahmans and Hindu goldsmiths. (7) the *Gujrátí Akhkhar*, which is used by natives of Shikárpur settled in the State and by Kirárs who trade with Bombay, Karáchí or Guzarat. (8) *Gurmukhí*, used by Sikhs and by the *pujárís* of the *dharamsálás* and Hindu temples, is tending to spread in the State. Some of the women of Kirár families also know *Gurmukhí.* (9) *Lande*, used by Punjab traders living in the State. (10) *Nágrí* or *buttí* (naked) *shastarí*, used by the Kirárs of the Ubha. (11) *Tákrí*, a character used in villages of the Ubha. It is so rude and unmethodical that a Kirár on seeing counterfeit accounts will say, *tákrí baná ghin áyá he*, 'he has kept accounts in *tákrí* '. Besides these there are very many kinds of *Karakkí* used in various parts of the State, and it is commonly said that the *Karakkí* changes every twelve miles. It would be no exaggeration to say that in Baháwalpur a different script is used in every village. The *Karakkí* used in one village can only be understood by its inhabitants and even they are often puzzled by their own writing. The courts consequently experience much difficulty in scrutinizing the Kirárs' *bahís* or account books. Some forms of the *Karakkí* used in villages are so very vague and illegible that the word *mahmán* (month), for instance, will

appear as *mahman, mehmán, mámán, mammán, mám, mím, múm, mem, mam, mum*, etc.

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Education and Literacy.

Development of education.

Before the establishment of the Agency, the only schools in the State were a few *madrassas* in which Theology, Arabic Grammar and Persian alone were taught. These were maintained from the public revenues. In 1868 Major Minchin established 18 Primary Schools, and in 1871 a Normal School for the training of teachers. The number of Primary Schools gradually increased till it rose to 35 at the close of the Agency in 1879. The only Anglo-Vernacular School teaching up to the Middle Standard was the Mission School, established in 1867-8 by the Church Missionary Society of Multán, to which a grant-in-aid of Rs. 250 per month was given by the State. Early in 1882 the Normal School was converted into an Anglo-Vernacular High school, consisting only of two classes without a sub-department and called the Egerton High School. An Oriental department was also added to prepare scholars for the Oriental Faculty examinations of the Punjab University. In 1883 the Oriental department was converted into a Vernacular High School with a sub-department of the Vernacular Middle Standard. Another Anglo-Vernacular Middle School, called the Sádiq School, was started in the same year for the children of the gentry of Baháwalpur by local subscription. This was soon made into a State school. In 1886 Vernacular Middle schools were started at Rahímyár Khán and Minchinábád; the latter, though at first supported by subscription raised locally, was subsequently, on its conversion into an Anglo-Vernacular School in 1887, maintained by the Education Department. In 1886 the Egerton High School was raised to the status of a College teaching up to the First Arts Standard, and in May 1892 it was converted into a full College teaching up to the Bachelor of Arts Standard. This provision of higher education gained at the expense of Primary and Secondary Schools which were started to act as feeders to the College. The College consumed more than $\frac{3}{5}$ of the education provision, had more scholarships to award than the number of scholars on the rolls, and only passed 3 natives of Baháwalpur in the First Arts Examination in 13 years, the average cost per pupil being as high as Rs. 507, or Rs. 364 more than the average cost of educating a student in an Arts College in the Punjab. In 1900, therefore, this anomalous state of things was referred to Dr Sime, Director of Public Instruction, Punjab, with the result that the Bachelor of Arts classes were abolished and the retrenchments made in the College expenditure were utilized for the improvement of secondary education. Provision was also made to award scholarships to natives of the State reading in Middle Schools.

Educational institutions.

The educational institutions at the close of the year 1904-05 were the Sádiq-Egerton College teaching up to the First Arts Standard, the Sádiq-Egerton High School (both at Baháwalpur), 9 Anglo-Vernacular Middle Schools (including the Church Missionary

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Education and Literacy.

Educational institutions.

Society School at Baháwalpur) and 35 Primary Schools. Seven Middle Schools are located at Baháwalpur, two Khánpur, Minchinábád, Ahmadpur East, Khánpur and Rahímyar Khán. Early in 1906 two new Middle schools were opened at Allahabád and Ahmadpur Lamma. There are also seven Theological Arabic Schools, at Baháwalpur, Ahmadpur, Cháchrán, Khairpur, Qáimpur, Chishtán, and Phogán. They were formerly maintained by the *Tasrífát* deparment, but in 1900 their expenditure was included in the State educational budget. The head teacher of the Baháwalpur Theological School is also Inspector of Theological schools, all of which he visits once a year. The curriculum of these schools consists of the study of the *Hadís* (traditions of the Prophet), the commentaries (*Tafsír*), Theology (*Díniyát*) and grammar (*sarf-o-nahv*). Religious education is also imparted by the *mullas* in many of the mosques throughout the State, but it is generally of an inferior description.

Income, expenditure, and scholarships.

The following statement gives the total educational expenditure, the number of scholars under instruction in the various departments, the amount of scholarships awarded and the income realized from fees for the year 1904-05 :—

Department.	Scholars.		Total.	Scholarships.	Expenditure.	Income from Fees.
	Hindus.	Muhammadans.				
College	8	1	9	927	6,280	309
High School	22	10	32			1,220
Middle	496	520	1,016	363	11,135	...
Primary	269	836	1,105	...	5,1 3	...
Theological	..	164	164	1,187	2,653	...

The total annual budget provision for 1904-05 for education was Rs. 33,248, which included the annual grants-in-aid of Rs. 1,200 to the Church Missionary Society School and an equal grant to the Punjab University. No fees are levied from scholars in Primary and Theological Schools, and the rates of fees charged for attending Middle schools, the High School and the College are very low.

Establishment.

The Education department is under the *Mushír-i-Tamirát* as Honorary Director of Public Instruction. There is also under him an Inspector of Schools, who visits Primary and Middle schools three times a year. The aided Mission School of Baháwalpur is also open to his inspection. With a view to improving the efficiency of the College and High School departments Colonel Grey, Superintendent, arranged with the Director of Public Instruction, Punjab, for the inspection by the Inspector of Schools, Multán Circle, who accordingly visits both of these departments yearly.

Educational grants.

Since 1882 the State has given an annual grant of Rs. 1,200 to the Punjab University. In 1870 and 1873 it also subscribed Rs. 10,000 and Rs. 25,000, respectively, for the erection of the Senate Hall. In 1886 it contributed Rs. 25,000 to the

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Education and Literacy.

Educational grants.

funds of the Aitchison Chiefs' College, Lahore. In 1882 the Nawáb agreed to give Rs. 200 per mensem to the Anjuman-i-Islámia at Amritsar, Rs. 240 to the Mazáhir-ul-Ulum, Sahàranpur, and a grant of Rs. 2,000 to the Anjuman-i-Islámia at Lahore. In 1893-94 he established 10 scholarships of Rs. 5 per mensem each (called Lansdowne-Baháwalpur scholarships) in the Anjuman-i-Himayat-i-Islám at Lahore. The Arabic school of the Anjuman Nománia, Lahore, also receives an annual grant of Rs. 600. The grant to the Mission school at Baháwalpur has already been mentioned.

Statistics.

For statistics of Education and Literacy see Tables 50, 51 and 52, Part B.

Orphanage at Baháwalpur.

The Nawáb in 1902 established an orphanage at Baháwalpur for the maintenance of State orphans. The number of orphans maintained is never allowed to exceed 30 and their entire expenses are met from His Highness' private purse. They are educated in the Sádiq school and, as boaredrs of the orphanage, they are kept under the supervision of a Manager whose services were secured from the Education Department, Punjab.

Boarding House for sons of *Raises*

His Highness contemplates opening a large Boarding House, to be provided with a supervising staff, at Baháwalpur, for the convenience of the sons of the *Raises* and high officials, residing outside Baháwalpur. The construction of this Boarding House is shortly to be taken in hand. At present one of the guest-houses is set apart for the boarders.

The State Press.

The Sádiq-ul-Anwár Press, established in 1866 by Major Minchin, originally possessed both Vernacular and English presses, but in 1879 the latter were abolished. A weekly newspaper called the Sádiq-ul-Akhbár has been published by the press since its creation. It is divided into three portions (*a*) the State Gazette; (*b*) departmental circulars and reports of tours of officers; and (*c*) miscellaneous news and articles. Its circulation is about 400 copies. The printing work done in the press is mostly official. In 1900 an English type-printing machine, which only prints dockets, forms, envelopes, etc, was added. The press has six lithograph machines; but only two are in constant use. The establishment comprises a superintendent and editor, two accountants, 3 caligraphists, a compositor, 9 pressmen, a *chaukidár*, a *chaprási* and 3 menials. The annual income in 1903-04 was Rs. 10,586 and the expenditure Rs. 8,659 giving a profit of Rs. 1,927. The State press is under the Foreign Minister who has power to appoint or dismiss all its employés, except the superintendent.

Section J.—Medical.

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Medical.

Formation of Medical Department.

Before 1867 there were no hospitals, and the sick were attended by private *yunáni* physicians. A regular Medical Department was organised in 1867 and placed under Dr. Deane, the first Medical Adviser to the State, who was also put in charge of sanitation, vaccination and jails. This department is now under the charge of a native medical officer, subject to the control of the *Mushír-i-Ala.* There are two hospitals in Baháwalpur town and six outlying dispensaries.

Baháwalpur Civil Hospital.

The Civil Hospital at Baháwalpur was established in 1867. It has an out-door dispensary, consulting and operation rooms, and accommodation for thirty-six in-door patients, all in *kachchá* buildings. There are also a store-room in which medicines are kept for supplying the outlying dispensaries, and quarters for the staff. It is in charge of an Assistant Surgeon, assisted by 2 compounders, a dresser and three medical pupils. The establishment also includes two ward coolies, two cooks, a water-carrier and a sweeper. The total number of patients treated at this hospital during 1903-04 was: males 13,301, females 3,307, and children 5,652, or 22,260 in all (21,982 out-patients and 278 in-patients).

Female Jubilee Hospital.

The Female Jubilee Hospital at Baháwalpur was opened in 1898, in commemoration of the Jubilee of Queen Victoria. Attached to it are a consulting room, an out-door dispensary, a depôt, an operation room, accommodation for ten in-door patients and quarters for a Lady Doctor and for two midwives. The establishment consists of a Lady Doctor trained in England, a compounder, two *dáís*, a *chaprási*, a cook, a water-carrier and a sweeper. The average daily attendance in 1903-04 was—

In-door.		*Out-door.*	
Females	Children	Females	Children
3·55	·24	28·33	16·53

Outlying Dispensaries.

The Ahmadpur dispensary, founded in 1868, consists of an out-door dispensary, consulting room, operating room, lunatic ward, kitchen and quarters for the Hospital Assistant and menials. It also contains thirteen rooms, nine for male and four for female in-door patients. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a dresser, a cook, a water-carrier and a sweeper. The total number of patients treated during 1903-04 was 23,409 (out-door patients 23,160, in-door 249). The Khánpur dispensary, established in 1869, contains a vaccinating room, a consulting room, a depôt, an operating room, a *post-mortem* room, a lunatic ward, quarters for the Assistant Surgeon and menials. It has also nine rooms, seven for male and two for female in-door patients The establishment only differs from that of the Ahmadpur dispensary in that there is an Assistant Surgeon instead of a Hospital Assistant. The total number of patients treated in this dispensary during 1903-04 was 24,655 (in-patients 463, out-patients 24,192).

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Medical.

Outlying dispensaries.

The Minchinábád dispensary dates from 1869 and has a consulting room, a dispensary room, an operating room, a depôt, a *post-mortem* room, a lunatic ward, a kitchen and quarters for the Hospital Assistant and menials. There are also eight other rooms, six for male and two for female in-door patients. The establishment is the same in composition as that of the Ahmadpur dispensary. The total number of patients treated in this dispensary during 1903-04 was 13,203 (in-patients 456, out-patients 12,747). The Khairpur dispensary was established in 1884. It has a dispensary room, a consulting room, an operating room, a depôt, a *post-mortem* room, a lunatic ward and a kitchen. It can accommodate eight in-door patients and has quarters for the Hospital Assistant and menials. The establishment of this dispensary also is the same in composition as that at Ahmadpur. The total number of patients in this dispensary during the year 1903-04 was 15,?07 (including 321 in-patients). The Naushahra dispensary was founded in 1892. The buildings consist of a consulting room, an operating room, a dispensing room and a kitchen. There are three rooms to accommodate the in-door patients and quarters for the Hospital Assistant and menials. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a cook, a water-carrier and sweeper. The total number of patients during the year 1903-04 was 4,368 (including 173 in-patients). The Shahr-Faríd dispensary was first established in 1893; but was closed on the 1st February 1899. It was, however, re-opened on 15th June 1900. It has a dispensing room, a consulting room and quarters for the Hospital Assistant and menials. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a water-carrier and a sweeper. The total number of patients treated in 1903-04 was 8,713.

Daulatkhána dispensary.

A Daulatkhána dispensary was opened in 1883 for the treatment of His Highness' Seraglio and the Daulatkhána camp. It is in charge of a Hospital Assistant. His Highness has also a private dispensary for his own use under the charge of his private Medical Adviser.

Cantonment and Jail dispensaries.

There are also two dispensaries in the cantonments, which are described under Army, and one in the Jail, which is described under Jails. The latter has also accommodation for lunatics, who are placed there for treatment, as there are no regular lunatic asylums in the State, though some of the outlying dispensaries, as has been stated, have lunatic wards. Two new dispensaries were opened early in 1906 at Allahábád and Ahmadpur Lamma, and each placed under the charge of a Hospital Assistant.

Vaccination.

Vaccination is under the supervision of the Medical Officer of the State. There are in all seven permanent vaccinators. During hot weather these work in the dispensaries as compounders, but in winter they tour round the State, vaccinating in the different

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Medical.

Vaccination.

villages, for which they receive an extra allowance of Rs. 5 per month, In addition five temporary vaccinators and two Superintendents are employed on vaccination in the cold weather. The cost of vaccination for 1903-4 amounted to—

	Rs.	a.	p.
Establishment	1,353	1	7
Travelling allowance	421	11	4
Contingencies	18	9	0
Total	1,793	5	11

For further statistics see Table 54, Part B.

Total expenditure of the Medical Department.

The total expenditure of the Medical Department for 1903-04, was Rs. 28,769-6-6 (including the cost of vaccination and of the Daulatkhána and cantonment dispensaries).

Number of operations performed in 1903-04.

The following list gives particulars of the number of major operations performed during the year 1903-04 in the hospitals and dispensaries of the State:—

Nature of operations.	Number.	Cured.	Relieved.	Discharged.	Died.	Remaining.
Eye operations.	33	29	3	1	...	...
Resical calculi by Lithotrity ...	23	21	...	...	2	...
Ditto Lithotomy ...	16	15	...	...	1	...
Tumours	34	27	5	1	1	...
Phymosis	4	4	...	...	...	...
Ascites	42	20	20	1	1	...
Amputations	8	7	...	...	...	1
Glands removed	4	4	...	...	...	...
Malignant ulcers	2	...	2	...	...	...
Fistulas	6	6	...	...	...	...
Sinuses	18	14	4	...	...	...
Imperforated anus	2	2	...	...	...	...
Polypus nasi	1	1	...	...	...	...
Piles	6	5	1	...	...	...
Neorosis	18	15	3	...	...	...
Caries of bones	5	3	...	...	...	...
Gonorrhœal stricture	2	2	...	...	1	1
Hernia	1	1	...	...	...	...
Deep abscesses	47	45	2	...	...	...
Foreign bodies removed	5	5	...	...	...	...
Natural labour	2	2	...	...	...	...
Fractures	86	82	1	...	...	...
Dislocations	45	43	2	1	1	1
Stiff joint	1	1	...	...	...	...
Miscellaneous	5	5	...	...	...	...
Total	416	359	43	4	7	3

Sanitation.

The Sanitary Department has charge of the conservancy of Baháwalpur and of the towns where municipalities exist. There is an Inspector in charge of conservancy who also supervises the

álkárí arrangements in the State. The conservancy is carried on under the supervision of the *dárogas* and *jamadárs* in Baháwalpur and Ahmadpur, and of the committee *muharrirs* in other municipal towns.

CHAP. III, J. Medical.

Sanitition.

Registration of births and deaths.

Registration of births and deaths is now carried out by the village *chaukidárs* who bring their reports to the nearest police station every week. Before 1904 registration of births and deaths was mantained only in municipal towns for statistics. See Table 13 of Part B.

In 1878 the late Nawáb Sir Sádiq Muhammad Khán IV contributed Rs. 10,000 to found the Grey Baháwalpur scholarships at the Lahore Medical College. These scholarships are intended for Baháwalpur State students but can be given to outsiders if no one from Baháwalpur is eligible.

Early in 1906 His Highness sanctioned Rs. 60,000 for the new buildings of the Bahawalpur Civil Hospital, to be called the Victoria Hospital in memory of the late Queen Victoria. The Hospital has been begun.

CHAPTER IV.—PLACES OF INTEREST.

AHMADPUR LAMMA.

Ahmadpur Lamma (28° 18' N., and 70° 7' E.), lies 4 miles north-west of Sádiqábád Station on the North-Western Ràilway, and about 15 miles south of the Indus. It lies in the Khánpur Nizámat and is the head-quarters of Ahmadpur Lámma Tahsil. The town is important because of its trade. It was built by Ahmad Khán, 5th in descent from Kehr, and named after him. In 1806 A.D. his son, Qádir Bakhsh Khán, waged war against Nawáb Baháwal Khán II, who sent a large force under Fateh Muhammad Ghorí against him. After some bloodshed, Qádir Bakhsh was taken prisoner and Ahmadpur Lamma with about 60 villages annexed to Baháwalpur. The town is built of *pakká* brick houses. The main *bázár* is metalled and has a flat roof of *sarkaná* throughout. The town was once protected by walls which are now in ruins. The water-supply is obtained in winter from wells sunk within and without the town, and in summer from the Ahmadwáh Canal which was excavated by Ahmad Khán and runs just under the old wall. The chief buildings of interest are the Jama mosque, the Fort, Ramzán Khán's mosque and the Tarkhánánwálí mosque. The first named was built by Ahmad Khán and repaired by Bahár Khan Khás-Khelí in the time of Muhammad Baháwal Khán III, and again recently by the present Nawáb at his own expense. To it is attached a private Arabic theological school under a native Arabic scholar. Close to the town is a mud fort, which formerly had a *pakká* outer wall. The largest fort in the State, after Deráwar, it is now half-ruined. The Police Station is inside it. The outer walls were pulled down in 1868. The old bungalow over the main gateway serves as a rest-house. Ramzán Khán's and the Tarkánánwálí mosques are built of *pakká* brick. The *dharamsála* of Bába Nának, and the Marhí Kalán are well-known Hindu places of worship. The town also contains two shrines, that of Bishárat Alí Sháh, a *pakká* building, and that of Khákí Sháh, which is a mere *takia*, where people gather to indulge in *bhang* drinking. The climate of Ahmadpur is on the whole healthy, in spite of the uncleanly appearance of some of its quarters. Two gardens exist near the town. That of Fateh Alí Khán, originally a State garden when Ahmadpur was a principality, was sold to the Bhatias. The other, that of Maulaví Ghiyás-ud-Dín, is in a flourishing condition. The principal institutions in the town are the primary school, *thána*, Munsiff's Court, Post Office, Saráí, Municipal Office, and a Dâk Bungalow. The Municipality consists of 8 nominated members, 4 Hindus and 4 Muhammadans, with the Tahsíldár as President. The native physician, employed by the Municipal Committee, and the school master are *ex-officio* members. The income for the last 10 years is

shown in Table 46 of Part B. The income and expenditure for 1903-04 were :— CHAP. IV. Places of interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	3,500	Police	784
Other Sources	827	Conservancy	432
		Lighting	37
		Miscellaneous	545
Total ...	4,327	Total ...	1,798

Masson writes of Ahmadpur Lamma thus :—

"Chata Ahmadpur (another name of the town) is a fair sized town, with good *bázár*, and surrounded with mud walls. Within them are some more recently fortified erections, but they are detached, and have no connection with each other, so that they seem to have been raised in pursuance of a plan never completed, as is probably the case. Otherwise they are well built, of kiln burnt bricks. Being the frontier town towards Sind, a regiment of 350 men with 6 guns is stationed at Ahmadpur." Traveller Masson.

AHMADPUR OR AHMADPUR SHARQIYAH (EAST).

Ahmadpur, or Ahmadpur Sharqiyah (also called *Wadda*, or *Kálriánwálí* Ahmadpur) lies in 29° 10′ N., and 71° 9′ E., at 348 feet above sea level, and is 30 miles south-west of Baháwalpur with a station on the North-Western Railway. It is the head-quarters town of the Ahmadpur Sharqiyah Tahsíl and lies in the Baháwalpur Nizámat. It was built by Ahmad Khán, son of Qádir Dinne Khán, and grandson of Piruj Khán (the ancestor of the Pirjánís) in 1748 and peopled from the adjacent villages. In 1758 a heavy flood from the Ghára having damaged the town, it was abandoned and a new site, on a mound half a mile to the south, was selected for the present town. Ahmad Khán also excavated a canal called the Ahmadwáh, now fallen into disuse. The present *katra* of Ahmad Khán Mallezaí and the Mahalla Khatík lie in its old bed. Ahmad Khán had 8 sons, named Bráhím Khán, Dáud Khán, Islám Khán, Alam Khán, Mahabbat Khán, Qábil Khán, Qádir Dinne Khán and Qutb Khán ; the last excavated the Qutbwáh, which still irrigates a large area round Ahmadpur, Qádir Dinne Khán excavated a *rájwáh* called the Wáhí Qádir Dinna, and Mahabbat Khán built a *pakka bázár* which is still called after him. In 1782 Mahabbat Khán gave his daughter in marriage to Nawáb Baháwal Khán II and conferred Ahmadpur, together with the Qutbwáh, on him as her dower ; thereafter it formed part of Baháwalpur. The road from the Railway Station leads through an avenue of trees for a quarter of a mile and then bifurcates, one road leading to Dera Nawáb Sáhib, the other to the Tahsíl, which lies in the old fort. The latter also contains the Munsif's Court, Police Station and Municipal Office. The eastern gate of the fort opens into the town. The eastern *bázár* is called Mahabbat Khán-wálí and the

1748 A. D.
1758 A. D.
1782 A. D.

CHAP. IV. Places of interest.

northern the Háthián-wálí. The Juma mosque was built on a platform close to the *Chauk* by Nawáb Bahâwal Khan II. The date of its construction is found in the verse engraved on the gateway. No less than 82 private gardens lie in and about the town.

Public institutions.

Ahmadpur has an Anglo-Vernacular Middle and a Theological School, a Civil Dispensary and a Post and Telegraph office. The houses are mostly built of burnt brick and are often double-storied. The Bahâwalwáh, which passes near the Station is called the *khuni* (or bloody) canal, because every year some one is drowned in it.

Noteworthy shrines at Ahmadpur are :—

Shrines.

(1) The Khangáh Akhír Bahá-ud-Dín which lies in an extensive grave-yard. Bahá-ud-Dín is said to have practised *chilla* for 8 years without eating and drinking. Votive offerings are made at the shrine by both the Hindus and Muhammadans of the town. (2) At the end of the Hathián-wáli *bázár* is the shrine of Yárá *faqir*, which is also much frequented. (3) The shrine of Núr Sháh Bukhárí, a fine piece of enamel work. Every Muharram four *tázias* of the Hasnain are made for the benefit of the saint's soul.

Municipality.

The Ahmadpur Municipality, constituted at the same time as that of Bahâwalpur, has 16 nominated members with the Tahsíldár as its president. It employs 54 officials and menials and spends Rs. 2,540 on salaries annually. For income and expenditure see Table 46 of Part B. Weekly registers of births and deaths are kept in the municipal office. The trade of Ahmadpur is considerable. It has a large *sajji* trade, and Dera Nawáb Sáhib, where His Highness occasionally resides, adds to its prosperity. The earthenware of Ahmadpur is excellent and is largely exported. The Ahmádpurí shoes, plain and embroidered, are the best in the State. Mangoes are abundant; they sometimes sell at 4 annas per maund, and are largely exported.

ALLAHABAD.

Alláhábád is a small town lying 4 miles west of Chaudharí Station, on the North-Western Railway, in 28° 57′ N. and 70° 57′ E. It is the head-quarters town of the Alláhábád Tahsíl and is in the Bahâwalpur Nizámat. It was dedicated to Alláh by Nawáb

1729 A. D.

Sádiq Muhammad Khán I about 1142 H. after he had received in *jágír* the *pargana* of Chaudharí from Nawáb Hayátulláh Khán, Governor of Multán. The houses are both *pakka* and *kachcha*, and the only *bázár* runs from north to south, with 5 or 6 narrow lanes branching off from it. It owes its importance to its large export of rice. The water-supply is generally obtained from wells inside and outside the town; but in the summer people mostly use *seú* (canal) water, as the well-water becomes undrinkable owing to the rise of the water level in the wells.

Principal Institutions.

The principal institutions are the Munsif's Court, Post Office, Municipal Office, Primary School Police Station, and Dák-bungalow. Its only garden is the *Sarkári*

bágh. Alláhábád is famous for its dates and rice. A large trade is done in these commodities and there is a rice mill near Chaudharí Railway Station. Rice is so abundant that people generally eat loaves made of rice flour in winter, though this is elsewhere regarded as a luxury.

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Places of interest.

BAHAWALGARH.

Baháwalgarh, now a village of about 150 houses, is built within the walls of the old fort of that name, erected by Nawáb Baháwal Khán, II, in 1791, on the site of a villa called the Musáfiránwála. A strong garrison was placed in it to overawe the Bíkánerís and the turbulent Joya and Wattú subjects, who were always in revolt against the Kárdárs sent to govern them. It was the Kárdár's head-quarters prior to the Agency during the first four years of which, *i. e.*, till 1870, it was a Tahsíl headquarters. Hardly any trace of the fortifications remains. In the ruins old copper coins are sometimes found and in 1896, 2,000 cannon balls, each weighing over 4 seers, were unearthed. A relic of the halting place of Nawáb Muhammad Baháwal Khán II exists in the shape of a garden, which covers an area of 10 *bighas*, and is still kept up.

1791 A. D.

BAHAWALPUR.

Baháwalpur, the capital of the State and head-quarters of the Nizámat and Tahsíl to which it gives its name, lies 3 miles south of the Sutlej in 29° 22° N. and 71° 41° E. In 1162 H. (1748 A. D.) Nawáb Baháwal Khán I raised a wall round the villa of Muhammad Panáh Khán Ghumrání and within it built a town which he called Baháwalpur after his own name. For its irrigation he dug a canal which still runs as far as Pabarhála village. This he called the Khánwáh, but it is also known as the Nángní owing to its serpentine course. Elphinstone visited Baháwalpur in A.D. 1808 and wrote of this town thus :—

Elphinstone's visit, 1808 A. D.

"We passed for a mile and a half under the walls of Baháwalpur, which, as well as the roads, were crowded with spectators, who in their turn, afforded no uninteresting spectacle to us. A striking difference was observable between them and the people on the east of the desert. Those we now saw were strong, dark, harsh-featured; had their hair and beards long; wore caps oftener than turbans; and spoke a language entirely unintelligible to our Hindoostanny attendants.

"The better sort wore the dress and affected the manners of Persia. After crossing a small canal, and passing through some fields we left the woods and at length reached the banks of the Hyphasis. I was much disappointed in the breadth of the river as well as with the appearance of its shores; but it was impossible to look without interest on a stream which had borne the fleet of Alexander. On the next day but one Baháwal Khán arrived, having come forty miles on purpose to show attention to the Mission.

"We rode out often during our halt at Baháwalpur and saw the town and its environs. The town is about 4 miles in circumference, but there are gardens of mango trees within the walls. The houses are of unburnt bricks with traces of mud. The city is of mud and very thin. Baháwalpur remarkable for its loongees, or silken girdles and turbans. The inhabitants

CHAP. IV. Places of interest.

of this and all the neighbouring countries on the west and north are principally Jats and Biloches, who profess the Muhammadan religion. There are more Hindús at Baháwalpur than any of the other provinces the Mission passed through."(1)

Masson, 1827 A. D.

The traveller Masson who was here in 1827 A. D. writes thus:—

"Baháwalpur is seated about two miles from the Gárrah. It formerly had walls, the indications of which only exist, and are used as a walk for the inhabitants. The houses are chiefly constructed of kiln-burnt bricks, and are very much mixed with gardens, the whole is arranged in a loose straggling manner, and is on all sides encircled by grove of date and pípal trees. The public buildings are not very remarkable, neither are any of the Khan's palaces attractive residences. There is, indeed, a handsome stone masjit in progress of erection. This town is the seat of many manufactures, some of them costly, and has a large trade."(2)

Gates and Mahallas.

The town is now about 3 miles in circumference, and is surrounded by gardens. It is also encircled by a metalled road with an avenue of fine trees, mostly *sharíhn* and *shísham*. The town has six gates, the Shikárpurí, Bohar Darwáza, Multání, Bíkánerí, Ahmadpurí and Deráwarí. The Bohar and Deráwarí gates are mere entrances, as is also the Morí Darwáza, but the others are of *pakka* masonry. The *bázárs* used to be narrow and tortuous but in the Agency period two main *bázárs* of considerable width were constructed, each crossing the other; one joining the Shikárpurí and Bikánerí and the other the Multání and Ahmadpurí gates. The *bázárs* and almost all the important streets are metalled, and every year improvements are made by the municipality. The following are the chief Mahallas: Khalil Khán, Háshim Alí Khán, Bhákhrián, Mubárakpura, Kajalpur, Miání, Khatíkán, Taunkí, Am Khás, Ganj, Gusáínwala, Mallánwála, &c. Of these the Kajalpura and Am Khás are mostly *kachcha*, the rest *pakka*, often double-storied. The Muhammadan Mahallas are mostly built of mud, while those of the Hindus are as a rule of kiln-burnt bricks, a sign of the wealth of the latter community. The best known *bázárs* are the Greyganj, Chauk, Ahmadpurí, Sádiqganj, Dáman Sháh and Machhíhatta *bázárs*.

Malúk Sháh Shrine and Mosques.

The Malúk Sháh Shrine is resorted to by people every Thursday, and on the I'ds and Ashra days fairs on a small scale are held there. Other places noted for fairs in Baháwalpur are given on pages 199—202. The Juma mosque, close to the Chauk, was built by Nawáb Baháwal Khán II in 1191 H. and is the largest place of worship in the State. His Highness occasionally attends it for the Juma prayers. Another Juma mosque called the Machhíhatta-wálí is also largely attended. It was founded by Nawáb Muhammad Mubárak Khán in 1884 H., but its founder died before its minarets were finished.

(1) Cabul, Vol. I, pages 23—26.
(2) Masson's Journeys, Vol. I, pages 21-22.

CHAP. IV.

Places of interest.

The Daulat Khána.

The old palace was the house in the city now occupied by the Chief Minister, part of which is used as an octroi office and grain mart, and the *mahal* in the Nizám Regimental Lines, now used as a military hospital. As these places were inadequate and old, Sir Sádiq Muhammad Khán IV built a new palace, called the Daulat Khána, in 1881—86, at a cost of about two lakhs of rupees. It has a castellated wall round it and a fine garden within the wall. Round it lie the *baggí-khána*, *rath-khána*, and the *toshe-khána* buildings, with the offices and houses of the private staff and servants. Close to it is a *kachchá* tank about 400 feet long by 150 wide, and the handsome Daulat Khána *masít*. The Núr Mahal is a fine building in the Italian style, completed in 1875 by Mr. Heenan, the then State Engineer, at a cost exceeding 12 lakhs. It is the finest building in the State, after Sádiqgarh, and was intended as a residence for the late Nawáb Sir Sádiq Muhammad Khán IV, but he gave up the idea of residing there, owing to the proximity of the Malúk Sháh graveyard and it is now only used for darbárs or for lodging guests of high rank. The Mahal is situated in a specious garden where open-air *darbárs* are occasionally held. It is decorated with handsome fittings and furniture and was lately repaired at a cost of a lakh of rupees on the occasion of the present Nawáb's installation. A conspicuous feature of the Núr Mahal is the new mosque, about 200 yards from the building, built in 1903 by the present Nawáb, at a cost of Rs. 20,000. It is a *facsimile* of the mosque built by the Nawáb at the Chiefs' College in Lahore while a student there. The date of its construction as inscribed on a marble slab at the entrance is given in the line—"*Báni-i-masjid Baháwal Khán Shah-i-wálá nasab,*" (1320 H.)

The Núr Mahal.

Public institutions and buildings.

Between the road leading from the Bíkánerí Gate to the Daulat Khána and the cantonment are the Darbár office, Political Agent's lodge (in the Grey gardens), Public Works and Canal office with the Iron Works and Ice Machine buildings, the Treasury, Military Inspection-bungalow, Darbár Record office, Chief Judge's Court, Mushír Mál's office, District Judge's Court, Munsiff's Court, State Press and Post office. Between the Multání and Bíkánerí gates are the Central Jail, Municipal Hall, Saráe Godhú, Cavalry Lines, and Dák-bungalow (called the *purání kothí*). The Tahsíl, the Kotwálí of Baháwalpur town, and the Police Station of the Bahá-walpur *iláqa*, all lie in the town inside the Multání Gate. Close to the Bohar Gate is a flour mill, opened in 1896. It has a large trade and not only supplies flour to the town but also exports it. The roads in Baháwalpur connecting the town with the Railway Station, Courts and other important places are all metalled. The road to Himáití, now Baháwalpur East Station, was constructed and metalled in 1893 after the Southern Punjab Railway was opened.

The cantonment contains buildings for the Nizám Regiment and Imperial Service Camel Corps, close to the Treasury office; and

CHAP. IV. — Places of interest.

the Orderly Risála is quartered in the old Imperial Service Lines, close to the Minchin gardens.

Municipality.

The Baháwalpur Municipality was constituted in October 1874. Its octroi boundaries include the town proper, the Daulat Khána and cantonment lines, and octroi posts are maintained at the Railway Stations of Baháwalpur East and Baháwalpur West. The municipal income and expenditure will be found in Table 46 of Part B. The committee consists of 24 nominated members, half Hindus and half Muhammadans. The rules enjoin new elections every third year; but they have never been acted on and most of the members are of over 20 years' standing. In certain cases membership has become hereditary. The sewage outfalls of the houses outside the town are at 6 sites outside it, but the interior *mahallas* have no drainage system and rain water collects in ponds, natural or artificial. Water is obtained from wells in the streets and private houses, but in summer people mostly use *seú* or canal water, and consider it a luxury. An analysis of the water in the State wells has been given on page 21. The water is unwholesome and is supposed to cause spleen and scurvy. About 50 *tum-tums* are licensed, each paying Rs. 6 per annum as tax, but the drivers are not licensed. The trade of Baháwalpur town is virtually that of the State as a whole, and this has been described in Sec. F., Ch II. The octroi rates are elsewhere described. Until 4 years ago the octroi dues were levied by municipal servants, supervised by a *sarparast chungí*, but the contract has now been sold and they are realised by the contractor.

Educational Institutions.

The town possesses the Sádiq Egerton College, the Sádiq Anglo-Vernacular Middle School and the Church Mission School. The latter was started in 1866 by the Revd. Mr. Yeates of Multán, half its expenses being defrayed by the State. It teaches up to the Middle Standard, and now receives a consolidated grant-in-aid of Rs. 100 per mensem from the State. The town has also a theological school and an orphanage, elsewhere described. There are two *saráís* in the town; one the Láljíwálí outside the Shikárpurí Gate, built by the State in memory of Lálji Parshád, minister in 1879; the other, the *Saráí* Godhú Mal, built in 1875, outside the Morí Gate. Both afford good accommodation to travellers. Baháwalpur possesses 29 gardens, of which the following, among others, belong to the State; the Daulat Khána, Núr Mahal, Grey, Minchin, Lál Bágh, and Magazine gardens.

European cemetery.

About a mile from Baháwalpur, on the road to Ahmadpur, is a European cemetery which among others contains the grave of Colonel Adam Duffin, of the 2nd Bengal Cavalry, who died on the Sutlej in December 1838.

"Empress" bridge.

The river Sutlej or Ghára is crossed by the iron girder "Empress" bridge, of 16 spans, 4,258 feet long, opened on the

8th of June, 1878, by Colonel Sir Andrew Clarke, R.E., K.C.M.G., C.B., C.I.E., Director-General of Public Works, on behalf of Lord Lytton.

CHAP. IV. Places of interest. "Empress" bridge.

BHÁGLA.

1767 A. D.

In 1181 H. (1767 A D.) Alí Murád Khán Pirjání, founder of Taranda Alí Murád Khán, built this *kachcha* fort. It is 100 miles south-west of Baháwalpur, and is now in ruins but the four wells outside the fort called Mahrán-wálí Khúyán are still used by the people who sometimes gather there. Dheds generally live there, and in the rainy season cattle-breeders come from a distance.

BHIMWAR (see ISLAMGARH).

BHUTTA WAHAN.

Bhutta Wáhan, a very ancient place, founded, according to the Malfúzát-i-Shaikh Hákim, at the same period as Mau, is situated on a high mound, 10 miles north of Rahímyár Khán. It is said to have been founded by the Dahrs but its original name is unknown. It is stated that its name was changed into Bhutta Wáhan (*wáhan* =habitation in Sindhí) when it was wrested by the Bhuttas (a branch of the Bhattís) from the Dahrs about 1,000 years ago. At that period the Indus flowed at a distance of hardly a mile from Bhutta Wáhan, and its deserted bed called the Lurhwání is still sufficiently deep to form a lake into which fall the surplus waters of the Khánwáh Canal. The Lurhwání (lit. a stream on which a boat can be launched) is also called the Tirmúhín, (lit. three mouthed), because about 700 years ago two branches of the Indus joined at a point close to Bhutta Wáhan and thus formed three streams. Here the box containing Sassí was launched on the river. Sassí was the daughter, says the Bhutta Wáhan tradition, of a Tháni Brahman, who cast her horoscope at her birth and divined that she would fall in love with a Muhammadan Biloch. In order to save his family from this humiliation he shut her up in a box and launched it on the river on the night of Tuesday, the 1st of Chet. The box was found by Atta, a washerman. The story is well-known in the Punjab, however the local tradition claims Bhutta Wáhan as the birth place of Sassí. The point in the Tirmúhín where Sassí was thrown in is still shown. There are three families of the Tháni Pushkarnas at Bhutta Wáhan, of which one, represented by Misrs Káhn Chand and Wású Rám, is believed to be directly descended from Sassí's parents. Bhutta Wáhan also claims to be the birth-place of Abul Fazl and Faizí, the sons of Mulla Mubárak. A place in the village is said to be so sacred that, if a woman be delivered of a child there, it is sure to attain to world-wide fame, and will either be a statesman (like Abul Fazl) or a scholar (like Faizí) or a lover (like Sassí) or be renowned in some other way. Unfortunately no one can point out the precise spot.

Story of Sassi.

CHAP. IV.

Places of interest.

DERA NAWAB SAHIB.

Dera Nawáb Sáhib, or Dera Mubárak, or Dera Mualla (the high), by which names the place is generally known, is 3 miles south-south-east of Ahmadpur, and practically forms part of that town. The rulers of Baháwlpur, from Nawáb Baháwal Khán II to Baháwal Khán IV, had three capitals, Baháwalpur, Ahmadpur and Deráwar, but Ahmadpur was their favourite residence. None of them, however, lived in the town itself, except Nawáb Baháwal Khán II, who during his halts at Ahmadpur lived in the fort built by
1782 A. D. him in 1782 A. D. The site of their residence was the present Dera. Almost every Nawáb built a new Mahal for himself at Dera Mualla such as the *Rangíl Mahal*, the *Núr Mahal*, the *Daulat Khána*, &c. The place has gradually developed into a town, with a small *bázár* and much trade. The finest building in the State is the Sádiqgarh Palace, built by Nawáb Sir Sádiq Muhammad Khán IV at a cost of Rs. 11,35,000. It was begun in 1882 and completed in 1895. Later improvements cost more than four lakhs.

DERAWAR AND JAJJA.

The following account of Deráwar is taken from the Táríkh-i-Murád, which is based on the Shástrí chronicle of one Maují Rám Biás, whose ancestors were the family *parohits* of the Bhátí rulers of Deráwar. Jajja and Deva Sidh were two Bháti Rájás, Dera
878 A. D. Sidh being the sister's son of Jajja. In 300 Hijra, Jajja ruled over the modern Tahsíls of Khánpur and Ahmadpur East. In
843 A. D. Sambat 900 Jajja founded the town of Jajja, still a village of considerable importance. The Indus is said to have then flowed close to the town, but it now runs 10 miles west of the village. Dera Sidh, also called Deva Ráwal or simply Ráwal, built a fort in the bed of the Hakra in the Cholistán, with the consent of Jajja
834 A. D. Bhátia, in Sambat 909, and gave it his own name, but Jajja from jealousy ordered his nephew to discontinue building. Deva Ráwal's mother, Jajja's sister however interceded and wrote to Jajja:

Ráe Jajja sí wainti bhen puchháwe. Kia Bhutta Kia Bhátia kot usárán de. The sister of Jajja informs him that Bhutta and Bhátia are one and the same; let the fort be built. No sooner was Jajja's permission thus secured than Deva Ráwal hastened to complete the fort and forty battlements or towers were built, twenty *kachchá* and twenty *pakká*. One tower to the left of the main gate was called the Kakúhá after an architect of that name. A *pakká* well was dug in the fort, and a tank outside it to collect rain-water. The fort had a gateway, just opposite to which a room was built and these were fortified with an iron gate.

1733 A. D. From Sambat 909 to 1790 the fort remained in the possession of Deva Ráwal and his descendants. On

the 20th of Ziqad, 1146 H. Nawáb Sádiq Muhammad Khán I, dispossessed Ráwal Rái Singh and occupied Deráwar. The descendants of Deva Ráwal, who held the fort till the time of Ráwal Rái Singh, were:—(1) Deva Ráwal, (2) Ludda, (3) Bachhú, (4) Dosáwa, (5) Jaisal Jí, (the founder of Jaisalmer), (6) Kalyán Jí, (7) Chachú Jí, (8) Thej Ráe, (9) Jit Senh, (10) Múl Ráj, (11) Deo Ráj, (12) Kehar Jí, (13) Lakhman Kailun, (14) Bairsí, (15) Cháchú Jí, (16) Deví Dás, (17) Jit Senh, (18) Laun Karan, (19) Mal Dev, (20) Bhaun Singh, (21) Rám Chandar, (22) Dal Sahác, (23) Mádho Singh, (24) Kishan Singh, (25) Ráwal Rái Singh. CHAP. IV. Places of interest. 1733 A.D.

Though in Sambat 1804 Ráwal Rái Singh re-took the fort of Deráwar from Nawáb Muhammad Baháwal Khán I, in Sambat 1816 he voluntarily made it over to Nawáb Mubárak Khán on condition that the latter paid him half the income from the tolls (*zakát*). Until Sambat 1842 Ráwal Rái Singh and his son Rugnáth Singh received the stipulated sum; but after the latter's death, his son Zálim Singh was content to receive Rs. 50 per mensem as a gratuity, which he and his son Bhúm Singh continued to enjoy till 1833 A. D. when it lapsed on the latter's death. The descendants of Bhúm Singh, who lived in the foreign territories, never laid claim to the concession, but when a representative of the family appeared in the court of the Nawáb he generally received a *khillat*. The descendants of Ráwal Rái Singh were:— 1747 A. D. 1759 A. D. 1785 A. D.

RAWAL RAI SINGH.
Rugnáth Singh.
Zálim Singh.
Bhúm Singh. | Súraj Mal. | Guláb Singh or Gul Jí.
(sons of Bhúm Singh:) Bhabút Singh. | Sardár Singh. | Ráwat Singh. | Sálim Singh
(son of Bhabút Singh:) Nathú Singh.
(son of Nathú Singh:) Keth Singh.

The descendants of Nathú Singh live at Gharyála, a village in Bíkáner State. He was related to the rulers of Bíkáner and Jaipur, his father's sister being the wife of Sardár Singh, ruler of Bíkáner, and his sister the wife of the Mahárája of Jaipur.

For another interesting version of the history of Deráwar and its rulers see Col. Tod's Rájasthán—Annals of Jaisalmer. Tod's version.

DHUIN.

Dhúín was a ruined mound, on which, in 1186 H. Aqil Khán, son of Kabír Khán Achrání, built a *kachcha* fort, now in ruins. It is 56 miles south-west of Baháwalpur, and 32 miles of Deráwar. In the rainy season cattle-breeders camp there. The water is bitter. 1772 A. D.

CHAP. IV.

Places of interest.

DINGARH OR TIRHARA.

This fort, now called Díngarh, lies in the Cholistán of Sádiqábád Tahsíl and is said to have been built by Bahádur Khán Haláni in 1757 A. D. 1171 H. at the instance of Lálú, a Hindu of Jaisalmer, on the site of the Tirhára, a place of considerable antiquity and a strategic point on the Jaisalmer border. Another story is that the fort was begun by one Brahím Khán, son of Muhammad Marúf Kehrání in 1756 A. D. 1170 H. and completed by his nephew Khudá Bakhsh Khán (son of Núr Muhammad Khán, son of Muhammad Narúf Khán). On the lintel of the inner gateway is inscribed the Muhammadan *kalima*, underneath which were some Persian lines which cannot be deciphered owing to the wood having been eaten away, but the words " Khudá Bakhsh Khán " are still visible. The fort is now in ruins.

FATEHGARH OR GAURDIANA.

1799 A. D. In 1214 H. Nawáb Muhammad Baháwal Khán II, built this fort, with a *pakka* exterior, on the site of Gaurjiána or Gaurdiána, 15 miles north-west of Amrúka Railway Station and 150 miles north-east of Baháwalpur, and named it Fatehgarh after his father Fateh Khán. The well inside the fort is now filled up. Outside the fort are two *pakka* wells and a *kachcha* tank, of which the latter is used as a reservoir for rain-water. Before the Agency times it was garrisoned with batteries, and placed in charge of the Arbání Dáúdpotras, whose descendants still live in the village close to the now ruined fort.

GARHI IKHTIYAR KHAN.

Garhí Ikhtiyár Khán lies about 6 miles west of Khánpur, in 28° 40′ N., and 70° 34′ 30″ E., originally founded by Shádí Khán, an official of Khudá Yár Khán, Kalhora, during the supremacy of the Kalhoras in Sind, it was named Garhí Shádí Khán ; but after the death of Núr Muhammad, Kalhora, (Sháh Qulí Khán) the Kalhora 1753 A. D. power declined, and in 1753 Háji Ikhtiyár Khán Mundháni of Gundí, by a sudden attack on the town, took it from the Kalhora officials, fortified it and changed its name to Garhí Ikhtiyár Khán. He also excavated the Ikhtiyár Wáh. An account of the conquest of the town by Nawáb Baháwal Khán II has been given in Sec. B of Chap. I. The town is built both of *kachcha* and *pakka* masonry and some houses have thatched roofs. The only *bázár* traverses the town from east to west. The chief buildings of interest are—

The Juma mosque built by Hájí Ikhtiyár Khán in 1174 H., Ghází Khán's mosque, the Máí Sáhib *masjid*, Maulaví Muhammad Amín's mosque, the *masjid* of Maulaví Adam, and the Mahal and bungalow of the ex-Kháns of Garhí. All these are badly in need of repairs. Garhí Ikhtiyár Khán is famous for its manufacture of guns, and it used to make good cutlery,

Cutlery and pottery.

swords and knives. Its gunmakers could imitate any gun they saw, even, it is said, machine-made English breech-loaders. They copied the English marks so exactly that they could hardly be distinguished from the original. Col. Minchin, as Political Agent, once gave them a new breech-loader to copy and it is said he could not distinguish the copy from the original. The Arms Act has practically put a stop to the making of arms there. Only licensed gun and sword holders and Police officials get arms mended at Garhí. The pottery of Garhí Ikhtiyár Khán is second to none. Its *súráhis* and *piálás* bear comparison with those of Ahmadpur. The town is surrounded by large groves of date palms the fruit of which is largely exported, and there are a few orchards outside the town. Fish from the Gágrí Dhand is brought in daily to the town, which has the best fish-market in the State. The municipality consists of 8 members with the Tahsíldár of Khánpur as President. The income for the last 9 years is shown in Table 46 of Part B. The income and expenditure for 1903-04 were—

Income.	Rs.	Expenditure.	Rs.
Octroi	1,003	Municipal staff	98
		Police	286
Other sources	150	Conservancy	274
		Lighting and miscellaneous ...	64
Total ...	1,153	Total ...	522

GAURDIANA – (see FATEHGARH).

GHAUSPUR.

A Municipal town, in 30° 15′ N. and 70° 52′ E. It is believed to have been founded by Lál Khán, ancestor of the Ghaleja tribe of Ghauspur, and named after the saint Ghaus Bahá-ud-Dín Zakariya of Multán (see page 145). But the Kehrání Dáúdpotrás aver that it was founded by Ikhtiyár Khán (founder of Garhí Ikhtiyár Khán) in about 1750 A. D. and called after his son Ghaus Bakhsh Khán. No trace, however, of the Dáúdpotras is found at Ghauspur while the Ghalejas are numerous and own lands in and about the town. The whole town is built of kiln-burnt bricks and is surrounded by self-planted groves of date trees. The Municipality, established in 1903, has an annual income of Rs. 1,200. The population according to the local Census of 1906 was 2,310.

HASILPUR.

Hásilpur lies on the bank of the old bed of the Pakhála (*vide* Section A, Chapter I), about 7 miles south of the Sutlej and a mile to the north of Hásilpur Railway Station (29° 43′ N., 72° 38′ E.,) and was founded by Hásil Khán, son of Jogí Khán,

Ghumrání. The following pedigree table elucidates this family's history :—

JOGI KHAN.
- (1) Hásil Khán.
  - Bahádur Khán.
    - Karam Khán,
    - (5) Luqmán Khán.
      - Wali Muhammad.
        - Qáim Khán.
          - Jogí Khán, (lives by labour).
        - Sardár Khán.
- (2) Qábil Khán.
  - (3) Jalál Khán.
    - (4) Qábil Khán.
      - Ghulám Muhammad.
        - Jalál Khán.
          - Ramazán Khán.
            - Ghulám Muhammad (lives in Mailsí Tahsíl by agriculture).
      - Muhammad Khán.

Ghumrání Chiefs.

Of these numbers 1 to 5 succeeded, in the order enumerated, to the chieftainship of Hásilpur, Qábil Khán (No. 4) was treated to as almost an equal by the Nawábs of Baháwalpur, and at weddings and funerals in his family the heir-apparent of the Pirjání family represented the Nawáb at Hásilpur. The family prospered till Qábil Khán's death, but his successors lost ground, and in the reign of Sádiq Muhammad Khán II dissensions arose among the Hásilpur Dáúdpotras, most of whom accepted pensions from, and transferred their shares in the Hásilpur domain to the Nawáb, and Sádiq Muhammad Khán sent his slave, Sohráb Khán Cháchar, to administer them. The Hásilpur Dáúdpotras, however, took offence at his appointment and killed him as being a son of a maid-servant. Luqmán Khán, the Hásilpur chief, was also killed by Sohráb Khán's servants in the affray. The Nawáb then annexed the whole of the Hásilpur territory, but gave $\frac{1}{4}$th of its income to Luqmán Khán's heirs. This grant was gradually reduced until in the Agency period the last remnant of the *jágír* was resumed. Usmán Khán Ghumrání, representative of the Hásilpur house, receives a *kasúr* of Rs. 96 a year; and its other members live by labour and agriculture. The town is partly *kachcha* and partly of *pakka* masonry.

Buildings of interest.

A small narrow *bázár* runs from north to south and is crossed at intervals by seven crooked lanes. The houses number nearly 350. The water supply is obtained from wells sunk within and without the town. Rain water runs off into the deep depression called the Pakhála, outside the town. The chief buildings of interest are the mosque of Karam Khán and Hásil Khán. The former was built about 140 years ago by Karam Khán, grandson of Hásil Khán, Ghumrání, founder of the town. Hásil Khán's mosque dates from 1768 A. D., and was more than 6 years in building. Its front is decorated with verses of the Qurán in relief. All round the principal door is the *áyat-ul-kúrsí* in raised letters, to which the mosque owes its fame. It was half ruined, and its

outer wall had crumbled to dust, when the late Nawáb Sir Sádiq Muhammad Khán IV granted a sum of money with which its lost beauties were to some extent restored, but much still remains to be done to it. When independent the principality of Hásilpur comprised a large area on either side of the Sutlej with Luddan, Salol and Dára, now in the Mailsí Tahsíl of the Multán District. The boundary between the territories of the Lakhweras and Hásilpur Dáúdpotras was the Bastí of Dulla Bhadera, which they owned in equal shares. Eastward the limit of its area was Tibba Ráika, and southward Phúlra and Wallhar were both included in it.

CHAP. IV. Places of interest.

Shrines and temples.

The places of religious interest at Hásilpur are:—the shrines of Muhammad Panáh Tiwána and of Muhammad Shah, the *dharamsál pipalwálí*, the Bela Thákrán, *dharamsál* Rám Singhwálí, and two *marhís*. Of these the first two deserve a passing notice. The shrine of Muhammad Panáh lies about a mile west of the town. He was a wandering *faqír* who performed a *chilla* on the site of the shrine, which was built after his death by one of his descendants. It gradually fell into ruin until it was rebuilt a few years ago, at a cost of Rs. 24,000 by Ghulám Muhammad Khán Daulatána, Raís of Luddan. A fine mosque, *sarái* and *majlis khána* are attached to the shrine. It does not, however, count many believers among the local population and most of its votaries come from the Multán District. The shrine of Muhammad Sháh lies about a mile south-east of the town. Muhammad Sháh, locally surnamed Rangíla, was a *faqír* who in his wanderings, spent a *dupahr* (noon-tide) there. At first only a mound, on which the saint is said to have stayed, existed, and it is stated that any building erected on the spot at once fell to the ground. But nearly ten years ago one Umed Alí Sháh built the present shrine with the aid of the State. It attracts many believers from the neighbourhood, who offer all kinds of sacrifices and *nazars*. A *samádh* near the shrine of Muhammad Sháh has an interesting history. In the month of Sáwan, Sambat 1920, during the reign of Baháwal Khán IV, Báwa Bhajan Gur Singh, a *faqír*, came to Hásilpur. He was a disciple of Báwa Naráin Gur of Marhí Rudh Náthí Padwin Aughar in Bhatner. Though eighty years of age he was tall and handsome, and was the spiritual guide of Rája Sardár Singh of Bikáner. He performed *chillas* (penances in solitude) for five months at Hásilpur, and then one day in Maghar, Sambat 1920, chanced to visit the shrine of Muhammad Sháh Rangíla. He declared that its occupant was possessed of miraculous powers, and on account of his saintly merits desired to make his *samádh* close to it. He accordingly chose a site near a banyan tree, a mile south of Hásilpur, and on Maghar 10, Sambat 1920, ordered his grave to be dug, and getting into it begged that earth should be thrown over him. The by-standers were about to do so when an order was received from the Kárdár, saying that burying a man alive was contrary to the

CHAP. IV. Places of interest. tenets of Islám. On this the assembly dispersed. Next morning some *faqírs* appeared on the spot and buried the Báwa alive in the presence of the Fazlání Dáúdpotrás. A fair is held annually about the end of Maghar, on the Sheorátrí, and is attended by all classes, both Hindu and Muhammadan, and *halwa* (flour cooked in sugar and *ghi*) is distributed for the benefit of the *faqír's* soul. The principal institutions of the town are a School, Post Office, *saráe*, Municipal Office, Dâk Bungalow, Police Station, and a *daulat khána* or rest house for the Nawáb.

Municipality. The Municipal Committee consists of eight nominated members with the Tahsíldár of Khairpur as President. The income for the last four years is shown in Table 46 of Part B. In 1903-04 the income and expenditure were—

Income and expenditure.

Income.	Rs.	Expenditure.	Rs.
Octroi	1,125	Police	209
		Conservancy	343
Other sources	162	Lighting, Public Works and Miscellaneous.	121
Total ...	1,287	Total ...	673

Trade. The town has no particular industry. Its chief exports are indigo, wheat, *til*, wool and *ghí*, which are produced in abundance, while rice, *gur*, sugar, piece-goods, oils and pulses form the chief imports. The *methí* of Hásilpur is the best in the State. Its leaves are dried and the *ság* is sent away as presents.

ISLAMGARH.

Islámgarh, the old Bhímwar, was built by Ráwal Bhím Singh
1608 A. D. in Sambat 1665, as the following inscription on its gate in the Bhábrí character, proves :—" *Sambat* 1665, *Asuj Wadí* 2, *Máhráj*
1766 A. D. *Ráwal Sirí Bhím Singh Jí Máháráj.*" In 1180 H. Ikhtiyár Khán Mundhání, chief of Garhí Ikhtiyár Khán, took the fort by a stratagem. Two officers named Jalál Khán and Shujáat Khán were appointed by Ráwal Múlráj (son of Ráwal Akhí Singh) to command the garrison, and they were regarded as too loyal to be mistrusted. They often went, however, to Garhí Ikhtiyár Khán to provide themselves with necessaries and Ikhtiyár Khán conspired with them there and promising them a pair of gold bangles and money, obtained the keys of the fort from them. Having got possession of the fort he changed its name to Islámgarh. But he only gave the traitors gilt bangles so that they gained nothing by their disloyalty. The fort, which is in the Tahsíl of Baháwalpur and is now a Police Station, has never been repaired since 1860. It is 28 miles south-east of Bhágla.

JAJJA—(see DERAWAR).

JAMGARH.

In 1203 H. Jám Khán Marúfání built this fort, 30 miles east of Baháwalpur. Its exterior is *pakka*. It had four towers and a rampart on which roofed houses were built, but now no longer exist. Outside was a *kachcha* rampart, which has disappeared, leaving only a few traces of its mud towers; but its main gateway, which is *pakká*, is still to be seen. No timber was used in the fort, except in the main gateway and one smaller gate. The water is bad. The fort lies between Marot and Mírgarh. 1788 A. D.

JAND KHAND.

This is a very high mound close to the fort of Deráwar. The only tradition extant about it is that it was a flourishing town in the time of Alexander, who is said to have halted at the Jand Khand ferry and crossed the Hakra on his way to Lower Sindh. That Alexander reached a point so far below as Deráwar is hardly incredible, as according to the traditions recorded by Colonel Tod, Alexander marched as far as Dhandoosir (25 miles south of Bhatner). "An aged native of Dhandoosir," writes Colonel Tod, "replied to my inquiry as to the recollection attached to this place (*Rung-Mahall*) that it belonged to a Powár prince who ruled once all these regions when Sekundar Roomi attacked them." (1)

JANNPUR.

A town in the Allahábád Tahsíl, Baháwalpur Nizámat, 29° 1′ N. and 70° 50′ E. It is supposed to be the Jundrúd of early Arab rule in Sindh, but the old town was destroyed by the Indus more than three centuries ago and the present town is nearly 4 miles to the S. E. of the real site of the old Jundrúd. It is well known for its shrines and large trade in date fruits and rice. A Municipality was established here in 1903 and has an average yearly income of about Rs. 600.

KANDERA.

This fort was built with a *pakka* exterior on a ruined mound called the Kandera in 1178 H. by Fazal Khán, son of Bhakhar Khán Pirjání, and is 125 miles south-west of Baháwalpur. The fort has a gateway and four towers. In 1220 H. it was demolished by Nawáb Muhammad Baháwal Khán II, and now only a ruined tower remains. The Cholistání people, especially the Mahrs, bring their cattle here in the rains. 1764 A. D. 1805 A. D.

KHAIRGARH.

In 1189 H. Hájí Khán, son of Ikhtiyár Khán, built a *kachcha* fort in the Cholistán and named it Khairgarh. It is 30 miles south-west of Baháwalpur. Near the gate of the fort are two *pakka* vaulted chambers and a *pakka* tank. It is now in ruins. 1775 A. D.

(1) Rajasthan, Vol. II, Annals of Bíkáner, Chapter III.

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KHANGARH.

1784 A. D. In 1198 H. Nawáb Muhammad Baháwal Khán II built this fort 30 miles south-west of Deráwar and directed that the merchandise of Khurásán, etc., going to Hindustán through Maujgarh should in future go *viá* Khángarh, to ensure the safety of the caravans. The fort is now in ruins.

KHAIRPUR.

Khairpur is built on a mound about 6 miles south of the Sutlej and one mile north of Támewálí Station on the Southern Punjab Railway (29° 35′ N. and 72° 16′ E.). It is the head-quarters town of the Khairpur Tahsíl and lies in the Minchinábád Nizámat. The town, built of mud and *pakka* bricks, is surrounded on the south and east by ever-encroaching sand-hills. A narrow winding *bázár* runs from north to south and its three sections bear different names, *viz.*, the *Katra Nanpál* to the north, the *Machhí Hatta* in the middle, and the *Pípalwálí bázár* to the south. Unmetalled throughout, it is covered in at intervals by a *sarkána* roof. Almost all the shops are *pakka*, irregularly laid out. Owing to the proximity of the sand-hills, the streets and *bázár* are always covered with a layer of sand. The town is divided into four *mahallas*, *viz.*, Sidqání, Marúf Khání, Jamání, and Kirmání. It was built, 1760 A. D. near the Tánwenwála mound in 1760, by Marúf Khán, a Dáúdpotra chief, who also built a mosque which he called the *Khair-úl-Masájid*. This mosque, now on its southern edge, originally stood in the centre of the town, which extended southwards to where now is the Támewálí Railway Station. The town has been driven to its present site by the ever-advancing waves of sand which pour in from the Rohí or Cholistán. If this process continues the town is doomed to destruction. The water-supply is obtained from wells dug within and without the town. The water is sweet unlike that of the Támewálí Station which is brackish. The chief building of interest, the *Khair-úl-Masájid*, is now in ruins and almost buried beneath the sand. The minaret standing 40 feet above the sand dunes commands a view of the whole town. A few gardens lie to the west. Of these the Sarkárí, the Sháh Sáhibwála, and that of Malik Tirath Dás are the best. The climate like that of most dry places is healthy, but the town is visited almost daily by strong winds and sand-storms. The shrine most frequented by believers is that of Maulaví Khudá Bakhsh Sáhib; but other shrines have sprung up of late. One of these, the shrine of the Yunání Hakíms, has elicited the following satire from a local poet:—*Nizám-ud-dín ajab kúre riyá kard; Bazor-i-zar pidar rá auliyá kard*; *i. e.*, "Nizám-ud-dín has done a wonderful act of hypocrisy; he has canonized his father by means of money."

Municipality. The Municipality, constituted in 1883, consists of 8 nominated members, with the Tahsíldár and Náib Tahsíldár as president and vice-president respectively. Its income for the last ten years

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is shown in Table 46 of Part B. The income and expenditure for 1903-04 were :—

Income.	Rs.	Expenditure.	Rs.
Octroi	5,231	Police	508
Other Sources	951	Conservancy	714
		Dispensary	1,682
		Public Works	400
		Miscellaneous	183
Total ..	6,182	Total ...	3,487

Institutions.

The principal institutions are: an Anglo-Vernacular Middle School, a Theological School, Post Office, Dispensary, Municipal Office, and *serái;* the Munsif's Court, Tahsíl, *tháná* and a Dâk Bungalow. There is also a small *daulat-khána* for the use of the Nawáb when on tour. The town is especially noted for its *salíris*, *lungís*, calico-printing, *duhars*, *surdhís* and other earthen ware, printed *palang-poshes* (bed-clothes), *kandúras* (table cloths), and *janamázes*, which, with grain, form its chief exports; while cloth, piece-goods, *gur*, sugar, oils and *ghí* are the chief imports. The people of Khairpur are given to intrigue, litigation and anonymous petition writing; hence Khairpur (literally 'virtuous town') is nicknamed Sharrpur (literally 'wicked town').

Trade.

KHAN BELA.

Khán Bela lies in 28° 59′ N., and 70° 46′ E., about 18 miles north-east of Khánpur, in a wonderfully fertile plain. It was built about 1750 by an Achrání Dáúdpotra. Some say it was built by Khán, an Aráín by caste, early in the 16th century when the country about Khán Bela was ruled by the Nahrs of Sítpur. The houses are both *pakka* and *kachcha*. The only *bázár* runs from north to south, and the streets are all unmetalled. The *khángáh* and *masjid* of Maulaví Sultán Mahmúd and the Juma mosque, also known as the Qází-dí-masjid, are the only buildings of interest. Khán Bela is surrounded by many small mango-groves, which stretch along the banks of the Sádiqwáh Canal for about three miles. Thousands of date palms also flourish, and people throng there in July and August for the date harvest. The Aráíns of Khán Bela, who form the bulk of the population of the *iláqa*, are well-to-do *zamíndárs* as well as good gardeners. Many of them are owners of small gardens. Khán Bela has a fifth class municipality constituted in December 1903. For its income and expenditure see Table 46 of Part B.

1750 A. D

KHANPUR.

Khánpur, the head-quarters town of the Khánpur Niázmat and Tahsíl, lies close to the Railway Station of that name in 28° 37′ N. and 70° 37′ E. and 20 miles, as the crow flies, south

Nizámat.

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of the Indus. The town is intersected by the Hájíwáh Canal which runs from north to south. The eastern half forms the original town as it stood before the Sind Valley State Railway was constructed (1880) while the western half contains the houses of the Railway employés, European and Native. Nawáb Baháwal Khán II., after conquering Garhí Ikhtiyár Khán in 1806, built a new town and fort 6 miles to the east and named it Khánpur, to diminish the strength of Garhí and overawe the newly conquered *iláqá*. The water-supply is obtained from wells sunk in the town, but in summer the Hájiwáh Canal is the chief source of supply, and the *seú* or canal water is considered a luxury. The town has no drainage system, but most of the rain water flows off into the Hájíwáh and the depressions outside the town. The chief buildings are the *Hájí Khán-dí-masít*, the Juma mosque. Hájí Khán's mosque, of *pakká* masonry with a lofty dome, lies in the centre of the town and was built by Hájí Khán, son of Ikhtiyár Khán, chief of Garhí, close to his favourite hunting preserve. It is almost in ruins. The Juma mosque, in the north-eastern corner of the town, was built by Nawáb Baháwal Khán II., when, after conquering Garhí, he induced the people of that place to settle at Khánpur. It is built on a high platform with rows of small rooms in its sides. The District Jail at Khánpur was washed away by floods from the Indus in 1871. The compound was re-built, but before it was completed the erection of the Central Jail at Baháwalpur obviated the necessity for a jail here.

Trade.

Khánpur is the chief trade centre for agricultural produce in the State. Its main export is rice. Two mills for husking rice and another for pressing oil from mustard, etc., with a branch for ginning cotton have now been built. The town also has a great reputation for its fine *katoras*,(1) but for the last few years the industry seems to have been on the wane, so that it must probably, in the near future, take second place to Baháwalpur, where the industry is rising in importance.

Public Institution.

The principal institutions are the District Judge's Court, Tahsíl, Thána, an Anglo-Vernacular Middle School, Civil Dispensary, Post Office, Municipal Office and a Dâk Bungalow. Several gardens skirt the town. Khánpur as an Engine-changing Station is the head-quarters of many European and Eurasian Railway servants, who have a Railway Club, of which the local State officials are also members, with a small library of papers. There is also a European cemetery in the Railway compound.

Municipality.

The municipality, constituted in 1874, consists of 8 nominated members, 4 Hindus and 4 Muhammadans with the Tahsíldár and Náib Tahsíldar as president and vice-president, respectively. The assistant surgeon and the headmaster of the middle school are

(1) Hence it is generally called Khánpur Katoriánw ála.

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ex-officio members. The income for the last 10 years is shown in Table 46 of Part B. The income and expenditure for 1903-04 were:—

Income.	Rs.	Expenditure.	Rs.
Octroi	11,692	Staff	180
		Conservancy	830
Other Sources	1,086	Lighting	88
		Dispensary	2,350
		Police	748
		Miscellaneous	48
Total ...	12,778	Total ...	4,244

KOT SABZAL.

Kot Sabzal is a small town, built on a mound about 20 feet high. It lies 6 miles north-west of Walhár Station on the North-Western Railway, in 18° 12′ N. and 69° 56′ E. The town was built by Sabzal Khán, son of Mundhú Khán Kehrání, in 1756, with a rampart of mud bricks. In 1806 Nawáb Baháwal Khán II conquered Kot Sabzal and annexed it. Samáil Khán, son of Sabzal Khán, sought the assistance of Mír Násir Khán, chief of Haidarábád and Mír Sohráb of Khairpur in Sind and they re-conquered Kot Sabzal and its dependencies from the Nawáb and divided the *iláqá* amongst themselves. It remained in their possession till December, 1842, when Sir Charles Napier expelled them from it and the East India Company restored it to Nawáb Baháwal Khán III in 1844 (for further details *see* chapter I, Sec. B.). The land about Kot Sabzal is subject to frequent floods, when the Indus rises in summer, and communication with the town is then nearly cut off for weeks together. It formed a Tahsíl in the Agency period. The town is built of *kachcha* and *pakka* masonry, and has two narrow *bázárs*, running from east to west and from north to south, with 15 narrow streets branching off from them. The *bázár* and streets are unmetalled. The majority of the Hindús are money-lenders who have also monopolised the petty trade; while the Muhammadans are either Dáúdpotras or artisans. Water is obtained from wells inside and outside the town. The chief buildings of interest are the Khán-Wálí-Masít and the tombs of Sabzal Khán and his son Samáil Khán. The Khán-Wálí-Masít consists of three vaults, prettily painted. It was built by Sabzal Khán the founder of the town, and repaired about 10 years ago from subscriptions raised locally and added to by the State. The town once had a lofty wall round it but it has gradually disappeared. The principal institutions are a Primary School, a *thána*, Post Office, a small *sarái* and a Dák Bungalow. A *jand* tree in the middle of the main *bázár* is still shown as the boundary mark between the Khairpur State and Baháwalpur territory about a century ago. The people of Kot Sabzal and its suburbs speak

1756 A. D.

History.

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both the Baháwalpurí and Sindhí dialects. The latter dialect is also called *Seráikí.*

KOT SAMABA.

Kot Samába was built by Samába Khán Pirjání, son of Alí
1754 A. D. Murád Khán, in 1754 A. D. The town had originally a fortified wall which is now in ruins. It is situated about a mile from the Railway Station of the same name; 28° 35′ N. and 70° 21′ E. The village of Kot Samába and some land adjoining it was held in *Jágír* by Punnú Khán Pirjání, grandson of Samába Khán, but he revolted against Nawáb Muhammad Baháwal Khán IV in 1864, upon which the *Jágír* was confiscated. Kot Samába has a considerable amount of trade, contains a public Vernacular School, a Police Station, and has a branch Post Office. Its population according to the local Census of 1906 (taken under the order of H. H. the Nawáb) was 1,269 souls, mostly Hindús.

LIYARA.

In 1195 H. Sabzal Khán, the founder of Kot Sabzal, built a fort with a *pakka* wall round it on the ruins of Liyára. In 1220 H.
1780 A. D. a flood from the Indus demolished Sáhibgarh and extended
1804 A. D. to Liyára, which, though on high ground, suffered badly. At present only fragments of the wall remain, and the place is uninhabited. It lies 130 miles south-west of Baháwalpur.

MAROT.

The fort of Marot lies on the southern bank of the Hakra, in 29° 10′ N. and 72° 28′ E. It is built of mud and is of considerable antiquity. On a brick at its entrance is an inscription in
1491 A. D. Hindí, which runs:—*Sambat* 1548 *Birkhí Poh Sudí* 2, *Marot pathá Malik Jám Súmrá kot Pákí khel phiráí.* This shows that it was once in possession of Jám Súmra, who repaired it in 1491 A. D. Inside the fort is the mosque of Sháh-i-Mardán and on a stone in the wall of the mosque is a Persian inscription which reads:—"*Biná shud ín masjid-i-mubárak dar daur-i-Jalál-ud-Dín Muhammad Akbar Bádsháh Ghází, Sultán Ghází, Sháh Mahmúd-ul-Mulk, Hákim Muhammad Táhir, Ahl-i-Farmáish Sayyid Nasr-ulláh* 976 H. *tamám shud dar máh-i-Zilhijj* 976 *Hijrí tamám shud.*" "This mosque was erected in the reign of Jalál-ud-Dín Muhammad Akbar by Muhammad Táhir, the ruler, at the instance
1569 A. D. of Sayyid Nasrulláh, in the month of Zilhijj 976 H." Possibly the founder of Marot was Mahrút, the ruler of Chittor, who fought with Chach, the usurper. It lay on the ancient road from Multán to Delhi *viá* Sarsutí (Sirsa) and Hánsí and thus was visited by the
1250 A. D. historian Minháj-ud-Dín in 648 H. (1250 A. D.) It was conquered by Nawáb Mubárak Khán from the Rájá of Jaisalmer in
1749 A. D. 1749. There is a story that the commandant of Marot, having been dismissed for malpractices, petitioned Nawáb Muhammad Baháwal Khán III to be reinstated in the charge, with the words "Yá

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maut yá Marot," meaning "Either death or Marot." This attempt at a pun pleased the Nawáb so much that he at once granted his request.

Masson in his journeys in Afghánistán and the Punjab writes of Marot thus:—

"Murút (Marot) is a town of importance, as regards its trade in grain, but of little as to its aspect. It is surrounded with mud walls of considerable extent, and strengthened by numerous towers. It is the station of a regiment with six guns."(1)

MAUJGARH.

This fort was founded in 1157 H. by Wadera Marúf Khán Kehrání, and his sons Ján Muhammad Khán, Azmat Khán, and Hamza Khán, on the ruins of a ruined town called Lodhra. It was only half built when the Wadera died on the 15th of Rabí-ul-Awwal 1171 H. He had, during his life-time, built a tomb about 400 yards to the south of the fort, and in this he was buried. Ján Muhammad continued the building of the fort, distinguishing the new work from the old by inserting two lines of projecting bricks in the walls. It was not quite finished when he died, and his successor Umar Khán completed it, but died immediately afterwards. Marúf Khán II now succeeded to the chieftainship and, on his dying childless, Khudá Bakhsh Khán, son of Núr Muhammad Khán (third son of Marúf Khán Wadera) held it. A door which forms the interior gateway of the main portico, has several iron plates fixed on it on one of which is the following inscription:—*Málik Wadera Ján Muhammad Khán wa Muhammad Marúf Khán Dáúdpotra Kehrání. In Darwáza sákht karda Musamma Srí Rám áhangar dar máh-i-Shawwál,* 1212 *H.* "Wadera Ján Muhammad Khán and Muhammad Marúf Khán are masters. This door was made by Srí Rám, iron-smith, in the month of Shawwál, 1212 H."

1743 A.D.

1757 A.D.

1769 A.D.

Elphinstone writes thus of Maujgarh:—

"We descried the high walls and towers of Maujgarh, with a conspicuous mosque, which stands over the gateway, and a tomb with a cupola ornamented with painted tiles, resembling, as I was told, the tombs of Imám zádahs in Persia. We arrived a little after dark, and encamped near the fort, which is small and weak. We remained here two days."(2) . . . .

Masson in his journeys in Afghanistán, etc., writes of Maujgarh as follows:—

"Mozgarh (Maujgarh) is not so large a town as Murút (Marot), but its contiguous fortress is a lofty structure, built of kiln-burnt bricks, on the western face the walls have been perforated with cannon balls, which we are told, happened in the siege it endured from the first Baháwal Khán. The apertures have never been repaired, being supposed evidences of the obstinacy of the defence and of the strength of the fortress. They, however, show its weakness, for they enable us to detect the slightness of the walls. East of the fort is a pool of water, shaded by a grove of trees, amongst which is a

(1) Vol. I, page 24

(2) Cabul, Vol. I, page 21.

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huge *pípal* an object of veneration to the Hindús of the town. At a slight distance to the north is a Muhammadan tomb, handsomely decorated with lacquered blue and white tiles." (1)

MAU MUBARAK.

Six miles north of Rahímyár Khán Station lies the ancient fortress called Mau Mubarak, one of the 6 fortresses of Rái Sihasí II (28° 35′ N. and 70° 24′ E). The ruins of 20 bastions and towers can be traced, and one of the former still stands 50 feet high. The ramparts are about 600 yards in circumference and the walls very strongly and thickly built. According to the Táríkh-i-Murád the fort was built by Rái Hans Karor as a residence for his mother, whence the name, Mau. The fort was taken by Sháh
1525 A. D. Husain Arghún in 1525 (*see* Chap. I). The place is now a mere village with some 300 houses, built on a commanding height. There is a very old Hindú *Dwára* or *Thákardwára* at Mau, in which brazen images of Rámchanderjí, Lakshmanjí, Sitájí, Krishnjí or Káhn, and of the *gopís* or female companions of Káhn are kept. For the shrine of Shaikh Hákim *see* Chap. I., Religion.

MINCHINABAD.

Minchinábád lies in 30° 10′ N. and 73° 37′ E., about a mile north of its Railway Station on the Southern Punjab Railway. It was built in 1867-70 and was named after Colonel Minchin, Political Agent. It is the head-quarters town of the Nizámat and Tahsíl to which it gives its name.

It is built in European style, with two main *bázárs* intersecting each other at right angles, and with straight lanes parallel to one another. The houses are both *pakka* and *kachcha*. Only one *bázár* is metalled. The principal gates are:—the Bíkánerí to the south; Baháwalpurí to the west; Lahorí to the north; and Delhi to the east. The chief building is the Daulat Khána or lodge for the Nawáb's accommodation. The town possesses two gardens, the Sarkárí and that of Seth Murlídhar. It contains a large saltpetre factory, and is the head-quarters of a Názim, and has also the following Courts and Institutions: *viz.*, District Judge's Court, Tahsíl, Police Station, Munsif's Court, Civil Dispensary, Anglo-Vernacular Middle School, Post Office, and Settlement Office. The Daulat Khána, the rest-house for the Nawáb when on tour, is a spacious building constructed in 1882-83 at a cost of over Rs. 35,000. Minchinábad is a large grain market and exports grain in hundreds of thousands of maunds annually. The Municipality consists of 12 nominated members, 6 Hindús and 6 Muhammadans, with the Tahsíldár and Naib Tahsíldár as President and Vice-President, respectively. A Hospital Assistant supervises the conservancy arrangements. The income for the last 9 years is

(1) Vol. I, page 24.

given in Table 46 of Part B. The income and expenditure for 1903-04 were:— CHAP. IV. Places of interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	5,655	Staff	120
		Police	499
Other sources	481	Conservancy	721
		Dispensary	1,073
		Lighting and miscellaneous ...	97
		Municipal works	438
Total ...	6,136	Total ...	2,948

MIRGARH.

In 1214 H. Núr Muhammad Khán, son of Jám Khán, founded this fort and completed it in 1218 H. (1802 A. D.). The exterior is *pakka*. It has seven towers and a main gateway, with a *pakka* rampart. The gateway has two doors, the outer protected by sheet-iron, iron-plate and huge spikes, while the inner door is of wood. The gateway is in fair preservation, but the houses inside the fort have fallen down. On the door of a ruined house the following verses were deciphered in 1874:— 1799 A. D.

Nigáhe baro lutf-i-yazdání ast, Digar Sáya-i-Sháh-i-Jiláni ast; Qila' Mírgarh zo bináe girift, Ki har kas badídan sanáe girift; Shawad Ghaus-i-azam nigáhbán-i-ú, Badandesh khwár-o-pareshán-i-ú. "On this (building) God looks with mercy; it is also under the shelter of the Jiláni. The fort of Mírgarh has therefore been built, and is praised by all who see it. May the great Pír be its protector, and its enemies always in disgrace and sorrow." This shows that its founder was a disciple of the Gilání Makhdúms of Uch. In the fort was a *pakka* well of sweet water, now filled up. Outside it nine wells have been sunk by the people, of which only six contain sweet water.

MUBARAKPUR.

In 1174 H. Nawáb Mubárak Khán built, in the vicinity of Shahr Faríd a fort, which he named Mubárakpur. Its walls are of mud. At the main entrance, towards the north, is a bungalow and other *kachcha* buildings. The fort was built to overawe the Lakhwerás, and other Joya clans in the Ubha. Nawáb Baháwal Khán II placed in it a large gun which continued to be seen on the southern tower till 1880, and was thence removed to the cantonment lines in Baháwalpur. On it the following words are engraved. *Sarkár-i-Rukn-ud-Daula Nusrat-i-Jang Saif-ud-Daula Muhammad Baháwal Khán Bahádur Abbási* 1217, *Hijri*. The fort is now quite deserted, but is in fair preservation. 1757 A. D.

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MUCHKI.

1777 A.D. Muchkí was built on the ruins of an old mound in 1191 H. by Lál Khán, son of Ikhtiyár Khán Kehrání. The buildings inside the fort were of mud bricks and are now in ruins, and only the outer walls exist. It lies Seventy-eight miles south-west of Baháwalpur.

MUNDE SHAHID.

Munde Shahíd is a ruined fort of great antiquity near Ahmadpur East and contains a *naugaja* tomb(1). According to General Cunningahm these *nauçaja* tombs are remains of recumbent statues of Buddha after his attainment of Nírwána, and as Buddha was believed to have died with his face to the east all the *Nírwána* statues are placed from north to south; and since Muhammadan tombs are placed in the same direction, the early Muhammadans used them as ready made graves for their leaders who fell in battle. "Munde Shahíd is," says Colonel Minchin "the resting place of one of the Arab leaders". There are several *naugaja* tombs scattered along the edge of the sandhills which may be regarded as one of the proofs that Buddhism was the prevailing religion in Upper Sindh at the time of the Arab conquest.

MURIDWALA.

1777 A.D. The Murídwála fort was fonded by Hájí Khán, son of Ikhtiyár Khán in 1191 H. It is eighty miles south-west of Baháwalpur, but was destroyed by an inundation, in 1805, and is now only a ruined mound.

NAUSHAHRA (see RAHIMYAR KHAN).

PATTAN MUNARA.

Pattan Munára, or Pattan, also known as Fattan, or Pattanpur, lies five miles east of Rahímyár Khán Railway Station, on the eastern bank of the old bed of the Indus, locally known as the Sej (in 28° 15′ N. and 70° 22′ E.) and is one of the most extensive ruins in the State. The only piece of ancient architecture in the midst of these ruins is a tower which stood in the centre of four similar but smaller towers all forming a Buddhist monastery. The four towers which were joined to the central tower at its upper storey existed in a dilapidated condition as late as the beginning of the 18th century, when they were pulled down by Fazl Alí Khán Halání and their bricks and stones utilized in making the new fortifications at Díngarh, Sáhibgarh and Bhágla. At present only one storey of the tower is standing; but tradition asserts that it

(1) The best known *naugaja* tombs in the State are those of Wer Shahíd, at Marot and Ahmad Sher, at Mailkhí, both in Khairpur Tahsíl, and that of Adam Sihába in Noushahra Tahsíl.

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Places of interest.

1740 A. D.

had three storeys. No one can say when the upper storeys fell down but the second storey was pulled down by Bahádur Khán Halání in 1740 A.D., and a brick was discovered which bore an inscription in Sanskrit(1) showing that the monastery was erected in the time of Alexander the Great. Colonel Minchin had the mounds close to the tower excavated in 1870, but nothing rewarded his exertions. In the course of the excavations the labourers came upon some putrid semi-liquid matter over which swarmed flies of a large size and peculiar colour. The deadly smell of the decayed matter and the venomous sting of the flies caused the instantaneous death of several coolies. The ruins extend over several miles, and no attempt has since been made to excavate them. Round Pattan Munára there are other ruined mounds, *viz.*, those of—Khokhár, which is five miles, Bhandár, four miles, and Darwáza, five miles to the east of the Pattan ruins; and of Bindor, three miles to the west of them. Tradition asserts that the city in the days of its prosperity extended over a hundred square miles, that the above named mounds are part of one and the same city, that Bhandár was a vast building for storing the grain collected from the subjects of the Rája of Pattan, that Darwáza was the main entrance to the city, and that Bindor was the central jail of the Pattan kingdom. The etymology of Khokhár is unknown, and there is no tradition about it. Nothing is known about the original name of this important place, and no Muhammadan historian appears to mention Pattan in his works. Hence it appears that it must have been depopulated and ruined long before their arrival. Pattan indeed appears to be a modern name, but nothing can be adduced to show the time when it began to be so called. Colonel Tod mentions Pattan in his annals of Jaisalmer where the names of the "Prince of Pattan", "Princess of Pattan", etc., occur(2) but he does not give the correct site of the place. Evidently the Pattan of Colonel Tod could only be the Pattan (Munára) which appears to have been the capital of a principality in Sambat 1100 (10th century A. D.). In the 10th century Pattan was rebuilt by the Súmras, whose capital it remained for a long time. The last chief of the dynasty was Hamír Súmra who was deposed by the Sammas. The branch of the Súmras settled here is said to have joined the Biloches, now called the Gurcháni section, and is settled at Harrand in the Dera Ghází Khán District. The legend runs that Goresh Súmra lost his way out hunting and was found in the last stage of exhaustion by a party of Biloches who carried him to their encampment, where they employed a young woman to nurse him. On his recovery he married her, was admitted into her tribe, and being joined by all his brethren founded the Gurchání section of the Biloch tribe. Another legend accounting for the voluntary exile of the Súmras is given by the

(1) See further details in Part B., Chapter I.

(2) See description of Derawar

CHAP. IV.
Places of Interest.

Tárikh-i-Murád. When Hamír Súmra flourished at Pattan, the country was split up into petty principalities quite independent of and often at war with one another; and the chief of Phul Wadda, (now Naushahra or Rahímyár Khán) was one Lákha, son of Phúl who was famous for his generosity to the bards. Lákha gave some horses as a gift to a Cháran called Swámí. These were stolen at Pattan, where the bard halted on his way home, by some Súmra youths. The Cháran knowing that the theft was committed with the connivance of Hamír and his Wazír, composed a quatrain which spread far and wide in the country. The lines were:—*Dharí Dhúrá Ráe jainh Cháran sankhyá, Pattan patijo thio Sej Watáyo wáh, Hamíra púrá ráj na kandá Súmra.* "Cursed be Dhúrá Ráe who robbed a Cháran, may Pattan fall down and the Sej change its course. May Hamíra Súmra not be spared to reign to a full old age." The dishonour to which this verse subjected the Súmras was so unbearable that they left Pattan for the Bilochistán hills and are now called the Gurchánís. Pattan was also called Pattanpur as is shown by a few *sanads* of the time of Akbar in the possession of people in its neighbourhood; but in the Aín-i-Akbarí Pattan is nowhere mentioned as a place except in the Sarkár of Siwistán, which may or may not be this same Pattan. There is a tradition that Mahmúd of Ghazní passed by Pattan on his way to Somnáth, that he proceeded thence to the south-west by a branch of the Hakra, which was flowing in those days, and that his cavalry was so numerous that while the horses in the van could get grass to eat those in the rear had to subsist on the dung of those in front.

The Hindú Rájas and chiefs of Sindh, Bíkáner and Jaisalmer used to visit the tower as late as the beginning of the 18th century and annually celebrated a *mela*, called the *Shivrátrí*, in the month of Mángh. In those days the Sej received the overflow of the Indus and Pattan was an attractive place. There was a subterranean building with seven rooms (all, including the floor and roof, of stone) in the centre of which were two reservoirs, one of which was filled with milk and the other with water during this festival, and one Bábá Rattá or Hájí Rattá used to administer the sacred milk and water to the pilgrims. In the time of Nawáb Muhammad Baháwal Khán III (about 1840) a Jogí of the Ogur caste was in charge of this sacred building; he is said to have got himself buried in a heap of salt close to the subterranean chamber and thus ended his life. The disciple of the Jogí abjured old practices and placed a *ling* in the *marhí* (for so it was called). To this repaired barren Hindú women desirous of bearing children. The *ling* worship became so popular that Muslim women began also to visit the *marhí*. This excited the wrath of the orthodox Muslims who demolished the building and on its ruins built a mosque which is still standing. There is a proverb about Pattan

which runs thus:—*Jainh sánge Pattan girq thiá, Uho' wich bí nán hái*: i.e., the woman who was the cause of the destruction of Pattan was not in it (when it was destroyed). No adequate explanation is adduced as to the origin of the proverb. "On removing the plaster from the walls inside the building", says Colonel Minchin, "I found some inscriptions in Sindhi character which proved to be an account of votive offerings to the temple made between the years A.D. 1559 and 1569. One of them was as follows:—*Anaj warkí laní athí ámtaní hamári awe san rupye pichhe adh anna bhejúngá*, i. e., I have promised to send half an anna in the rupee on whatever profit I may make."

CHAP. IV.

Places of interest.

1559 A. D.

PHULRA.

Phúlra is an ancient fort and is said to have existed long before the domination of the Víkas, the founders of Bíkáner. In 1166 H. it was almost in ruins, but was repaired and strengthened by Karam Khán Arbání (son of Qáim Khán, the founder of Qáimpur). The exterior of the walls both within and without is made of *pakka* bricks, and the inner part is filled with mud. Near the western wall, inside the fort, is a *pakka* well, 118′ deep and 4′ in circumference, the water of which is sweet, a rare thing in the Cholistán. At each corner of the fort is a tower, with an inner chamber. The north-western tower is of burnt brick. In the south-eastern part of the fort is a three-storeyed house, whose upper storey forms a small bungalow. On the front of the bungalow are inscribed the words:—*Málik-i mahall Muhammad Akram Khán Dáúdpotra dar shahr-i-Ramazán* 1166 *Hijri*, "Muhammad Akram Khan Dáúdpotra master of the palace, in the month of Ramazán 1166 H." There are three wells outside the fort, well built of stucco and containing sweet water. Regarding Marot, Phúlrá and Maujgarh "Masson says":—

1752 A. D.

Dáudpotra.

"The portion of desert stretching eastward of Bahawalpur to Bikanir is of course but little productive, yet, as in many parts of it the surface has more soil than sand, there are amongst other inhabited localities, the bazar towns of Phulra, Marot, and Mozgarh which drive a consideralbe trade in grain with the neighbouring states." . . . . . . "Pularah (Phulra), on the frontier of Bikanir, has a good bazar, but is not perhaps very commercial. The fortress adjacent has been a superior building, for these parts, but is now sadly in decay. There was once a good trench ; the walls are very high, and the battlements are tastefully decorated. The Killedar's house soars above the ramparts, and the whole has an antique and picturesque appearance, particularly from the northern side, where the walls are washed by a large expanse of water, in which is a small island studded with trees. There are three guns at Pularah."[1]

Colonel Tod says, "Phulra and Marot have still some importance, the first is very ancient, and enumerated amongst the '*Nokoti Marooka*" in the earliest periods of Pramara (vulg. *Powár*) dominion. I have no doubt that inscriptions in the ornamental *nail-headed* character belonging to the

(1) Volume I, page 23.

CHAP IV. Places of interest.

Jains will be found here, having obtained one from *Lodorva*(1) in the desert, which has been a ruin for nine centuries. Phulra was the residence of Lákha *Phoolni*, a name well-known to those versed in the old traditions of the desert. He was contemporary with Sid Ráe of Anhulwara, and Udyadit of Dhar."(2)

PIR KHALIS.

The village of Pír Khális is very ancient, and is interesting as being the place where Tímúr Sháh (Tamerlane) halted after crossing the Sutlej in A.D. 1398, on his way to Bhatner, and marks the spot where the Sutlej was flowing at that date. For the Pír Khális shrine see Chapter I, Section C.

1398 A. D.

QAIMPUR.

Qáimpur lies 10 miles from Khairpur, on the high road to Hásilpur and Shahr Faríd, in 29°41′ N. and 72°28′ E. Founded in 1747 by Qáim Khán Arbání, and first called Qáim-Ráis-dí-Goth, it has lost its former importance and the number of houses has greatly diminished in the last 40 years. Qáim Khán built a fine Juma mosque, which still stands, and a fort, once of great strength but now deserted and in ruins. No lineal descendant from Qáim Khán is now living at Qáimpur, and his collateral descendants who are few in number and in straitened circumstances, live by agriculture. During the time of Nawáb Baháwal Khán III, many capitalists lived at Qáimpur, but none are now to be found there. The municipality was constituted in 1902 and its income and expenditure is shown in Table 46 of Part B. The number of the members is eight with the Tahsíldár of Khairpur as president.

1747 A. D.

RAHIMYAR KHAN (OR NAUSHAHRA).

Naushahra lies on a mound, about 400 yards south of the Rahímyár Khán station on the North-Western Railway (70°22′ E. and 28°15′ N.). Naushahra (lit. new town) was built in 1751 by Fazal Alí Khán Haláni on the ruins of the ancient Phul Wadda, the capital of Phul and his son Lákha during the Súmra supremacy in Sind. In 1881 the Railway authorities desired to alter the name of the Station as Naushahra was also the name of a Station in the Peshávar District, and so Nawáb Sir Sádiq Muhammad Khán named it Rahímyár Khán after his first son (who died in 1883). Thenceforward the Railway Station and Post-office were designated Rahímyár Khán, but this is merely the official name of the town, and it is always called Naushahra by the people. Of late the head quarters of the Khánpur Nizámat have also been removed to Naushahra. The houses are both *kachcha* and *pakka*. The main *bázár* traverses the town from east to west, and is intersected at right angles by another from north to south. A third, called the *nawán* (new) *bázár*, runs parallel to the first and presents a fine vista but is not much frequented. The streets are all unmetalled.

1751 A. D.

(1) Now Maujgarh.
(2) Rajasthan, Volume II, page 72.

The water of the town wells is brackish and hence the water-supply is obtained from wells outside the town. There is no drainage system, but the position of the town renders one unnecessary. The municipal committee consists of eight nominated members, four Hindús and four Muhammadans, with the Tahsíldár and Náib Tahsíldár as president and vice-president, respectively. The head-master and the hospital assistant are *ex-officio* members. The income for the last nine years is shown in Table 46 of Part B. The income and expenditure in 1903-04 were :—

CHAP. IV — Places of interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	2,885	Municipal staff	916
Other Sources	1,015	Police	415
		Conservancy	464
		Lighting	47
		Dispensary	813
		Public Works	82
		Miscellaneous	44
Total ...	3,910	Total ...	2,781

The principal institutions are an Anglo-Vernacular Middle School, Dispensary, Munsiff's Court, Tahsíl, *thána*, Post Office, a *sarái*, and a Dák Bungalow.

RAI-KA-TIBBA.

The late Colonel Minchin left on record the following account of Rái-ká-Tibba :—

"Near the town of Qáimpur I discovered the remains of an old ruined town, known as the Rái-ká-Tibba ; on the top of the mound there is a large irregular shaped enclosure, surrounded with double walls, with huge masses of burnt clay to fill up the space between the walls, evidently at one time a place of immense strength. The interior is filled with calcined bones, both of animals and human beings, adults and children, which were identified by the bones left *in situ*, which, however, crumbled to pieces when separated from the mass. An excavation made through the centre of the enclosure, 30′ × 20′ feet, shewed that the mass of calcined bones was nine feet thick with a layer of charcoal below extending the whole breadth of the excavation for at least two feet in depth. The size of this pit, for so it must be regarded, shews an area of 5,400 cubic feet of calcined bones and charcoal in the portion excavated alone (a large area on both sides being equally filled with calcined bones) and precludes the idea of the enclosure being an ordinary place of cremation, and leaves little doubt that it was used for sacriticial purposes. The immense strength of the walls was evidently necessary to guard it from attack from without and at the same time prevent the possibility of the victims escaping from within. The place is so ancient that there is no tradition regarding its former occupants. It lies on the border of the desert on one side, and a deep depression in front shows that the Sutlej must have at one time flowed below it. To these circumstances its preservation is due. For many years I have sought a clue to its former possessors but without success but a perusal of General Cunningham and Professor Dawson's note on the Meds (page 530, Appendix, Sir H. Elliott's History of India, Volume I), has enabled me to indentify it with this ancient race."

CHAP. IV. Places of interest.

Colonel Minchin then gives reasons for assuming that the remains were those of sacrificial victims, at too great length however to be quoted here.

RUNKPUR.

This fort is in the Baháwalpur Nizámat and was built by
1776 A. D. Muhammad Marúf Khán Kehrání in 1190 H. It is made of clay,
1783 A. D. which when burnt produces an inferior sort of lime. In 1198 H. the Afghan caravans complained to Nawáb Muhammad Baháwal Khán of being plundered by the officers of Umr Khán Marúfání, the officer at the fort. The Nawáb despatched Khudá Bakhsh Khán, son of Núr Muhammad Khán, who had deserted Umr Khán and sought refuge at Baháwalpur, with a body of soldiers to seize Rukunpur, which he succeeded in doing; and the fort thereafter remained part of the Pirjání territory. It has four towers. The walls are in ruins, as are the mosque, stables, and houses, etc. Inside it was a *pakka* well, now filled up.

SAHIBGARH.

This fort was built by Fazl Alí Khán Halání, the founder of Nau-
1777 A. D. shahra (Rahímyár Khán) in 1191 H. The exterior of the four walls and other buildings, inside the fort is *pakka*, and the interior *kachcha*. It was destroyed by Nawáb Muhammad Baháwal
1805 A. D. Khán, II, (son-in-law of Fazal Alí Khán), in 1220 H. and the walls are in a dilapidated condition. Inside the fort is a dwelling-house of Kaure Khán, son of Khudá Yár Khán, now falling into ruins. Outside the fort, there is a depression which serves as a tank for the storage of rain-water, and in the rainy season many cattle breeders resort to it. It is 78 miles south-west of Baháwalpur.

SARDARGARH.

Nawáb Mubárak Khán took the *iláqa* of Wallhar on lease from
1763 A. D. the Rájá of Bíkáner, in 1177, H. He soon began to construct a fort on the ruins of Wallhar fort, but Rájá Gaj Singh of Bíkáner, alarmed at the proposed fortifications, sent a force under Díwán Múl Chand Brahlia to recover the *iláqa* from the Nawáb. The latter sent Khair Muhammad Khán and Mehrú Khán Pirjánís and Karam Khán Arbání with a large force to resist the Bíkánerís. After a sanguinary fight the Bíkánerís were repulsed and the fortress was subsequently completed. It was named Sardárgarh, and the *iláqa* was annexed to the Baháwalpur State. One well was sunk within the fortress and another outside it; but the waters of both are brackish. The boundary pillars of the Bíkáner State are only 2½ miles from this place. In 1866, when the Agent was appointed, the fortress contained 3 guns, in one of which was engraved the words:—'Máhárája Dhiráj
1740 A. D. Máhárájá Sirí Zorâwar Singh Jio, Sambat 1797,' which shows that that gun once belonged to the Bíkáner State. The fortress is now deserted and the guns were brought to the capital many years ago.

CHAP. I

Places of interest.

SARWAHI.

Sarwáhí or Seoráí lies six miles north-east of Kot Sabzal. It was one of the six forts repaired by Ráe Siháśí in the sixth century A. D. It was destroyed by Sháh Husain Arghún in 1525 A. D., and is now only a ruined mound. It was identified by General Cunningham with Sodrae or Sogdi of the Greek hostorians (see pp. 253-56, Ancient Geography of India, Vol. I). Mendra, the lover of Múmil, who is said to have been a contemporary of Hamír Súmra of Pattan, was the chief of Seoráí, which shows that the place was inhabited and formed the capital of a petty principality in those days. The mound has never been excavated for archæological purposes, but "curious burnt clay balls, about the size of a man's head, have been found among the ruins, which are supposed to have been used as missiles."(1) 1525 A. D.

For the Sarwáhí shrines, see Chapter I Section C.

SHAHR-FARID.

Shahr-Faríd lies on a mound about five miles south of the Sutlej and four miles north of the Chishtíán Railway Station. The town is traversed by a single unpaved *bázár* running from south to north. The streets are narrow, crooked and also unpaved. The water-supply is obtained from wells dug within and without the town. The principal buildings of interest are the Rangíl Mahal, Masjid Máí Sáhib, and Masjid Khánán. The Rangíl Mahal was built by Faríd Khán II. In the time of Lál Khán, one of his successors, the Mahal caught fire and was badly damaged by the explosion of the gun-powder stored in one of the rooms. The Masjid-i-Khánán was begun by Salem Khán, father of Faríd Khán I; but while under construction he was summoned to Delhi and in his absence the building was completed by Faríd Khan II. The Máí Sáhibwálí Masjid was built by a childless lady of the Lakhwera family. It is said to have been a seat of learning and stood originally in the centre of the town, but it now lies in its unfrequented eastern corner. In 1893 the late Nawáb had it repaired at a cost of Rs. 3,200 and it is now in fair order. Shahr Faríd also contains the shrine of Shaikh Badr-ud-dín Chishtí, a descendant of Báwá Faríd. This attracts many votaries, and is in charge of two ladies of the Chishtí family, which has no male heirs. Shahr Faríd derives its name from Faríd Khán, son of Salem Khán Lakhwera, and its history has been given under "Tribes and Leading Families" in Chapter I. Founded about the time of Aurangzeb it was first called Salemgarh, after Salem, a descendant of Lakhkho, but when the Lakhweras revolted against the governor of Multán, it was demolished, though its site was again chosen, as that of the new Shahr Faríd of Faríd II. The town contains a Police Station, Post Office and School and has a good Dák Bungalow. It is specially noted for its *lungís*, *salárís*, *khes* and *dohars*, made by the Bhákhrís. These are exported to Bíkáner State and Multán, Montgomery and Ferozepur Districts.

(1) Ross' Land of the Five Rivers and Sindh, p. 77.

CHAP. IV. Places of interest.

Sui Vihar.

Súí Vihár lies sixteenth miles south-west of Bahåwalpur. There is a tower there the present height of which is about fourty-five feet, twenty feet above the surface of the earth and the rest buried in a mound, but it is said that several years ago its upper portion, about eight feet in height fell down from the effects of an earthquake. The ruin represents the remains of a compartment about eight feet square. The tower is a strong one and is built of large bricks 5 × 2 feet each. The compartment had a floor made of the same bricks as are used in the building. In the centre of the tower there was a narrow masonry shaft leading to a small recess in which were found a copper plate; a few coins and fragments of oxidized iron. The copper plate bore the following inscription in Bactrian Pálí characters:—*Mahárájá Rájáo Báji Dalo Tapoá Kanishká samut, ser akádasi sim* 11 *di sassá, masassá diwási atáwisti* 28, *antar osi bichhá Naga Dattasá sekhá, bhátsá achi yádmá tajá sashá acharyá, bhád pá sashsattá yánan aro phátá abád bhini, dhárá tajhanno opáská bálá nandi wahja, hano bálá jáyá matá já amám yati, par bhánptá, deto piri waram dá dá darám súdsátanan, hirá sekhi délát;* meaning:—"On the 28th day of the month of Sasios in the 11th year of the Great King, the supreme King of Kings, the son of gods, Kánishká; on the said day to the mendicant Naga Datta, learned in the *Sankhya* philosophy, the disciple of Acharya Damatrata the disciple of the disciple of the Acharya Bhawa putting up his staff (or pillar); here the owner of the Damana Vihárá, a female lay devotee Bála Nandí who is much given to penances, and Bálájaya her mother, give a shrine for the staff and the customary accessories. May it be for the health and wealth of all beings." (See Proceedings, Asiatic Society of Bengal, No. VIII., August 1881).

A. D. 89.

Tajgarh.

Tájgarh is situated about four miles to the north-west of Rahímyár Khán Railway Station on a high mound. Its name was Hurár in the 10th century A. D. when it was built by Rání Húrán, daughter of a Jaisalmer chief. Húrán was converted to Islám by a saint called Sayyid Ahmad Billaurí. It remained a fortified place for a long time under the Summa and Súmra kings of Sindh and the Bhátia chiefs of Jaisalmer, but towards the close of the 18th century it was a desolate mound and on this site Fazal Alí Khán Halání (see page 122) founded a new town and called it Tájgarh after his brother Táj Muhammad Khán (about 1780 A.D.). Although founded by the Dáúdpotras the place does not now contain a single house of members of that tribe. The residents are mostly Kirárs and number 526 (Local Census for 1906). The place is only noted for its antiquity.

Tibba Jajjal.

Close to Jajjal Sárhú village, which is about eight miles south of Hásil Sárhú is a large mound called "Tibba Jajjal." It is believed

that it was once a flourishing town and that below it ran the Sutlej, which now flows more than ten miles to the north. Tradition avers that the town was built by Rái Jajja Bhutta entirely of *pakka* masonry, a fact borne out by the large bricks found on digging below the surface of the mound. Here Rái Jajja had his hunting preserves, which he visited every year during the rainy season. Whenever rain falls the people of the neighbourhood unearth old copper and silver coins. **CHAP. IV. Places of interest.**

TIRHARA. (*see* DINGARH).

UCH.

The following etymologies of the name are given:—(*a*) Once Rája Hodí ruled the country round Uch and built a town called Hod, which in course of time became Hoj, Hoch, and Uch.(1) This name takes us back to a very remote period. General Cunningham believes Rája Hodí to have been an Indo-Scythian, who commanded the Saka tribes at the battle of Kahror, when the Indo-Scythians were defeated by the Bhattís under Saliváhana, and the conquerors to commemmorate the event established the Saka era. According to the same authority Rája Hodí established himself at Siálkot after the Bháttís had left that locality. The old city at Uch must therefore have been deserted about A. D. 77. (*b*) Hodí had a governor named Chuch who dug earth from a tank called Rárín Tala to the south of Uch to make a mound on which he founded a city which he named Chuch and which afterwards came to be known as Uch.(2) (*c*) According to Músa Pák Shahíd, whose shrine is situated at Multán, and who was descended from Sayyid Muhammad Bandagí Ghaus, the founder of Uch Gilání, Uch was founded in 980 A. D. by Sayyid Safí-ud-Dín Haqqání, Gázrúní, on the site of an old mound (Ucha or high) and which is still called Rája Hodí's mound.(3) (*d*) The ancient name of Uch was Devgarh. In 1244 A. D. Sher Sháh Sayyid Jalál-ud-Dín, Kechí Bukhárí, reached Uch, when its ruler Deo Singh fled to Márwár and Sundarpurí his daughter accepted Islám. The Sayyid appointed Sundarpurí ruler of the city in place of her father; and at the Sayyid's behest she founded a fort which on account of its height was called Ucha or Uch (high).(4) (*e*) Possibly Sher Sháh Sayyid Jalál-ud-Dín imported this name from Turkistan where Ūtch Kargan and Uch Utchak were, and still are, two important towns.(5) **Etymology.**

In the Minháj-ul-Masálik, the Persian version of which is known as the Chach Náma, and which according to Sir Henry Elliot was compiled before 136 Hijra,(6) Uch is mentioned as Askandra,

(1) Chronicles of the Bukhárí Makhdúms.
(2) Chronicles of the Gílání Makhdúms.
(3) Malfúzát, Músa Pák Shahíd.
(4) Jawáhir Jalálí.
(5) Schuyler's Turkistan, Vol. I,I pages 310, 339, 340, 347, 351,
(6) Elliot's History of India, I, 136

CHAP. IV. Places of interest.

Identified with Alexandria.

Askalanda and Askanda, which tends to show that in the beginning of the 2nd century of the Hijra the name of the city was not Uch but Askandra (or Alexandria). The Tuhfat-ul-Kirám[1] gives it as Ashkand and Ashandah; Mirza Kálich Beg in his English translation of the Chachnáma[2] reads it as Iskandah; and the Tárikh-i-Masúmí[3] as Iskandar (which is exactly the Arabic and Persian form of Alexander); and McCrindle, Cunningham, and other authorities state that at the junction of the river Sindh with the Chenáb, Alexander the Great laid the foundation of Alexandria in the realm of the Sogdí (Sohdas) and that it is not improbable that Uch is the place to which we should look for the site of Alexandria.[4] Askalanda and Askanda are corruptions of Askandria. In the Jámi-ut-Tawáríkh the historian Rashíd-ud-Dín calls it Askalanda Ussah. This author flourished in the 7th century Hijra; and hence it is certain that the city was known as Ussah (or Uch) in those days, and that the author added Askalanda to Ussa as a distinctive name, which is an additional proof of the identity of Uch with Askandria. Rashíd-ud-Dín also mentions the city as one of the four principalities of Sindh under Ayand the son of Kafand, who reigned after Alexander.[5]

Uch as Basmad.

In the Masálik-wal-Mamálik (also known as the Ashkál-ul-bilád), written by Ibn Haukal in 589 Hijra, Uch is called Basmad. This tends to show that the name of the city at that time was neither Askandria nor Uch, and that the etymology (c) is erroneous, for if in the 4th century of the Hijra the city had been named Uch by Sayyid Safi-ud-Dín Gázrúni it is improbable that Ibn Haukal should have called it by quite a different name in the 6th century. Ibn Haukal thus describes it[6]:—

> "Basmad is a small city situated like Multán and Chandráwar on the east of the river Mihrán. The river is at a distance of a *parasang* from each of these places. The inhabitants use well water for drinking. Basmad has a fort."

Uch as Sandur.

In the 6th century of the Hijra (11th century A. D.,) Abú-Abdulláh Muhammad-al-Idrísí wrote the Nuzhat-ul-Masálik, in which he gives the following account of Uch, which he calls Sandur:— "Sandur is situated three days' journey south of Multán. It is famous for its trade, wealth, sumptuous apparel, and the abundance which prevails on the tables of the inhabitants. It is considered to form part of India, and is situated on the banks of a river which falls into the Mihrán above Samand."[7] Sandur appears to be an abbreviated form of Askandar and affords an additional proof that the city of Uch was Alexandria. Ibu Batuta of Tangiers,

(1) Vol. III, 20 (Persian Edition).
(2) Vol. I, 26—7.
(3) Manuscript History of Snidh by Mir Masúm Sháh, written in 1588 A. D.
(4) McCrindle's Invasion of India, page 156.
(5) Cunningham's Ancient Geography. Vol. I, page 248 also compare Postans, J. A. S. B., 1888, page 94.
(6) Elliot. Vol. I page 37.
(7) Elliot's Al-Idrísí, Vol. I, page 83.

a contemporary of Sayyid Jalál-ud-Din describes Uj (Uch) in his Travels thus :— CHAP. IV. Places of interest.

"Leaving Bhakkar we reached Uj, which is situated on the Indus. It is a large city with fine streets and buildings. Its ruler is the learned Sayyid Jalál-ud-Dín Kejí,(1) so well known for his magnanimity and hospitality. I made friends with the ruler and lived much in his company. We both met at Delhi also. The Emperor went to Daulatábád and Sayyid Jalál-ud-Dín accompanied him. He permitted me to collect the village revenues in his absence in case of need. I collected and expended about 5,000 dinars. Sayyid Jalál-ud-Dín Haidrí Ulaví, one of the most pious of saints, gave me his Khirka (saintly sheet), which was stolen by Hindú pirates on the sea."

Pírzáda Muhammad Husain identifies Sayyid Jalál-ud-Dín with the Makhdúm-i-Jaháníyán, grandson of Sher Sháh Sayyid Jalál.(2)

Sir Henry Elliot (pages 366-67, Volume I) thus describes Uch :—

"The ancient kingdom of Sindh was divided into four satrapies, of which the third comprised the fort Askalanda and Maibar, *which are also called Talwara and Chachpur.* . . . . . . Its proximity to the Bias and its name of Askalanda-Usa lead us to regard it as the Uch of more modern times. That place bears marks of the most undoubted antiquity, and the absence of all mention of it in the Chachnáma, where we are, both in the time of Chach and Muhammad Kasim, introduced to many transactions in its neighbourhood, can only be accounted for on the supposition that it is disguised under some other appellation.

"It has been supposed indeed that the name of the Oxydracæ is derived from this old town of Uch, but their position, according to Strabo and Arrain, appears rather to have been on the western side of the Acesines, and it is a curious coincidence that, in that direction also, there is another ancient Uch now in ruins, near the junction of the Hydaspes with that river, which offers a far more probable identification and allows us moreover to assign to the Ossaddii instead of the Oxydracæ, the Uch or Asklanda-Usa near the junction of the Hyphasis with the Acesines. The name of the Oxydracæ assumes various forms in different authors :—Hydracæ in Strabo, Syracousæ in Diodorus, Scydroi, Scothroi and Scythroi in Dionysius, Sydraci in Pliny, Sygambri in Justin, and Oxydracæ in Strabo, Arrian, Curtius, Stephanus, and others. . . . . . . Neverthless, although Alexander may himself have raised no city there, we might still be disposed to admit that the celebrity of his power and conquests may have given rise to the name of Askalanda or Askandra. . . . ."

The author of the Chachnáma was a native of Uch, yet he does not say it was ever called Askand or Asal-kanda. He says that Muhammad ibn Qasim(3) marched from Aror towards Multán until he reached the fort of Bábizah (Bhátiáh or Uch) then on the south or left bank of the Biás (and at that time according to Mír Másúm of Bhakkar called Chachpur). The place surrendered and leaving in it a garrison Muhammad crossed the Biás and appeared Uch as Bhatiyáh.

(1) Ibn Batuta, Vol. II, page 19.
~~(2) Urdu Translation, Vol. II.~~
(3) J. A. S. B. 1892, pp. 251-52.

CHAP. IV. — Places of interest.

before Askand, Askandara or Asatkanda, anciently called according to Mír Másúm, Talwára. This place then was quite distinct from Uch.

It is said that Muhammad of Ghor delivered Multán from the
Karámita and then invested the Bhátias in Uch. We know that
the Bhátí stronghold was Uch; they apparently obtained possession
of it before the time of Máhmúd of Ghazní. As regards that ruler's
capture of Uch the Gardezi, a contemporary historian, says that
1005-06 A. D. the Sultán attacked the fortress of the Bhátias in 396 H., and that
Bajhrá the Bhátia, who killed himself when his troops were surrounded, was its ruler. Bú-Ríhán, however, speaks of Bháti as
midway between Multán and Arör—which Uch is not. Under
Muhammad of Ghor Násir-ud-Dín-i-Aetamur, one of his bravest
leaders, was feudatory of Uch, and on his death Násir-ud-Dín
Qabájah became its holder. He held it at the time of Qatb-ud-Dín's death and was subsequently ousted from it by Táj-ud-Dín
Yaldúz, but recovered it after the defeat of the latter by Iyaltimsh.
Qabájah was however defeated by Jalál-ud-Dín, the Khwárazmí
1221 A. D. (1221 A. D.) and Uch was burnt by him (1223 A. D.). Iyaltimsh
five years later wrested Multán and Uch fram Qabájah and
conferred the latter with its dependencies on Taj-ud-Dín Sanjar-i-Gazjlak Khán. At this period Uch was a centre of Muhammadan
1227 A. D. learning for in 1227 or 1228 Minuj-ud-Dín, the Persian historian,
was made by Qabájah chief of the Fírúzi College at Uch. Saif-ud-Dín Ibak-i-Uchchah succeeded Taj-ud-Dín and was governor of
Uch when Iyaltimsh died. He defeated the inroad under Hasan
1236 A. D. the Qárlagh in 1236-37. Malik Muayyíd-ud-Dín, Hindú Khán,
then obtained the fief from Sultán Raziyyah and the Malik
Izz-ud-Dín Kabír, Khán-i-Ayáz, was made to exchange the fief of
Lahore for that of Multán in consequence of his revolt in 1258.
He took the opportunity of the Mughal capture of Lahore to
assume independence and seized Uch and its dependencies
1241 A. D. (1241 A. D.), and when he died, in the same year, his son
Táj-ud-Dín Abú Bakr-i-Ayáz succeeded him. He kept the Qárlaghs
at bay, but shortly afterwards died, and Uch fell into the hands
of a slave of his father's who gallantly defended it against a
Mughal siege until relieved by an army from Delhi under Ghiás-ud-Dín Balban. Malik Izz-ud-Dín Balban-i-Kashlú Khán then
became feudatory of Uch. Though he defeated the Qárlaghs near
Multàn, he was compelled to surrender it to them and retire to
Uch, whence he advanced again to recover Multán from Sher
1250 A. D. Khan's deputy (1250). He was however unable to old it, and
again retreated to Uch.

When Humayún, after his defeat by Sher Sháh Súrí, came to Uch, Bakhshoí Khán Langáh was its governor on behalf of Sháh Husain Arghún. About 400 yards from Uch Bukhárí is a well which is still pointed out as the place where Humáyún stayed.

(1) J. A. S. B. 1892, pp. 247-4

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Places of interest.

Bakhshoí Khán treated Humáyún with great harshness and the ex-emperor was compelled to set out for Deráwar. In Akbar's reign Uch was permanently annexed to the Delhi Kingdom and till the invasion of Nádir Sháh it remained an appanage of Multán. In the Aín-i-Akbarí its cultivated[1] area and revenue are given as below :—

Areas in bighas.	Revenue in dáms.	Cavalry.	Foot.
290,506	1,10,140	100	400

Uch is seven miles to the north of Channigoth Railway Station, and 12 miles from Ahmadpur, in 71° 7′ 30″ E. and 29° 16′ N. Its elevation above sea level is 327 feet. These are really three towns, *viz* : Uch Bukhárí, Uch Gíláni, and Uch Moghla. Uch Bukhárí is a large town and its buildings are almost all of burnt bricks. It is the residence of the Bukhárí Makhdúms. 300 yards from it is Uch Gíláni, which was founded by Muhammad Bandagí Ghaus. Uch Moghla was so named because the Moghal officials collected *batái* and dwelt there and for the former reason it is also called Uch Munassila. Barnes[2] also states that Uch is formed of three distinct towns, a few hundred yards apart from each other, and each encompassed by a brick wall, now in ruins. Mirza Mughal Beg, Wilford's Surveyor, who surveyed the country about Uch in 1787-88, mentions Uch as "consisting of seven distinct villages."[3] Colonel Minchin says that in the time of Jalál-ud-Dín Khilji it used to be a colony of infidel Moghals who embraced Islám.

The following accounts are given by European travellers :—

Charles Masson wrote in 1827 :—

"Uch is, perhaps, the most ancient of the towns in the country. The name is borne by two towns contiguous to each other. One of them *Pír-ka-Uch* is bestowed on Pír Násír-ud-Dín, the spiritual adviser of the Khán. They have both good *bázárs* and some commerce. Starting from Ghara, grain boats frequently descend from the two Uchs to Sindh. They are principally, however, distinguished by the ruins of the former towns, their predecessors, which are very extensive and attest the pristine prosperity of the locality."[4]

David Ross writes of Uch thus :—

"Down to the times of Taimur and Akbar the junction of the Chanab and Indus took place opposite Uch, sixty miles above the present confluence at Mithankot. It was unchanged when Runnel wrote his "Geography of India" in 1788, and still later in 1796 when visited by Wilford's Surveyor Mirza Mugal Beg.[5] But early in the present century the Indus gradually changed its course and leaving the old channel twenty miles above Uch, flowed to the south-west rejoining the former at Mithankot."[6]

(1) Aín-i-Akbari, Vol. II, pp 163.
(2) Bokhara I, 79.
(3) Cunningham's Ancient Geography, I, 242.
(4) Travels, Vol. I, p. 22.
(5) Also compare Cunningham's Ancient Geography, Vol. I, p. 242.
(6) P. 79.

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According to the census of 1901 the population of Uch is 7,583. Further details will be found in Table 43. Its population consists in the main of Bukhárí and Gílání Sayyids, Khojas, Langáhs and Kirárs (usually Aroras) who form the bulk of the population.

Shrines.

An account of the famous shrines has been given in the note on Muhammadan Shrines in Chap. I, Section G., pages 160—166. Below is given a description of the places not mentioned therein.

(1) Shrine of Bíbí Jawindí: – Bíbí Jawindí was a daughter of Sayyid Jalál, son of Sayyid Hámid, son of Sayyid Jalál, son of Sayyid Abú Bakr, son of Sayyid Mahmúd, son of Sayyid Ghiyás-ud-Dín, son of Shaikh Alím-ud-Dín, son of Shaikh Mahmúd Násir-ud-Dín, son of Makhdúm-Jahánián. Bíbí Jawindí was a very pious lady, highly respected by the people for her devotion to religion. She died in 805 Hijra (1403 A. D.). Her shrine was built in 900 Hijra (1494 A.D.). In 1233 Hijra the Chenáb cut down half of the dome as it did the dome of Sayyid Baháwal Halím, which lies quite close to it. The remaining half of the dome still exists with her tomb under it.

(2) Tomb of Sayyid Safí-ud-Dín Haqqání Gázrúní:—The tomb is enclosed by a wall. Sayyid Safí-ud-Dín Gázrúní was born in Gázrún (Persia) in 353 Hijra. He came to Uch in 370 and died in 398 Hijra. There are now at Uch only one or two members of the Gázrúní family which was once so illustrious there.

(3) In addition to the above there are also at Uch the following shrines and tombs :—

(1) Shrine of Sháh Abdul Jalíl, known as Chanchal Sháh Bukhárí. (2) Shrine of Pír Munnán Masháikh. (3) Shrine of Sayyid Alá-ud-Dín Gardezí. (4) Shrine of Sayyid Muizzd-ud-Dín Gardezí. (5) Shrine of Sayyid Pír Fateh Daryá Bukhárí. (6) Shrine of Shaikh Kabír. These six are each enclosed by walls without roofs. (7) Shrine of Wiláyat Sháh Jattí, under a small dome. (8) Shrine of Abú Haníía. (9) Tomb of Faqír Jahángír Sarmast. (10) Tomb of Faqír Sultán Khar Pál. (11) Tomb of Faqír Salem Sudhár.

Sacred relics.

Makhdúm Nau Bahár, Bukhárí, *Sajáda Nashín* of Uch Bukhárí, has the following relics in his possession :—

(1) Turban of the Prophet. (2) Sheet[1] of the Panj Tan (five members of the Prophet's family, *i. e.*, the Prophet himself, Alí, Hasan, Husain and Fátima). (3) Cloak of the Prophet. (4) Samsám and Qamqám, *i. e.*, swords of Hasan and Husain. (5) The Qorán written by Makhdúm-i-Jahánián himself. (6) Cap, beads, and scissors of Shaikh Abdul-Qádir Jílání. (7) Bairágan (a prop kept beneath the armpit when a person is in a state of

(1) This was the sheet with which the Prophet covered himself and his family and declared that they were pure and chosen people of God.

attempted communion with God). (8) Cloak of Makhdúm-i-Jahánián. (9) Sheet of Salmán Fársí, a lover of the Prophet.

An account is given of some of these relics in the note on Muhammadan Shrines in Chap. I, pages 160–166.

Besides the above both families have the portraits of the 12 Imáms, of Hasan, Husain, and the Prophet, and of a host of other Muhammadan saints, such as Khwája Muín-ud-Dín Chishti, Shaikh Abdul-Qádir Jíláni, Sher Sháh Sayyid Jalál, Bahá-ud-Dín Zakariya of Multán, Báwa Faríd Shakar Ganj, Lál Sháhbáz Qalandar, &c.

The *Sajjáda Nashíns* of Uch Bukhárí and Gíláni command much respect in the State and have the privilege of return visits from the rulers of Baháwalpur.

Successors of Sayyid Jalál.

The Bukhárí *Sajjáda Nashíns* or successors of Sher Sháh Sayyid Jalál have been:—

(1) Sayyid Ahmad Kabír, son of Sher Sháh Sayyid Jalál (2) Sayyid Jalál Makhdúm Jahániyán. (3) Makhdúm Mahmúd Násir-ud-Dín. (4) Shaikh Hámid Kabír. (5) Makhdúm Shaikh Rukn ud-Dín Abul Fateh. (6) Shaikh Muhammad Kímya Nazar. (7) Shaikh Hámid Kabír *alias* Budha. (8) Muhammad Rájan Sadá Bhág. (9) Zain-ul-Abidín. (10) Shaikh Hasan. (11) Shaikh Muhammad. (12) Shaikh Nau Bahár I. (13) Shaikh Hasan *alias* Ahan Maror. (14) Hámid Kabír. (15) Shaikh Rájú, *alias* Rajan Kalán. (16) Shaikh Mahmúd *alias* Máhmúd Násir-ud-Dín. (17) Shaikh Rájan *alias* Kanghí-wála. (18) Hámid Nau Bahár I. (19) Shaikh Muhammad Násir-ud-Dín. (20) Makhdúm Hámid Nau Bahár. (21) Makhdúm Mahmúd Násir-ud-Dín. (22) Hámid Muhammad Nau Bahár Shahíd. (23) Hámid Muhammad Nau Násir-ud-Dín. (24) Makhdúm Nau Bahár the present *Sajjáda Nashín.*

Gíláni Sajjáda Nashíns.

The *Sajjáda Nashíns* of Uch Gíláni have been:—

(1) Shaikh Abdul Qádir II, son of Hazrat Bandagí. (2) Shaikh Abdur-Razzáq. (3) Shaikh Hámid Ganj Bakhsh I. (4) Shaikh Abdul Qádir III. (5) Shaikh Muhammad Shams-ud-Dín II. (6) Shaikh Abdul Qádir IV. (7) Sayyid Muhammad II. (8) Sayyid Murtazá Ali. (9) Shaikh Abdul Qádir V. (10) Shaikh Hámid Muhammad Ganj Bakhsh III. (11) Shaikh Hámid Muhammad Ganj Bakhsh IV. (12) Shaikh Hámid Muhammad Shams-ud-Dín III. (13) Shaikh Hámid Muhammad Ganj Bakhsh V. (14) Shaikh Hámid Muhammad Shams-ud-Dín IV. (15) Shaikh Hámid Muhammad Ganj Bakhsh VI. (16) Shaikh Shams-ud-Dín V, present *Sajjáda Nashín.*

Hindú Temples.

Uch Bukhárí has two Hindu Temples, namely, (1) Khetar Páljí, and (2) Gopí Náthjí.

Jamál Darwesh.

Uch Mogla, also known as Jamálí, after Shaikh Jamál Darwesh Khojandí is famous for the shrines of the said Darwesh, who was tutor to Makhdúm-i-Jahánián. Shaikh Jamál Darwesh was descended

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from Abú Huraira, the companion of the Prophet, thus:— Shaikh Jamál, son of Shaikh Hasan, son of Shaikh Abul Qásim Muhammad, son of Muhammad, son of Yahya, son of Hám, son of Idris, son of Buhlol, son of Qází Hamdún, son of Háris, son of Abad, son of Hilál, son of Usmán, son of J'afar, son of Sulaimán, son of Abad, son of Zuhra, son of Huraira, son of Háshim, son of Abad Manáf. Shaikh Jamál died on 25th of Muharram 700 Hijra.

There are also the shrines of the following:—(1) Ganj Alam, son of Shaikh Jamál Darwesh, who was born in 667 Hijra and died in 770 Hijra. (2) Pir Hásham Qattál (an enclosure). (3) Salím Sudhár Faqír (an enclosure).

WINJHROT.

The fort of Winjhrot or Bijnot was erected by one Rája Wínjha or Bíja Bhátia according to Sayyid Murád Sháh, and it
1167 A. D. was demolished by Shaháb-ud-Dín Ghorí in 574 H.[1] But according to Col. Tod it was founded by Tunno, the father of Bijí Rái (the Bija of Murád Sháh) and grandfather of Deoráj, the founder of Deráwar. "Tunno having by the interposition of the goddess Beejasanni," says Col. Tod, "discovered a hidden treasure, erected a fortress, which he named Beejnote; and in this he placed a statue of the goddess, on the 13th, the enlightened part of the
757 A.D. month Megsir, the Rohoni Nakshatra, S. 813 (A.D. 757)."[2]

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(1) Tarikh-i-Murad, I, p. 128 and III, p. 118.
(2) Rajasthan, II, p 189—90.

BAHAWALPUR.

The following Maps will be found useful for reference :—

(1) Bahawalpur Town Map. Scale 8″=1 mile, published 1876.

(2) Punjab Survey Standard Sheets. Scale 1″=1 mile, Nos. 5—7, 22—26, 43—50, 70—77, 97—104, 124—131, 150—155, 175—179, 198—200, 213 and 214.

(3) Settlement Map of each Tahsil and Naib Tahsil showing boundaries, population and income.

APPENDIX

Measures and Weights.

In grain transactions and in dividing the produce of land various measures of capacity are used. In Baháwalpur and part of Ahmadpur Tahsíls the following are in use:—

	Weight in *mans*, *sers* and *chitáks* according to the Standard in British Territory. M.	S.	Ch.
1 *thúla*	0	0	3¼
2 *thúlas* = 1 *túá*	0	0	6½
2 *túás* = 1 *paropí*	0	0	13
4 *paropís* = 1 *topa*	0	3	4
2 *topas* = 1 *darí*	0	6	8
2 *darís* = 1 *páí*	0	13	0
8 *páís* = 1 *toka*	2	24	0
6½ *tokas* = 1 *mání*	16	0	0
2 *mánís* = 1 *path*	32	0	0

In Khánpur *iláqa* the measures of capacity are—

	M.	S.	Ch.
1 *túá* or *thúla*	0	0	6
4 *túás* = 1 *paropí*	0	1	8
4 *paropís* = 1 *topa* or *darí*	0	6	0
4 *topas* = 1 *páí*	0	24	0
4 *páís* = 1 *choeth*	2	16	0
6½ *choeths* = 1 *mání* or *wák*	15	0	0
8 *choeths* = 1 *pakki mání*	19	8	0

Again in Garhí Ikhtiyár Khán *iláqa* the measures, though they bear nearly the same names, are quadruple the weight of those at Khánpur, thus: (1)

	M.	S.	Ch.
1 *thúla* or *túá*	0	1	8
4 *thúlas* = 1 *paropí*	0	6	0
4 *paropís* = 1 *topa*	0	24	0
4 *topas* = 1 *páí*	2	16	0
4 *páís* = 1 *choeth*	9	24	0
6½ *páís* = 1 *wák*	15	0	0

(1) The story goes that a woman went to live at Garhí Ikhtiyár Khán (only 6 miles from Khánpur, her home) where she went to a shopkeeper to purchase wheat for a rupee. She learnt with surprise that the rate was 12 *thúlas* per rupee, as she thought that she would only get 4½ *sers* of wheat, the *thúla* of Khánpur being equal to 6 *chitáks*. Angry at the abnormally high rate she went to the bázár to make further enquiries and to her astonishment she found everywhere the same rate. Bewailing the impoverished state of the town she at last reluctantly asked the shopkeeper to give her what he pleased. The *thúla* of Garhí was 1½ *sers*; so she received as much wheat as she used to get at Khánpur. In her joy she exclaimed: *Agh sun ke sarí: mán dekh ke tharí*: 'I was burning (with rage) on hearing the rates; but am cold (as ice) on seeing the quantity (of corn).' This saying is now used as a proverb to denote the difference of the sizes of the *thúlás* of the two towns.

In Allahábád and Khán Bela *iláqas* the measures are:—

	M.	S.	Ch.
1 *thúla*	0	0	5
4 *thúlas* = 1 *paropí*	0	1	4
4 *paropís* = 1 *topa*	0	5	0
4 *topas* = 1 *pái*	0	20	0
4 *páis* = 1 *choeth*	2	0	0
2 *choeths* = 1 *toka*	4	0	0
12½ *choeths* = 1 *máni*	25	0	0

In Kot Sabzal, Kot Samába and Ahmadpur Lamma the names of the measures generally are the same as in Khánpur and Garhí Ikhtiyár Khán; but they differ from them in size; in fact these variations are so many that even adjacent villages have *paropís* and *topas* of different sizes. In the Ubha (Minchinábád Nizámat) the measures are:—

	M.	S.	Ch.
1 *thúla* = ¼ *paropí*	0	0	4
4 *thúlas* = 1 *paropí*	0	1	0
4 *paropís* = 1 *topa*	0	4	0
16 *topas* = 1 *man*	1	24	0
12½ *mans* = 1 *máni*	20	0	0

N. B.—It must be remembered that the equivalent in British Territory *mans sers* and *chitáks* in the above tables is for wheat only, not for other crops. Variations in weight in the case of different cereals are as follows:—

	S.	Ch.
1 *topa*(1) of wheat	= 4	0
1 " gram	= 3	12
1 " rice or *gawára*	= 4	4
1 " unhusked rice	= 3	0
1 " *til* (sesamum)	= 2	8
1 " *jowár* or *bájrá*	= 3	15
1 " *topa* of *chíná* or *kangní*	= 2	6

So many varieties of measures were prejudicial to the interests of the *zamíndárs* who suffered in their transactions with the *sáhukárs*, so the use of uniform measures was decided upon, and the measures given in the subjoined table were ordered to be adopted in 1902:—

Name of measure.	Normal weight of measure.		WEIGHTS OF GRAINS IN SERS AND CHITAKS.															
			Wheat, *mattar* and gram.		Rice and *múng*.		*Másh.*		*Jowár.*		Barley.		*Bájrá.*		*Moth.*		Paddy.	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
Thúla	0	4	0	4	0	4¼	0	4⅛	0	3¾	0	3¼	0	3⅞	0	4⅛	0	3
Paropí	1	0	1	0	1	1	1	½	0	15	0	13	0	15½	1	½	0	12
Topa	4	0	4	0	4	4	4	2	3	12	3	4	3	14	4	2	3	0

(1) A *topa* of the Ubha, not of the Lamma.

However, the old measures are still in use among the villagers and the money-lenders do their best to avoid the new measures.

MEASURES OF LENGTH.

The *pakká* yard and English yard are both used by cloth merchants in the Lamma. The scales of either are as follows:—

Pakká yard = 2 *pakká haths* (hand).
English yard = 16 *girahs*.
One *pakka* yard = 1¼ English yards.

In the Ubha, however, the *kachchá gaz, pakká gaz* and *háthra* are in use. These are respectively 3, 3¼ and 1¾ feet in length. The detailed measures of length as employed in measuring cloth, *gotá, kinárí*, &c., are:—

8 *ungals* = 1 *girah*.
8 *girahs* = ½ *kirakka gaz* (The English yard being called *kirakka, i. e.*, of Kirárs).
10 *girahs* = 1 *háth* or cubit.
16 *girahs* = 1 *kirakka gaz*.
18 *girahs* or 2 *hathás* = 1 *gaz* or *pakká gaz*.

The *hath* is either the *sidhá* or the *morwán*. The *sidhá* is the length from the elbow to the tip of the middle finger; the *morwán* is the *sidhá hath* together with the length of the middle finger, or with the length from the wrist to the tip of the middle finger. Jat men and women in purchasing cloth always prefer the *morwán hath*, not the English yard, as with the latter the Kirár would, they suppose, cheat them. For measuring wood and buildings the measures are:—

2 *ungals* = 1 *tassú*.
2 *tassús* = 1 *chappa*.
4 *chappas* = 1 foot.
3 feet = 1 *gaz* or yard (for wood).
4 feet = 1 *gaz* (for buildings).

WEIGHTS.

For small weighments made by jewellers, goldsmiths, &c., the weights are:—

2 *cháwals* (rice grains) = 1 *dána* (of wheat).
4 *dánás* (of wheat) = 1 *rattí*.
8 *rattís* = 1 *másha*.
12 *máshas* = 1 *tola*.

The standard *tola*, however, in the Lamma is the weight of a new rupee coin and 8 *rattís*; whereas in the Ubha it is a new rupee coin plus 4 *rattís*. For larger weighments the following are the weights:—

1¼ *tolas* = 1 *shái*.
4 *sháis* = 1 *shárik*.
4 *shárik*s = 1 *pá* or *páya* (the latter is the word in the Ubha).
4 *pás* or *páyás* = 1 *ser*.
5 *sers* = 1 *dharí*.
8 *dharís* = 1 *man*.

The money-lender's standard *man* is, however, generally 42 *sers*, and sometimes 45 *sers*. The *man* usually employed in towns is the standard maund of 82⁶⁄₇ pounds avoirdupois.

N.B.—The *jatakka ser* (lit. *ser* of the Jats) is of 100 *tolás* or 1¼ Government *sers*).

MEASURE OF LENGTH IN CANAL CLEARANCES.

The following measure is used by the peasants and *zamíndárs* in Canal clearances:—

8 *háths* = 1 *gazí*.
4 *gazís* = 1 *kána*.
21 *kánas* = 1 *lambar*.
16 *lambars* = 1 mile.

The measure used by the Canal Officers in measuring Canal excavation work is as follows:—

10 feet = 1 *pattí*.
33 *pattís* = 1 number.
16 numbers = 1 mile.

MEASURE OF AREA.

Linear measure.

2 *kadams* or 5½ feet = 1 *karm*.
10 *karams* = 1 *jaríb* (chain).

Square measure.

9 *sarsáhís* or square *karams* = 1 *marla*.
20 *marlas* = 1 *kanál*.
4 *kanáls* = 1 *bigha*.
2 *bighas* = *ghumán* = 1 acre.

But *ghumán* is never used in the State Revenue records, nor is it used by the *zamíndárs*. The largest square measure recognised in the State is only the *bigha*, and most people do not understand what a *ghumán* is, except lease-holders from the Punjab who have settled in the State.